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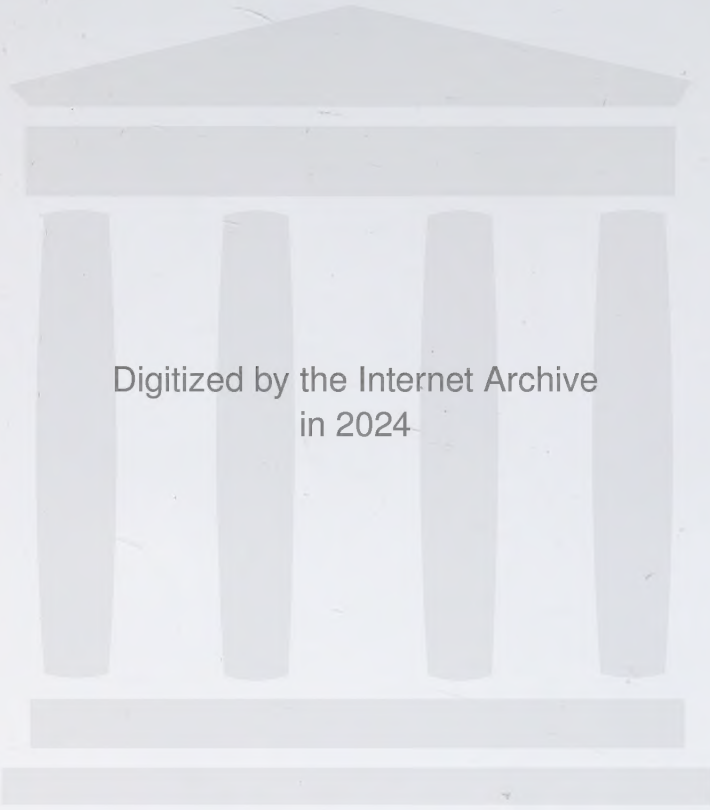
PRIMITIVE
CHRISTIANITY
AND
MODERN
SPIRITUALISM
—
VOL. I.



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THE

I D E N T I T Y

OF

PRIMITIVE CHRISTIANITY

AND

MODERN SPIRITUALISM.

BY

EUGENE CROWELL, M. D.

IN TWO VOLUMES.

Vol. I.

*The same stream from the Great Fountain of Truth, with its channels
widened and deepened by the superior intelligence of this age.*

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DEDICATION.

To all liberal minds in the Christian churches who are disposed to welcome new light upon the spirituality of the Bible, even though it may proceed from an unorthodox source, and who dare weigh and consider, even though they may reject, the claim herein made for the unity of the higher teachings of Modern Spiritualism with those of early Christianity; this work is respectfully dedicated.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and his Son, Jesus Christ. And these things write we unto you, that your joy may be full."—I. JOHN, i—3, 4

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INTRODUCTION.

“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said: See, this is new. It hath been already of old time, which was before us.”—Eccl., i.—9, 10.

UNTIL quite recently, when Spiritualism has been named, the devout Catholic has crossed himself, and the prudent Protestant has thought it to be either diabolical or at least tending directly to evil. Hundreds of books have been written conclusively proving—in their author's estimation—that it has no foundation in fact, that its ideas are incomprehensible and impracticable, allied to magic and sorcery, or that it is a system of fraud and deception.

Many have stood aloof from fear, who inwardly have believed in its marvels, and many of its professed friends, from their inordinate zeal and lack of judgment, have repelled those, who, moderate in their own views, cannot allow for the enthusiasm of others.

That it may be used for evil purposes its true friends acknowledge; but so may chemistry and medicine. The soothing effects of opium, which result from a proper administration of the drug, may be converted into narcosis and ensuing death. Water, which is essential to man's existence, and which, under proper conditions, is his servant, becomes his destroyer under other circumstances. The fire which protects him from freezing will destroy him by burning, and similar objections apply to all that is most beneficial on earth; and if we were to avoid these things for the same reasons that some do Spiritualism, we would have to dispense with nourishment, with fuel, and even with a protecting roof: for this might fall and crush us.

The belief in a world of spirits, and of the intercourse of these with men—these being the cardinal truths of Spiritualism—is the only belief that has always and everywhere prevailed. In all nations, in all ages, spiritual revelations have been made, either by direct communication, by impression, or by control; and these are the origin of all religions, and modern Spiritualism is the key to the understanding of them.

Modern Spiritualism is but a quickening, an outburst of the spiritual phenomena, and of spiritual intercourse, which in their origin are coeval with that of man, and which have attended upon him through all the ages down to the present. Modern Spiritualism dates from the time that the key to a proper understanding of spiritual manifestations and communion was discovered, twenty-six years ago, by a little girl—Katie Fox. Since then these truths have been recognized and comprehended, as never before, by constantly and rapidly increasing numbers, and this age has become signally conspicuous as that in which a dispensation, a revelation, equal in importance to any ever received by man, has been given him by God.

“The manifestations,” William Lloyd Garrison says, “have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse, in accounting for them. As these manifestations continue to increase in variety and power, so that all suspicion of trick and imposture becomes simply absurd and preposterous, and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive, it becomes every intelligent mind to enter into an investigation of them with candor and firmness as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or sceptical.”

It is a great mistake for modern Christians to suppose, as the majority do, that the spiritual world is far removed from this. They readily admit that when Jesus lived on earth, God and the good angels were with and around him and his disciples, but there seems to be a deep impression on their minds, that since Jesus left the earth he must have departed to some distant sphere, and that the angels and even God Himself had departed with him.

I shall attempt to correct this error, so fatal to all spirituality, and to show by incontrovertible evidence that the spiritual world is around and about us; that we are living in it equally with disembodied spirits, and that though these are generally unseen by us, we are not invisible to them, and that they are powerful for good and evil to us as they were in former days to the ancient Hebrews and Christians, and that many minister to us as they did to Jesus and his disciples; that the ladder which Jacob saw resting upon the earth while reaching to heaven, and at the top of which was, God Himself, and upon which were seen angels or spirits ascending and descending, has never been removed; that its steps are still firmly in place, and

are only worn to smoothness by continuous use, and that throngs of celestial beings are passing and repassing as they were in the olden time, and now as then, are employed in bearing the supplications and desires of mortals to the Throne of Grace, and in bringing from thence spiritual blessings and assurances of hope and cheer to mankind.

I believe that God works only in harmony with, and through His laws, that these laws are as eternal as Himself, and that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done."

I shall attempt to prove the genuine character of the so-called miracles of the Bible, by evidence as strong as that required to decide the most important cases in our courts of law, by establishing the fact of the occurrence of similar miracles in our day, constantly occurring in our midst, and which may be witnessed by all, and have been witnessed by thousands of persons of greater intelligence than most of those who witnessed the Bible miracles, and upon whose testimony these depend for credibility; and while I contend for equal credibility for both those which are recorded in the Bible and those which are now occurring, I shall be able to show that the different phases of spirit manifestation at the present time are fully as wonderful as those in ancient times, and that whereas they were little understood then they are far better understood now, this arising from the superior intelligence of our age; and this superior intelligence also enables us to appropriate the knowledge received through these sources, and to use it for the advancement and elevation of mankind.

In contending for this, it will not answer for orthodox Christians to impute to intelligent Spiritualists superstition, for our whole object is only to establish by existing continuously occurring proofs that which by them is received on ancient testimony alone; and if we are superstitious in accepting that which all our senses and our reason recognize as reality and truth, they are doubly superstitious in building their religious and moral faith upon similar manifestations occurring in darker ages, and the credibility of which rests solely upon the testimony of comparatively ignorant, incompetent, and sometimes interested witnesses. If the testimony of these nearly unknown witnesses as to the supermundane revelations of their times, is accepted as sufficient evidence, upon which to base a system of religion, it should be evident to every rational, unprejudiced mind that no charge of superstition can reasonably be made by its adherents against us, who base our faith upon equally marvellous revelations given directly to us. We build on positive, undeniable evidence: they upon ambiguous testimony. Upon which side is superstition?

"If a man die, shall he live again?" Millions of the sons and daughters of earth are to-day crying aloud for an answer to this question. Why has it not been satisfactorily answered? It is because the answer can only come from beyond the grave. The Church says this answer did come from there two thousand years ago, but, alas! the voices of the dead have since been hushed and silent. Herein lies the weakness of this assurance of the Church, that coupled with it is the equally authoritative declaration, that what was possible then is no longer possible. Men are called upon to believe that a miracle then took place in the very face of the fact that no living man ever saw a miracle performed, and in the face of the declaration by the Church that one is now impossible. Is it at all surprising that intelligent, reasoning men of this day hesitate or refuse to accept this assurance as satisfactory when they perceive that the only foundation for this dogma of immortality rests upon the testimony of comparatively unknown writers, who lived many centuries since, and whose testimony upon many other important points differs so materially, as to cast doubts upon the actual truth of the miracles by which the future life is claimed to be proved?

What men want is present evidence, not past testimony; evidence that will powerfully appeal to both the reason and the senses. Can the Protestant church furnish this evidence? It is plain that she cannot, for she asserts that no such evidence is possible, and intrenched in her venerable opinion she shuts her eyes against the light of truth which a quarter of a century since arose upon the spiritual horizon, and refuses to permit its rays to illumine the dark recesses of her moss-grown sanctuary and dispel the ignorance of spiritual truths which pervades its atmosphere.

It is a principal object of this work to show that there is present evidence of a future life, that it is accessible, and that it is of a character which cannot be disproved; that it is scattered about us so freely that all can grasp it if they will only labor for it as they do for material blessings, and that this evidence is mostly identical with that which was furnished by Jesus and his disciples, the only difference being that while we must in faith accept their testimony as to this evidence, Spiritualism presents the direct evidence itself, the demand being upon reason, not faith.

We contend that through the revelations of Spiritualism, conclusive proofs have been educed of the existence of the soul, and that the question of its existence no longer belongs to the province of metaphysics nor to that of popular theology, but to that of spiritual science.

The great majority of our people, even those of the highest intelligence, are as oblivious to the marvellous character of the spiritual manifestations that now abound in our land, and especially in our large cities, as most people are to the immensity of the financial treasures which are hidden in the vaults of the edifices which they frequently and carelessly pass on their ways through our moneyed centres. No outward signs, or but those of the most unpretending character, indicate to the passer the amazing sights that meet the eyes of the initiated; but all around them lies hidden this spiritual wealth, in which with will and determination they can participate.

If the verity of one spiritual apparition can be proved, it is sufficient to establish not only the possibility, but the truth, of the return of spirits; and if clairaudience in a single instance can be substantiated, the truth of spirit intercourse is equally established. These two facts are at the basis of modern, as they are at that of ancient Spiritualism; and thousands of as enlightened, clear, and strong-headed persons as can be found in America and Europe, testify, and furnish corroborative evidence to support their testimony, that of their personal knowledge spirits have appeared to and conversed with them, not in single instances only, but in some cases scores and even hundreds of times.

To this mass of testimony the writer can add his own, and can certify that he has seen spirits of departed human beings many scores of times, they being either fully or partially formed and rendered visible to his eyes by the spiritual process of materialization—all these in the presence of mediums; while he has, apart from any medium, in one instance when alone in his own room in broad daylight, seen an angel visitant more plainly, if possible, than any of those materialized through mediums; and another he saw while travelling in a railroad coach. In the presence of mediums, he has conversed with spirits hundreds of times, their voices ranging from coarse masculine to delicate feminine, and from the loudest conversational to the lowest whisper.

That the results flowing from the proper investigation and true knowledge of Spiritualism are not evil, is admitted by all the most sensible, purest, and best men who have acquired any considerable insight into its mysteries; and speaking for myself, I can truly say, as I said in my little pamphlet "*Claims of Spiritualism*," that I have never found anything, in the course of my investigation of this subject, which has conflicted with liberal Christianity, but, on the contrary, have found sufficient in it to convince me of the great truths of the existence of a good God—of the immortality of the soul, of rewards

for the virtuous, and punishment for the wicked. My investigations also have drawn me toward the Bible, which I now read in a new light. My views of Christ are greatly exalted, as being the inspired of God, and the doctrines he taught I regard as being the most nearly perfect of any yet made known to man.

Lord Dunraven, of England, a Roman Catholic, became a convert to Spiritualism through the mediumship of Mr. D. D. Home, and the evidence of the divine character of its truths was so overwhelming to his mind, that, in despite of the restraints which his Church imposes upon all such unsanctioned manifestations, he manfully proclaimed his convictions in the following words :

"A difficulty not easily got over stands in the way of the adoption of the evil-spirit theory, namely the fact that conversions have been made by the agencies of Spiritualism from Atheism, and from simple Deism to Christianity. To take one instance, Dr. Elliotson was a strong materialist and unbeliever; he was converted through Mr. Home's manifestations to Christianity Again others, among whom are four or five of my own acquaintances, have been led, by the same means, from Unitarianism to a belief in the divinity of Christ. Still more striking are the cases where persons have been brought into the church of Rome, several examples of which have occurred in America, and a few in England Nor can the express testimony be overlooked, of some pure-minded, earnest persons, as to the elevating effect of Spiritualism upon their hearts and souls. Take for example the interesting and striking account of the closing years and death of a very beautiful character, the late Mrs. Home, as described by Mrs. Howitt and Mrs. S. C. Hall To ascribe such peace and joy in believing, such love of our Lord and resignation to his will, as led the Bishop of Perigeaux, who administered the last sacrament to Mrs. Home, to remark 'Though he had been present at many a death-bed for heaven, he had never seen one to equal hers'—and she a professed Spiritualist, and the wife of one of the most noted mediums in the world. To ascribe, I repeat, such results to the agency of the Father of Lies and arch-enemy of mankind, must appear as impossible to many as it must be revolting to the two gifted writers whom I have quoted, and who bear such strong testimony to the blessed influence which Spiritualism has exercised upon their own lives and faith."

The fruits of true Spiritualism cannot be otherwise than such as are set forth in the above language, if it be, as we claim, that Spiritualism demonstrates what Christianity teaches—that it is Christianity minus the framework of the ecclesiastical structure—that it is Chris-

tianity stripped of the terrors with which superstition and error have invested it.

Christian Spiritualists regard the New Testament as divinely inspired, though they may not so regard every idea, sentiment, or statement therein, claiming the right, and believing it to be their duty, to subject even this record to the test of their reason. Its teachings are by them interpreted in a higher spiritual sense than is generally done by orthodox Christians, but not in a higher sense than as they believe they were interpreted by the primitive Christians and by multitudes of pure, enlightened men in succeeding ages and are by many acknowledged Christians of the present day.

As to the Old Testament, its historical portion we regard precisely as any other accredited history with no higher claims to divine inspiration, but as abounding in narrations of spiritual phenomena and and of spiritual communications—often the manifestations of good and wise spirits, and perhaps nearly as often of low and undeveloped ones.

Regarding other portions of the Old Testament on the one hand, they are characterized by sublimity of conception and grandeur of expression, embodying the loftiest ideas of Deity, vividly representing the dependence of man upon his Maker, and of the necessity of absolute trust in Him, urging to the performance of duty, and inculcating lessons of the purest morality; while on the other hand, there is much that is open to objection on the score of unworthy conceptions of the character of God, and of man's relations to Him, and to his fellow-men, so that while we find no difficulty in accepting much of the Old Testament as divinely inspired, we consider quite as much entirely destitute of any claims to inspiration. While much of it is worthy of being reverentially received as the word of the Lord, a large portion of it we believe to be unworthy of acceptance, and it should even receive the condemnation of every mind that is in harmony with, and capable of appreciating, the higher spiritual truths and elevated sentiments pervading other portions of the same volume.

There are obvious and serious discrepancies in the narrations, views, and teachings, of many of the Old Testament writers, differing with themselves on different occasions, and oftentimes with each other, as just observed, in their conceptions of virtue and morality, and of spiritual truths. These are to be taken in connection with the imperfection of the characters of many of them, as admitted in their own writings, and the evidence from these two sources establishes the fact that the agencies through whom these writings were received were liable to the usual failings and imperfections of other men, morally and in-

tellectually ; and as the instruments were imperfect, and some of their utterances contradictory and objectionable, we conclude that everything that came through them, and is recorded as spiritual utterance, should be examined and weighed before acceptance.

We are supported and confirmed in these views by the personal knowledge we have of mediums in our day—instruments also, through whom spirits, both good and bad, now speak to men, all of whom we find to be fallible men and women, liable like us to err in their own proper judgment, and from their imperfect organizations mentally and physically, as instruments for spirit communication, liable to corrupt, though unconsciously, the messages transmitted through them.

To the Spiritualist the Bible is of quite as much value as it is to the orthodox Christian ; for while to the latter only the New Testament can be made to sustain his belief, to the former the whole Bible is a history of spiritual manifestations in that period, similar in character to those in our day, upon which his belief is mainly founded. And while the Churchman wholly relies upon the intrinsic evidence contained in the Bible itself, for proofs of the truth of his belief, the Spiritualist accepts that evidence, and corroborates it by reference to incontrovertible proofs, that all that gives force and vitality to that evidence is present to-day, even as it was then, and thus through Spiritualism modern Christianity is furnished with those proofs, for the lack of which, as a system, it has in our age steadily lost ground in its conflict with materialistic science.

Viewed in this light, the Bible becomes luminous with supernal wisdom ; it is no longer a compilation of inexplicable ideas and mysteries, but speaks with divine authority and with clearness to the spiritual natures of men. The Bible is a revelation of God to man. Spiritualism is also a revelation from God, and supplements the former. It does not supersede the divine law revealed in the Bible, but confirms, ratifies, and lucidly interprets it, and we venture to declare that every Bible truth, every truth of which there can be no important difference of opinion as to its character and relationship to the welfare of mankind, is fully, unequivocally endorsed by the revelations of modern Spiritualism.

I say it considerably and regretfully, that comparatively few persons really believe in a spiritual-world, or in the human spirits who inhabit it. A very large proportion of those who profess to believe in an after-life, and who honestly think they do, in reality do not. They believe that they believe, and the best evidence of their unbelief is, that they will almost invariably evade any discussion of the subject,

and are disposed to thrust it aside as one of the host of threadbare dogmas which no longer interests them.

Now I contend that to the great majority of people, there is no question that concerns them, not even as to matters pertaining to this life, which will so forcibly attract their attention as this, when they can be brought to perceive a substantial reason for giving it such attention. I have many times been a witness to the strength with which this subject will attract the attention of persons who are apparently indifferent so soon as they obtain their first glimpses of the truths of Spiritualism. Persons of high intelligence, who, for want of evidence, have, as they suppose, forever consigned the question of a hereafter to oblivion, so far as they are concerned, will exhibit the most intense interest in everything bearing upon this subject. To them it suddenly becomes invested with the charm of novelty—it is no longer a dead issue, but a living one clothed with the highest importance that any subject can possess. There are millions to-day who are in this condition of passive unbelief; they have sought until they are weary for evidence to settle the question, and they are hopeless of ever obtaining it, and have thrust the subject aside as one of unprofitable speculation.

To all such who deem, as Mrs. Emma Hardinge Brittan says :

“All earths boundless millions as dead! dead! lost! gone! no one knows whither, never to return; to give no sign, no echo, no dim vibration from that vast gulf profound of unfathomed mystery; what a picture is that, which suddenly brings them in an instant face to face with the mighty hosts of vanished dead, all clothed in life, and girded round with panoply of power and light and strength, with vivid memory of the secret wrongs deemed buried in their graves. The wrong-doer and his victim face to face; earth's murdered ones in life again, her loved ones supposed to be crumbling into dust, in busy, active life fanning our cheeks with threads of golden hair. Why, the very air is full of them. Our city streets are thronged with an unseen people, who flit about us, jostling us in thick crowds; and in our silent chambers, our secret closets, and our busiest haunts, their piercing eyes, invisible to us, are scanning all our ways. The universe is teeming with them. THERE ARE NO DEAD!”

It is this prevalent unbelief, unconfessed and unknown, in so many instances, even to their own minds, that renders everything relating to spirits and spirit-life so unnatural in the view of the majority of men, even of members of our churches. When we inquire of such, “Do you believe we have souls?” the answer will uniformly be, “Certainly we do!” And if the subject be pursued, it will be

found that they possess a vague idea that the souls of mankind at death are translated to heaven, or to a place of punishment ; but pursue the subject further, and as they assume a continued existence, endeavor to find what are some of its conditions, and they are immediately afloat without compass or rudder, and generally retreat from any further discussion of the question.

If we were permitted to further question such professed believers, we might ask : " As you admit a continued existence for the human soul, and a world in which it exists, must not this soul and this world be adapted to each other ? Does the soul possess the characteristics that constitute a personality, or is it a formless essence or vapor ? As your faith rests upon the teachings of the Bible, can you reject the substantiality of the spirit or soul when every word therein relating to it tends to establish its substantiality ; when all through its pages spirits are described as possessing the form of man—the power to apply force to material objects—as speaking, directing, persuading, commanding, teaching, and warning ? " All these manifestations implying intelligence and power, and the capacity of exercising both with the possession of other faculties and affections, characterizing human beings on earth, each and every title of evidence relating to them tending to prove that every faculty, power, and attribute which distinguishes man is also possessed by them.

If it be admitted that spirits do exist, and that we can accept the testimony of the Bible as sufficient to prove their possession of the faculties and functions that characterize them, we must further admit that they are substantial, though, when considered in relation to gross matter, they may be immaterial, and that as they are substantial they can exist only in a substantial world—a world fitted for their condition—as it would be a reflection upon the wisdom of the Creator, whom their existence proves to exist, to place them in a world unsuited for their existence. It must be then further admitted, that as they are substantial their world must also be substantial ; and when we reach this point, if we can prove that all their testimony in modern times is concurrent in support of the fact of their world being as much like ours as they are like us, we furnish the only further evidence required to render reasonable their own declarations, that they possess the means of meeting every want, of indulging every taste, of exercising every faculty ; and it is not for us to reject their testimony merely because it is of a character to prove what we before were ignorant of or rejected.

" They are all plain to them that understandeth, and right to them that find knowledge."

If the Right Rev. Dr. Clark ; Protestant Episcopal Bishop of Rhode Island ; correctly interprets the Bible, these views of the absolute identity in all respects of the freed spirit, with the previously embodied one, and of the substantiality and naturalness of the spiritual-world, are taught therein as we hold them.

I extract the following remarks of Bishop Clark's from a sermon preached by him Feb. 1, 1874, at Christ's Church, New York, as reported in the *New York Times*. The subject was "Personal Immortality." He says :

"One opponent said, 'If you base the immortality of man upon the teachings of the New Testament, then it becomes identified with a doctrine of resurrection, which is equivalent to the reconstruction of our present bodies at some future period—the recompounding of their existing elementary atoms, after they have been blown hither and thither by the winds, and have been resolved into their primitive gases ; entering in this form, into the composition of various kinds of vegetable life ; perhaps into the substance of a thousand different human bodies.'

"This was not the Christian idea of the resurrection ; and St. Paul called the man a fool, who held such a doctrine as that. That the spiritual body was somehow enwrapped within the folds of the material form, as the oak was latent in the acorn, and would hereafter rise out of the natural body ; was Scriptural and rational. That there would also be an analogy between the natural and the spiritual body, as well as some sort of identity in the two forms of existence ; he did not doubt. God gives to every seed his own body. While the substance or underlying essence of the one must be unlike that of the other, there might still be a resemblance in their appearance, and to some extent in their functions. It was a significant fact, that wherever spiritual beings were spoken of in Scripture, as revealing themselves to sight, they appeared in bodily forms, and were spoken of indiscriminately as angels and men. The Saviour ascended into the heavens in a human form, which the articles of the church taught us He still retained. *It was absurd and unscientific, to deny the existence of spiritual beings endowed with spiritual bodies, and capable of exercising all the functions which pertained to the highest condition of being, merely on the ground that we did not know how they were constituted, and by what modes they acted.* When we could tell by what process mind acted upon body, and body upon mind, in our present form of existence ; how it was that a thought could give an impulse to the flow of the blood, and the stagnation of blood arrest the action of thought, then we might deny with some better show of reason, the fact of our own immortality, because

we were not able to comprehend the mysteries of that immortality."

"There is one thing which stands in the way of a belief in our immortality ; or at any rate makes belief so shadowy and unsatisfactory, that it takes no positive hold upon the popular mind, and excites but little real interest ; and here he would prefer that the objector should state his own case. 'I find myself,' he said, 'endowed with a great variety of tastes and capacities. If there is a God, and I am made in His image, all these gifts must have come from Him, and therefore they are the transcript and reflection of corresponding qualities pertaining to His own being. I love music and art ; I find my happiness in exploring the wonders of science ; I delight in genial society and the brisk flow of elevated humor ; I like to study men in the histories of the past, as well as in the conduct of the day. At times I find myself absorbed in the great mysteries of philosophy—in trying to open the secret chambers of thought ; and while I acknowledge that a sound moral nature and a profound sentiment of reverence, are essential to a well-balanced character, I do not think that a man can fill up the full measure of his being, if he is nothing more than what is ordinarily understood to be a pious person ; and any condition of existence would therefore seem to me imperfect, and unsatisfactory, in which all the nobler elements of my nature did not find room for development and expansion. But in the view that is ordinarily presented of the future world, I find no recognition of any such opportunities, or of any varieties either of character, or employment. Heaven is a place "where congregations ne'er break up, and Sabbaths never end." As if mere rest from labor, and attendance upon religious services, filled up the whole measure of one's desires and capacities !

"What should we say in reply to all this ? Many highly respectable Christians would respond to the effect, that such vain talk only indicated the want of true spirituality, and the dominion of a carnal mind ; and then go home to the enjoyment of their books, and pictures, and pleasant gardens ; perhaps to resume the discussion of the matter around a table loaded with luxuries, and sparkling with costly wines. Was it not better to acknowledge, that God was honored and served, by the consecrated use of all the powers and faculties with which He had endowed us, and that an immortal life must provide for the culture and exercise, of every lofty gift which pertained to our nature ? He believed, that as the redeemed would be employed hereafter in ministries of love and mercy, *so there would be ministries of art and ministries of science : researches into the great facts of the universe, which had been prematurely arrested here by the hand of death, would be*

taken up again, and prosecuted to the end hereafter. In this primary stage of our being, we just read a chapter or two in the great book of knowledge which God has given us, when it dropped from our hand, and the mortal vision closes forever. We had only had time, to get some faint, imperfect notions of the marvels of creation ; the mysteries of the human soul ; the strange anomalies of human life ; the profound depths of the divine economy ; with an eternity before us, which must be occupied with something ; with faculties immeasurably quickened and expanded by the new sphere of existence upon which we had entered ; with a field of observation opened to our view which knew no boundary or limit ; with no servile work to do ; no clothing to weave ; no food to raise ; no houses to build ; no investments to watch. Was there any doubt, that there would be such various and noble employments for the mind, and the heart, as would test to the full every capacity of our being, and reveal to us, one by one, such infinite wonders, that the song would spring spontaneously and perpetually from our lips, "*Benedicite omni opera Domini*" ? With angels and archangels ; and with all the company of heaven ; the redeemed would laud and magnify God's glorious name in one unceasing anthem : but its chords and harmony would be varied and multitudinous as the stars.

"He had much more sympathy with those earnest, but doubting souls; who were crying out of the darkness, and looking in vain for some gleam of light to illumine the pathway of the eternal future, but still looking with anxious hope, and trying to live as they think God would have them live, whether they cared to die as the beast dieth or not ; than he had with that great multitude who passively accepted the fact that they were to live somewhere forever, and then go about their work, and their play, as if nothing concerned them beyond the gains and the amusements of the day. Better to doubt honestly than to believe stupidly. It was one thing to accept the fact of immortality as a part of one's creed ; and another thing to receive it into the soul as a living power ; so that we actually entered into our own eternal life this side the grave."

Bishop Clark is not the only clergyman that preaches the higher truths of Spiritualism : hundreds of others are enunciating them from their pulpits ; some unconsciously, but many with a full realization, that it is through the ministry of angels, or spirits, as now manifesting and teaching through mediums, that these truths have reached them.

And it is not only among the clergy and their congregations, that Spiritualism is making progress, but, in a more remarkable degree and manner, it is invading editorial "sanctums." There are few

daily or weekly journals, published in the cities of New York and Brooklyn, that have not on their editorial and reportorial staffs at least one believer, and sometimes three or four who believe, at least in the phenomena of Spiritualism. This knowledge on my part is partly personal, and partly derived from others who have personal knowledge of the fact. These creators and moulders of public opinion, have been brought to their present belief chiefly from witnessing the marvellous manifestations that come through Charles H. Foster, and Dr. Henry Slade; and it is a source of gratification to Spiritualists to notice the altered tone of the majority of these journals, when treating of Spiritual manifestations. There is now little of that vulgar abuse of Spiritualism, which but a few short years since, characterized nearly all our secular journals in these cities; and the work of enlightenment is rapidly advancing, and to the press we hopefully look for the means of placing before the public, Spiritualism in its true and convincing aspect. The conductors of our public journals, of all men, are best fitted to sift and collate facts; and it is in facts capable of demonstration that we deal.

At first it was my intention to elucidate the character of the different gifts enumerated by St. Paul, as understood by eminent commentators and writers on the Bible; and then to have shown how they are viewed by Christian Spiritualists; but this design, if carried out, was found to be of such magnitude, that the limits of this work would not admit of it. For this reason the design was abandoned, and I now present the simple texts, and, with a few exceptions, do not quote Church authorities upon them, nor attempt any extended inquiries, but accept their meaning in the light that modern Spiritualism views them. This renders the plan of the work more simple; less controversial; and I believe it will prove more acceptable to the general reader.

Throughout this work, I have to the best of my ability, avoided a forced construction of the meaning of any passages of Scripture: where there have been doubts in my mind as to the meaning, I have never intentionally attempted to bend or distort it to assist the cause I advocate. The proofs are too numerous, the evidence throughout the Bible too strong and clear, to admit the least excuse for any such constructive dishonesty.

In all cases where I have quoted spirit communications, they have been such as are corroborated by communications from other spirits, who have given proofs of their reliability. Thus I have often quoted

from the answers given by spirits through the mediumship of Mrs. Conant, of Boston, but have only done so when the views and sentiments expressed, have harmonized with those given through other mediums of established reputation. I do not by any means endorse all that comes through Mrs. Conant, or through any other medium, as all spirits, and all mediums, are fallible.

In relating my personal experience, I have drawn freely from my notes, taken either at the time or immediately after the occurrences recorded, and in so doing I have in a number of instances used portions of the notes which had previously been published by me anonymously in a small pamphlet entitled "The Claims of Spiritualism." I also have in two or three instances, incorporated into this work portions of articles written by me, and previously published in public journals.

It has been with much reluctance that I have published so much of my personal, and even some of my family experience; but after careful consideration I found it would be impossible for me to dispense with this evidence, and yet do justice to the subject, and I have been compelled to submit to what under other and different circumstances, would be an indelicate exposure of private history.

I beg the orthodox Christian reader to believe, that no word or sentence herein contained, has been penned in bitterness towards any Christian creed or sect. To vindicate what I believe to be God's truth, I have occasionally expressed myself warmly, freely; but where I have condemned, it has always been my intention to lay bare sin or error, not to wound; for the right to differ is the sacred right of all.

I have a favor to ask of the reader; it is that in the perusal of this work he will be kind enough to give it the benefit of the advice of Lord Bacon; to

"Read; not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider."

E. C.

THE
IDENTITY
OF
PRIMITIVE CHRISTIANITY
AND
MODERN SPIRITUALISM.

CHAPTER I.

SPIRITUAL GIFTS.

“Now concerning spiritual gifts, brethren, I would not have you ignorant.”

“Now there are diversities of gifts, but the same Spirit.”

“And there are diversities of operations, but it is the same God which worketh all in all.”

“But the manifestation of the Spirit is given to every man to profit withal.”—
I. Cor. xii.—1, 4, 6, 7.

PERHAPS a majority of Christians to-day, believe that the apostles, and some of their Christian cotemporaries, exercised some mysterious gifts or powers, that came to them by virtue of some divine and miraculous dispensation; and that these powers ceased with the apostles; or at least with their immediate successors.

In this work, it is my design to show what these gifts or powers were; and in doing this, I shall rely principally upon the evidence that similar gifts or powers now exist; and are exercised; and that their results are similar to those in the times of the apostles. I also hope to establish the fact, that the gifts then known, were positive spiritual powers, wielded under certain laws and conditions; and not pretensions based upon superstition, as some suppose; and I believe it will be an easy task to prove that these gifts are possessed by certain persons, and are in operation now as then; that the same laws govern their exercise to-day as then; and that they are identical in source and character.

In attempting this, it would be desirable at the outset, to have a clear understanding of the nature of these gifts; but this knowledge will be elicited in the progress of the work, and the inquiry at this time would be in anticipation of what will necessarily be brought out, by comparison with actual manifestations of similar powers in our time.

That these gifts were exercised by Jesus and His disciples, no Christian denies; that all believers were exhorted to acquire and exercise them, is equally clear. Paul says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." And again, "Follow after charity, and desire spiritual gifts." I. Cor. xiv—1; and in his first epistle to Timothy, iv—14, he exhorts him to "Neglect not the gift that is in thee."

These gifts are commended to the attention of all, as being something exceedingly desirable; and not Paul alone, but all other Christians at that time, regarded them as a principal; if not the main prop of their faith—the sensible proofs of their divine mission.

Paul declares that "there are diversities of gifts, but the same Spirit." In himself, were the proofs of the truth of this declaration; for, with the exception of Jesus, he possessed a greater number of them than any other character in the New Testament; and as a pre-eminently enlightened man for that generation, he was qualified to judge, and his opinions should have weight, especially upon the question of their common spiritual origin.

What were the different gifts? We are not left in ignorance as to this, for in the same chapter he enumerates them, as follows:

THE WORD OF WISDOM.
 THE WORD OF KNOWLEDGE.
 FAITH.
 GIFTS OF HEALING.
 WORKING OF MIRACLES.
 PROPHECY.
 DISCERNING OF SPIRITS.
 DIVERS KINDS OF TONGUES.
 INTERPRETATION OF TONGUES.

As we proceed, I shall treat of these separately; and attempt to show that they are all in operation to-day, as in the times of the Apostles; being as freely bestowed, and as conclusive in their results as then.

Had Paul been writing at the present time, it would have been

difficult for him to better enumerate the various gifts that are exercised in our day than he has here :

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—I. Cor. xii—11.

"And God hath set some in the church ; first apostles ; secondarily prophets ; thirdly teachers ; after that miracles ; then gifts of healing ; helps ; governments ; diversities of tongues."—I. Cor. xii—28.

All were desirable and edifying as helps in the church ; but the exercise of some was found to be more conducive to the establishment of the faith than that of others. So we find Paul, in the above verse, rating them in the order of their usefulness, and in their relation to other agencies employed ; and, in the thirty-first verse, he adds : "But covet earnestly the best gifts."

That they were valued as a means for the propagation of the faith is further evident from the twelfth verse of the fourteenth chapter of I. Corinthians :

"Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."

And as a warning against self-deception, or direct imposture as to these gifts, it is said :

"Whoso boasteth himself of a false gift, is like clouds and wind, without rain."

As in our day, all then did not consciously possess these gifts, for Paul asks : "Are all workers of miracles ? have all the gifts of healing ? do all speak with tongues ? do all interpret ?"—I. Cor. xii—29.

I have little doubt that every man possesses the faculties necessary for the exercise of one or more of these gifts, but opposing influences and conditions ; generally of a material character ; render their exercise difficult ; and it is only under influences of an apposite and favorable character, that they can be rendered efficient : and even where they are apparent, development is necessary ; and a proper degree of attention, judiciously directed, will develop some one gift in some degree, even in the most material organism. It is as Paul declares :

"But every man hath his proper gift of God, one after this manner, and another after that."—I. Cor. vii—7.

Here it is not said that every believer "hath his proper gift of God," but that every man hath. And that all possess some gift, though it may never be consciously exercised, is further evident from what Peter says :

"Forasmuch then as God gave them [the gentiles] *the like gift*

as he did unto us who believed on the Lord Jesus Christ, what was I, that I should withstand God?"—Acts, xi—17.

From Mark, ix—38, we find that others cast out devils or evil spirits : from Acts, viii—11, it is seen that Simon worked his sorceries upon the people—the practice of sorcery being only a perverted exercise of a spiritual gift : and in Acts, xvi—16, we read of "a certain damsel possessed with a spirit of divination."

Other passages also attest, that these gifts were not confined to believers ; they only possessing them in greater perfection, corresponding with their greater spiritual development. We contend that the gifts of the Spirit are inherent in the race, and are ever ready to be called forth, when proper conditions exist ; and that as these conditions are exceptionably favorable in our day, their manifestation is more marked than in any period since the time of Jesus and the apostles.

In those days these gifts were esteemed as blessings from God ; designed for the benefit of the recipient, and of all who participated with and through him. Thus we regard them to-day ; not as subjects of wonder or speculation, but as the gifts of God ; through the proper exercise of which, man is destined to prove his immortality ; his universal brotherhood ; and his birthright as a child of God ;—for "the manifestation of the Spirit, is given to every man to profit withal."

These gifts were the same that Jesus exercised, and which He conferred upon His disciples :

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits ; to cast them out ; and to heal all manner of sickness, and all manner of disease

"Heal the sick ; cleanse the lepers ; raise the dead ; cast out devils ; freely ye have received ; freely give."—Matt. x—1, 8.

Again Jesus tells them :

"But when they deliver you up, take no thought how, or what ye shall speak ; for it shall be given you in that same hour what you shall speak."—Matt. x—19.

They shall be impressed what to say. These gifts he also conferred on the seventy :

"After these things the Lord appointed other seventy also ; and sent them two and two before his face into every city And heal the the sick therein."

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."—Luke, x—1, 9, 17.

These gifts were also promised to all that believed :

"And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues ;

"They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover."—Mark, xvi—17, 18.

And again :

"Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father.

"And whatsoever ye shall ask in my name, that will I do ; that the Father may be glorified in the Son."—John, xiv—12, 13.

Modern Christians do not believe in the daily fulfilment of these promises at the present time ; Spiritualists do ; and we also believe that it is the mission of Spiritualism to restore this lost belief to the Church ; as it also is to leaven it with the spirit of Christ.

Peter constantly exercised some of these gifts. He cured the man lame from birth : Acts, iii—6. He cured Æneas of the palsy : Acts, ix—34. Restored Tabitha to life : Acts, ix—37 to 41 ; and effected other so-called miracles. Paul cured the cripple at Lystra : Acts xiv—8 to 10. He conferred the Holy Ghost : Acts, xix—6. "And God wrought miracles by the hands of Paul : " Acts, xix—11, 12. He was also guided by spirit direction ; as we find from Acts, xxi—4.

"And finding disciples, we tarried there seven days : who said to Paul through the Spirit, that he should not go up to Jerusalem."

From this passage, it appears that Paul received instructions from spirits, through the gift of "the word of knowledge," as to when and where he should go.

It is evident, from the earliest writings of the Christian fathers, that these gifts were abundantly distributed through the Primitive Church through the agency and teaching of the apostles, and disciples, and that they remained with the Church for at least two centuries, and were recognized means for upholding and propagating the faith. Mosheim says : "It is easier to conceive than to express how much the miraculous powers, and the extraordinary divine gifts which the Christians exercised on various occasions, contributed to extend the limits of the Church. The gift of foreign tongues appears to have gradually ceased, as soon as many nations became enlightened with the truth, and numerous churches of Christians were everywhere established, for it became less necessary than it was at first. But the other gifts with which God favored the rising Church of Christ were, as we learn from numerous testimonies of the ancients, still con-

ferred upon particular persons here and there." Mosheim, *Eccl. Hist.*, B. I., Cent. ii. Part I., Chap. I.

It is not necessary for the elucidation of our subject, that I should make—and the limits of this work preclude—any further reference to evidence that these gifts remained with the Church, as long as it retained any considerable spirituality. This part of the subject has been treated by numerous able writers, both in the orthodox and spiritualistic ranks, and to these we must refer the reader for further information. The evidence that these gifts so remained, is as strong as that they were possessed by Jesus and His disciples, and it pervades the writings of nearly all the Christian Fathers.

CHAPTER II.

INSPIRATION AND MEDIUMSHIP.

“For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit.”—I. Cor. xii—8.

SIMPLE in form of expression as these words of the apostle are, they embrace in their relationship, ideas as vast as space, and as mysterious as the nature of God ; and comprehend the wondrous action, whereby those attributes of Deity ; wisdom and knowledge ; are ever manifesting in, and through, His creatures.

Man is the only created being, who is endowed with capacity to recognize, and to appreciate, though dimly, these manifestations ; and through this partial appreciation, to be able to reach more elevated planes, where yet higher views can be obtained of their true character. This wisdom and knowledge exist in, and proceed from, that limitless Ocean of Spirit in which we live ; move ; and have our being ; and which finds expression through every avenue ; whether in the animal, vegetable, or mineral kingdoms, in proportion to its adaptation as a means for such expression.

I implicitly believe in Divine inspiration—in a ceaseless inflow of the Holy Spirit of God into every human soul. But even here, eternal law demands, that the spiritual and moral standard of the individual, shall be the measure by which his capacity to appreciate, and benefit by this influence shall be determined. Where an elevated standard is attained, the most exalted ideas flow in upon the mind, and are often expressed in words of wisdom that reflect their celestial origin.

Minds like these are the subjects of direct inspiration, even as the pure angels are inspired ; but it is much more commonly the case that persons whose utterances are characterized by wisdom, are only the mouth-pieces of spiritual intelligences on a plane higher than their own, and who transmit through them the wisdom they receive, either directly by divine inspiration, or indirectly through intelligences higher than they.

Inspiration, whether direct from the Divine mind, or mediately through the minds of spiritual agencies, is not a miracle of past ages, but a perpetual fact ; operative now as of old ; and it is the

method, which under the operation of Divine law, is employed to elevate man to higher spiritual planes. "The preparations of the heart in man, and the answer of the tongue, is from the Lord."—Prov. xvi—I.

It may be asked ; How can we discriminate between the wisdom by inspiration, direct or indirect ; and that emanating primarily from our own minds ? My answer is ; the physical brain originates nothing ; it is but the mirror upon which are impressed the ideas, thoughts and sentiments of the spiritual brain ; and the latter is a laboratory, fitted to attract from the great realm of Spirit ; to elaborate transmit and manifest certain grades and forms of knowledge, and to reject and repel all others. Every impression received through the external senses elicits ideas from the realm of ideas, inter-existing in the all pervading realm of Spirit, and these likewise are elaborated by the processes of the spiritual brain, and in their totality represent the habits and modes of thought, and character of mind, of the individual.

We are all inspired ; but in very different degrees. We all exist in God the Spirit, who pervades all space, and is present in all things ; and as wisdom and knowledge are His attributes, they must equally pervade all space, and we must necessarily live and move in this infinite ocean of wisdom and knowledge, and from it draw directly or indirectly, whatever of these we may be capable of receiving and manifesting.

Men therefore, in respect to inspiration, are to be judged by the test of reason. "By their fruits ye shall know them." Those whose mental and spiritual organizations admit of a free influx, and correct transmission of this influence, will be found to give expression to sentiments and ideas, which infallibly indicate their origin, while others, less favored, will give expression to those which exhibit the taint of error and imperfection, derived from the imperfect mental organisms through which they are transmitted.

This view does not exclude the knowledge associated with our experience and observation of things here ; it only necessitates the derivation of the ideas which are excited by such experience and observation, through the same channels, and from the same source that all other knowledge proceeds from. There can be no knowledge inherent in material things, and all our knowledge of them must be acquired as other knowledge is, from the great Source and Fountain of Wisdom and Knowledge in which we exist.

Plenary or infallible inspiration ; being that in which the recipient is supposed to be incapable of communicating error ; I believe to

be a fallacy, for the reason that all men are imperfect and fallible instruments: but this denial does not affect the fact that absolute truth is sometimes communicated through fallible men, for also I believe, with Job, that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding."

This all-pervading, all-comprehending Spiritual Power, or Force, is back of, and is the vitalizing, animating principle, in Professor Huxley's "protoplasm." It manifests itself in the opening bud, and in the developed flower: It is the breath of life that is breathed into the human embryo; and it energizes the perfected organism of man. It equally pervades and animates all nature and all space; and this Universal Spiritual Power we believe to be God.

When a mind is exceptionally capable of receiving and transmitting this influence in certain directions, its manifestations are said to be those of Genius. Here the mind becomes illumined, and vividly reflects novel and beautiful ideas and sentiments from the realm of thought, to which most minds are strangers. These ideal creations are showered upon these favored mortals, and through the ready channels of their minds, find form and expression in our life.

"All men," says Henry Ward Beecher, "have hours in which they see and do not think. Men of genius, now and then are luminous in this way. From their souls they throw light upon things, and know without reasoning."

Minds differ, not only in degrees of receptivity, but also as to the form and character of the wisdom and knowledge they are capable of assimilating and transmitting. Thus we find every phase of manifestation of genius; from the soul-inspiring musical creations of Mozart to the rigid mathematical solutions of an infant prodigy like Zerah Colburn. With all men of genius, inspiration flows in upon their minds independently of any creative power of their own. Thus Schiller, in writing, "wondered whence his thoughts came from: they frequently flowed through him independent of the action of his own mind." Robert Burns at one time, sitting down to write, penned these lines:

"Which way the subject-theme may gang
Let time or chance determine;
Perhaps it may turn out a sang,
Or probably a sermon."

He was here in the best condition for the reception of spiritual influence; his mind being passive, and consequently receptive: the proper mental condition of all true mediums.

William Howitt says: "All genuine poetry is of its own nature spiritual. All genuine poets write under inspiration. . . . In their closets, and under their truest influences, all authors, prose or poetic, are Spiritualists. Nothing would be easier than to establish this position, from the pages of every man and woman, who have written with sufficient energy to seize on the spirit of their age."

Inspired writers, whether of poetry or prose, cannot always command the exercise of their peculiar talents. The finest poems cannot be produced to order; they come in their own time, when conditions are favorable. True poets cannot sing at will, and therefore cannot generally contract to furnish given numbers of verses at set times. They are instruments only; not arbiters. The spiritual-world is the world of causes; the world where all ideas originate, and from thence these brilliant conceptions are transmitted to us through such organisms as poets, writers, and orators possess.

Spirits aid all men of genius; and often direct the inspiration into their minds; and impress them with their own lofty conceptions. It is thus that our inventions come from the world of causes; the ideas relating to and representing them, being generally impressed upon some mind so organized and capable, as to receive and apply them.

A different order of genius was that possessed by Zerah Colburn. He was born in 1812, in Vermont. When less than six years of age, without any knowledge of the Arabic numerals, and consequently with no knowledge of arithmetic, he could solve a great number and variety of difficult arithmetical problems, apparently by the unassisted operations of his mind.

"He would tell the exact product arising from the multiplication of any number, consisting of two, three, or four figures, by any other number consisting of an equal number of figures; or any number consisting of six or seven places of figures being proposed, he would determine with equal expedition and ease, all the factors of which it is composed.

"On one occasion he undertook, and completely succeeded, in raising the number 8 progressively up to the sixteenth power, and in naming the last result, viz., 281,474,976,710,656. He was right in every figure. He was asked the square root of 106,929, and before the number could be written down, he immediately answered 327."

Many other even more surprising proofs of his wonderful powers of calculation were given. He was unable to explain by what means these results were obtained; and in after life the only explanation he could give was, that he noted the figures of the sum or problem in his mind, and the result came without conscious effort on his part.

Others have possessed similar gifts; among them a lad in Devon-

shire, England, the son of a laboring peasant, who, at the age of twelve years, answered questions, perhaps even more difficult than those answered by Zerah Colburn.

Then we have brains and minds so organized, as to be in almost perfect harmony with the musical elements of the world of causes, into which these flow in unbroken volumes of celestial harmony and grandeur; and through which they find expression almost without conscious effort on the part of the person himself, as with Mozart, who said he composed his music because he could not help it. "When all goes well with me," he says, "when I am in a carriage, or walking, or when I cannot sleep at night, the thoughts come streaming in upon me most fluently; whence or how is more than I can tell."

Beethoven at the age of twenty-eight became totally deaf; yet it was after this that many of his best compositions were produced. Though shut out from external sounds, his mind was alive to the melody of the inner world. Where a mind is attuned to these harmonious elements they never fail to find expression in this life. Through Miss Clara Louisa Kellogg, when an infant of only nine months, they found vent in her attempts at singing: but it is said of her, that failing to turn the tune with precision, she did not again attempt to sing until three months thereafter, or when she was one year of age, when she again broke the spell by successfully singing a whole air through. It is also said that at the age of two years, she was acquainted with all the notes of the piano.

Of that musical wonder, "Blind Tom," I will speak in another place.

At the great musical jubilee held in Boston, in 1872, an infant prodigy by the name of Joseph Lambert, from Brooklyn, New York, a little boy of five years, with his violin of proportionate size, delighted the thousands there assembled by his exquisite playing of the "Blue Bells of Scotland," "The Last Rose of Summer," and other familiar airs.

As a compensation for the deprivation of sight, it would appear that the blind are oftener in close rapport with spiritual influences than most others. It is then

"When His candle shined upon my head, and when by His light I walked through darkness."—Job, xxix—3.

It was by this light that Dr. Nicholas Saunderson, though blind from infancy, was able to lecture upon optics, while professor of mathematics in the University of Cambridge; and that Count de Pagan became an authority in the science of fortification, and of geometry, after he had lost his sight. It was this light that illumined the mind of Sir

John Fielding, chief magistrate of Bow Street Police Court, of whom it was said, that although blind, his "acuteness on the magisterial bench may have been equalled, but has never been surpassed." And it is said of James Holman, an Englishman, who was blind, that he travelled without an attendant through a large portion of Europe, penetrated five thousand miles into the Russian dominions, and performed a voyage around the world.

Giovanni Gonelli, of Volterra, in the seventeenth century, was an accurate sculptor, though entirely blind. Among his works were busts of Charles the First, of England, Cosmo di Medeci, and Pope Urban VIII. The originals of these and many others; he acquired a knowledge of, by passing his hand over their faces; and many exquisite ideals of his own were embodied in marble by him, without any aid from visual organs. And we have read of a negro Michael Angelo, living in Campinas, Brazil, where there is a large church which has been seventy years in building, and is not completed. The remarkable feature about it is the wonderful carving of the interior, and the still more wonderful fact, that the greater part of it is the work of this negro, who never studied the simplest principle of sculpture, and who indeed does not even know his alphabet. He has carved columns, flowers, and arabesques, cherubim and angels, throwing off his wondrous creations with the profusion which is only possible to those who draw their inspiration from its source—the inner world of beauty and grace. He worked at his labor of love with delight, until old age brought failing sight and trembling hands, and others are continuing his work more or less imperfectly, as there had been no plans drawn which could guide their labors.

Men are inspired when their whole natures harmonize in a pre-eminent degree, with the higher influences from the spiritual-world. John G. Whittier, the poet, writing in the *Amesburg Villager* (Mass.) of Nov. 28, 1872, notices the life and death of an acquaintance of his in that place, who seems to have either been born with, or attained to, such an elevated condition, that his views of, and relations to, mundane things were all influenced by an overruling spirituality, which kept him pure and undefiled from contact with gross matter. Mr. Whittier says of him:

"The present number of the *Villager* chronicles in its obituary department, the death of Henry Taylor, of Amesbury. Quiet, unassuming, and simple in all his habits; an unlettered workingman, he gave no outward evidence, beyond the reticent gravity of his manner, of the profound intellectual abstraction, the depth of philosophic meditation which made up his real life. He was no reader: probably he

never mastered half a dozen books ; and he felt small interest in the thoughts and opinions of others.

"I remember, on the occasion of one of my first conversations with him, twenty-five years ago, that I was struck by a remark which indicated a knowledge of Plato : on inquiry, however, I found he had no idea that such a man ever lived. I lent him a volume, which he partially read, and returned with the simple remark that 'he saw that Plato had got hold of some of his own ideas.' The words of the Divine Master had for him a depth of meaning which he found difficult to translate into common language, and he was compelled often to make words to express himself. He watched with absorbing interest the gradual processes and unfoldings of his own mind, and spoke of them as if he had no personal concern in the matter ; regarding his mental movements as impelled by a power not his own. He had only to wait and observe, like the recluse of Wordsworth, the revelations of

"the powers
That of themselves our minds impress."

"He was oriental in his cast of mind. . . . He had somehow reached a state of absolute quietude ; a region of ineffable calm, blown over by no winds of hope or fear. All personal anxieties and solitudes were unknown. The outward world was phantasmal and unreal ; he was utterly beyond its common temptations, and looked with simple wonder upon the struggle for wealth and place, the strifes and ambitions of sects and parties about him. . . . He seemed nearer than any one I had ever known, to have realized that the things seen are temporal and illusive ; but "the things unseen are eternal." . . . It must not be inferred that he was blind to, or neglectful of, the duties pertaining to time and space ; on the contrary, he was in practical matters of sound judgment. . . . His life was pure ; he had no enemies ; he cherished no antagonisms . . . and all things were reconciled in his conceptions of the divine order."

Genius is said to be nearly allied to madness ; and there is undoubtedly some truth in the remark, for the possession of genius is not the rule, but the exception among men, and is therefore in a certain sense abnormal. But it is this exceptional and delicate condition of the brain and mind, which renders men of genius suitable vehicles for the reception and transmission of those spiritual influences, which do not find ready channels through more material and grosser organizations. Dr. Moreau, of Tours, France, has written a work in which he contends "that genius arises from the same organic conditions as insanity," and that "genius, like insanity, is a symptom of disease of the

brain." That men of genius generally furnish evidence, in their own persons, of their possession of cerebral and nervous organizations of greater delicacy and of more exalted sensibility than the majority of mankind, is incontestable; and probably it would be nearer the truth to say that the machine, being of a more delicate structure, is more liable to, derangement; than to say that it is allied with, derangement.

Many of the greatest geniuses have been liable to paroxysms of insanity, or what have been taken for these. Tasso composed some of his most brilliant verses during such attacks. In his case, as with many others, it may have been that what were supposed to be paroxysms of madness, were simply results of the imperfect efforts of some spirit to control him. Those who study the writings of Rousseau, and carefully read his life, will perceive evidences of a disordered mind. Alexander Cruden is said to have compiled his concordance whilst suffering under aberration of mind. Pascal was a martyr to nervousness; subject to gross delusions; and lived in constant fear of impending calamity; and yet he was one of the most original thinkers in France. Edgar Poe was addicted to alcoholic stimulants, and wrote some of his best pieces while under their influence: and Byron often resorted to like stimulants when engaged upon his poetical compositions. So the "Kubla Khan" of Coleridge was composed by him when under the influence of opium.

In Dr. Benjamin Rush's work on "Disease of the Mind," he says:

"Talents for eloquence, poetry, music, painting, and uncommon ingenuity in several of the mechanical arts, are often evolved in this state of madness. A female patient of mine, who became insane after parturition, in 1807, sang hymns and songs of her own composition, during the latter stage of her illness, with a tone and voice so soft and pleasant, that I hung upon it with delight every time I visited her. She had never discovered a talent for poetry or music, in any previous part of her life."

In cases like these, it is sometimes difficult to decide whether the spiritual brain, under the altered conditions induced by undue excitement of the nervous system receives by influx, and elaborates, these poetical and other effusions in a manner which it is unequal to in a normal condition, or whether they are impressed upon the mind by some spiritual intelligence who is in rapport with it while in this peculiar state, and who by this means finds expression through the mind and brain as instruments. That spirits often seize opportunities created by morbid or undue cerebral excitement, to impress and even control, is now abundantly proved: and as every mind attracts like

minds, the opportunity would most likely be improved by some spirit with like tastes and tendencies with those aroused in the mind affected, and thus the poetical, musical, the eloquent, and even the mathematical faculties are excited to activity as there is a disposition for their exercise in the mind itself.

I cannot perceive any more difficulty in a spiritual intelligence assisting in the solution of a mathematical problem, than in impressing a poem; though Mr. Owen, in his "*Debatable Land*," p. 255, appears to have some doubts of their agency in this direction, for he says: "I do not assert that in the department of what are called the exact sciences; as for example in the researches of Galileo, and in those still more inestimable of Newton, we are justified in assuming that spiritual aid was granted." I believe that the mind of the profound mathematician is as often illumined by celestial light as that of the poet; the action and effect only being different. The mathematician, from the structure and habits of his mind, cannot generally recognize this influence distinctly, or at any rate vividly; but the realm of thought envelops, and its elements penetrate, his mind as they do the poet's or musical composer's, and the inspiration he needs finds ready access—unrecognized, perhaps—but none the less potent for that reason.

And spirits with kindred minds I have no doubt are often attracted to astronomers in their explorations of the heavens, and in close sympathy attach themselves to them, reading the thoughts which engross them, and the hopes and fears that distract them, and often with wisdom and judgment impressing their own ideas and views, which, if adopted by these men of science, they doubt not originate with themselves.

And it is not only in his waking hours that both direct and mediate inspiration flow in upon man, but oftentimes in sleep, when the mind is many times more receptive than in the waking moments. Thus while sleeping, Sir Isaac Newton solved a perplexing mathematical problem, and many others have found in their sleep the answers to difficult questions.

Narcotics in their primary effects, stimulate the brain and mind, and with many this exalted mental condition renders them more susceptible to spiritual impressions; while, on the other hand, with some, the secondary stage, or that of narcosis, renders the mind more susceptible.

Nature is more impartial in the distribution of her gifts than is generally supposed, and it is true in perhaps a majority of instances, where she has endowed men with the gifts of poetical, or musical

genius, or the gift of eloquence, that she has withheld the more quiet but more reliable, substantial gift of sound judgment, and the history of men eminent in these qualities tends to show that they have mostly been unreliable leaders, and that their talents have been restricted to the exercise of their special gifts. They generally lack the practical talent to execute, being to a great extent only channels through which certain luminous ideas find expression in our life.

The character of Alexander Pope, is a remarkable illustration of this imperfect judgment associated with grand and brilliant poetical talent. In *Colborn's New Monthly*, for January, 1874, there is an article treating of the personal peculiarities of this great poet, from which I make the following extract :

"Nature seems to have purposely designed him for giving trouble to his fellow-creatures. Assistance was as necessary to his physical weakness as ink was to his thoughts. His personal charms were few, but his defects many. He had clear, sparkling eyes ; a long, handsome nose, a smile at once sweet and melancholy, and a voice exquisitely sweet and musical. But he was born with a form so weak as to demand throughout his life the support of stays. He was so small that at table his chair had to be greatly raised in order to bring his mouth to a level with his plate. His legs were as thin as straws, and in order to give them the resemblance of bulk he wore three pairs of stockings. His head was bald, and whenever he could he wore a white cap in preference to a tie-wig. Because he once fell asleep at his own table when the Prince of Wales was talking of poetry, he was charged with being deficient in good manners, or with a snobbish desire to show how little he valued the society of royalty ; but the truth was, he was like a baby. He was so weak that he obeyed the dictates of nature as implicitly as an infant obeys her. When she made him weary, he fell asleep. When he had any demands to be satisfied, he querulously cried for them, as a spoiled or peevish baby would do. Wherever he went his helplessness was complained of by his host, and resented by the servants."

Not only is such an imperfect, almost contemptible organism, as is here depicted, a striking argument in favor of the theory of its being only an instrument, a funnel, through which the inspiration of other exalted minds found expression ; but it is an equally strong argument against the materialistic doctrine, that the physical brain eliminates all there is of grandeur and nobility of thought, when we consider what must be evident, that such an otherwise grossly imperfect general organism could not have been associated with a physical brain of pre-eminent capabilities, of comparative perfection. The

infirmities of mind and temper that Pope manifested, could only have proceeded from a nervous system organically inferior, and a physical brain, which though naturally endowed with a capacity for great possibilities as a medium of expression, was yet rendered practically incapable from its participation in the weakness and inefficiency of the general system; and it was necessarily unequal to the task of originating the grandly poetical and philosophical ideas, and sentiments, which were given to the world through him.

My remarks thus far more particularly, though not exclusively, apply to the question of spiritual influence, as it flows in upon us from that limitless Ocean of Spirit in which we exist, and of which our own spirits are component parts. I have stated that its manifestations are such as the mental and cerebral conformation determine: that through one it appears as a talent for poetry; another for music; one will be inspired with eloquence in speaking; another as a writer; while others possess capacities for wisdom and knowledge generally, above their fellows; and that there is difficulty in deciding in many cases, between direct and mediate inspiration.

I shall now endeavor to show, that the latter mode of mental illumination is at least as well established as the former; and that spirits or angels in our days, as in the days of old, do directly and effectively influence the minds of many mortals, and largely determine not only the tendency of their thoughts, but their language, and even their actions.

All men possess an internal and an external consciousness, relating to an internal and external existence, which all men are living. We are living two lives, in two worlds; and there is a barrier between them, which ordinarily excludes a view from the external into the internal life: but in some persons this barrier is not the impervious wall that it most commonly is, and the elements of their two lives intermingle, and the realities of the inner become projected into the external sphere, so that what are ordinarily the secrets of the inner life, become known in this. This barrier in these persons, is equally pervious to spiritual influence from the vast realm of spirit, and to spirits themselves. Such are mediums; seers; and prophets; clairvoyants; magnetic somnambulists, etc.

“And he said unto him; Behold now, there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass: now let us go thither, peradventure he can show us our way that we should go.”

“And the servant answered Saul again, and said; Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

"Beforetime in Israel, when a man went to inquire of God, thus he spake ; Come, and let us go to the seer : for he that is now called a prophet was beforetime called a seer."—I. Sam. ix—6, 8, 9.

It will here be seen, that the prophet or medium there described, is called a "man of God." I do not doubt that Samuel merited this title, and I claim that many prophets or mediums of our day equally deserve it, and in the near future will receive it. "All that he saith cometh to pass." In a general sense this is true, as I hope to prove of others now living. The reader will observe that even then the laborer was worthy of his hire ; for Samuel had to live as mediums now do ; and therefore expected remuneration for the exercise of his gift.

"Beforetime in Israel, when a man went to inquire of God, thus he spake ; Come, and let us go to the seer : for he that is now called a prophet, was beforetime called a seer." And I would add that in our day he is called a medium, and that we do not now inquire directly of God through prophets or mediums, but through them inquire of His angels, who are ministering spirits : for we believe that even God acts through means ; and Jesus himself was the most perfect of mediums ; and all evangelical Christians contend for this character for him, as between God and man ; he being here the great Mediator. If they are correct in this claim, it must be equally true that a medium of communication was required ; and if this was requisite, it proves that God does not communicate with His creatures, in the direct manner which has been supposed ; for God does nothing unnecessarily, or without sufficient motive. Belief in the mediumship of Jesus, is only consistent with belief in the necessity of such mediumship. Spiritualists can concede this character to Jesus, and their position as to mediumship between angels and men, is strengthened by the concession. Jesus himself clearly sets forth the doctrine of mediumship, as we understand it, when he says, "He that receiveth you, receiveth me ; and he that receiveth me, receiveth Him that sent me." This accords with the knowledge we derive from elevated spirits ; they all teaching that the wisdom that guides men in this life is in a great measure received through wise spirits, and is oftentimes transmitted through spirits on different planes, until it reaches our minds. If this knowledge could be traced to a still higher source, there is no doubt it would be found residing in the Great Fountain of Wisdom—the All-pervading Spirit ; God Himself.

Bishop Butler, in his *Analogy of Religion*, p. 240, fully confirms this view of the necessity of mediumship. He says :

"The whole analogy of nature removes all imagined presumption

against the general notion of a mediator between God and man. For we find all living creatures are brought into the world, and their life in infancy is preserved by the instrumentality of others, and every satisfaction of it in some way or other, is bestowed by the like means. So that the visible government which God exercises over the world, is by the instrumentality, and mediation of others. And how far His invisible government, be or be not so, it is impossible to determine at all by reason. And the supposition that part of it is so appears, to say the least, altogether as credible as the contrary."

When we now inquire through a true prophet or medium ; for there are false prophets now as then ; we generally receive communications of a higher order than most of those received through the ancient Hebrew prophets ; for the reason that both communicating spirit and medium, are far more enlightened, and on a higher plane than were most of the prophets of old, and the spirits who spoke through them and who so often were mistaken for God Himself.

It is often asked ; Why do not these things come through all persons as well as through a few ? The reply is, that all are not fitted for the sensible exercise of the gifts. The capacity is born with the person as is declared in Jer. i—5 : "Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations."

The Holy Spirit as described in the New Testament, manifests only through a comparatively few ; not through the many. In the same family, sprung from the same stock, educated and taught alike, and brought up under the same influences ; one or more members will give evidence of being duly impressed with the power of this Holy Spirit, while the majority of them, will perhaps furnish unmistakable evidence of their insensibility to such influence.

This Holy Spirit is often made manifest through elevated spirits, or angels as instruments ; but they also must work through instruments ; and these are mortals peculiarly organized and suitable for this use ; but they are unable to manifest through the majority of mankind, for the reason that they are not suitably constituted. The precise conditions that render some, suitable channels for this influence, or who furnish in their organisms the elements which are necessary for these manifestations, are to us unknown, and spirits themselves appear to know little more than we, as to what constitutes these conditions.

It has been generally considered, by those who have treated this question from the spiritual stand-point, that they pertain to, or arise

out of, the physical organism ; but my observations have led me to a different conclusion, and I believe that these peculiar conditions relate mostly, if not altogether, to the spiritual nature—the spiritual organism. The principal argument in favor of this opinion is, that those who are mediums here do not by death become divested of their peculiar powers, but, as all spirits whom I have consulted on the subject, and who have professed to have any knowledge regarding it, have informed me ; they retain them in spirit-life, and there many times exercise their gifts of mediumship as between earthly mediums and higher intelligences. That all possess these elements in some degree, is undoubted, but in mediums they appear to be present in such force, as to render them available instruments for the exercise of spirit power.

Next to Jesus, the apostle Paul appears to have possessed the greatest number of spiritual gifts. He was clairvoyant ; as we find from Acts, ix—12, and xxviii—23, 24. He was clairaudient ; as described in chap. xviii—9. Was a physical medium ; as in chap. xvi—26. Was a psychologist ; as in chap. xiii—9 to 11. Was a magnetic healer ; as in chap. xiv—8 to 10 ; and his magnetic power was so great, that he imparted to handkerchiefs and aprons, healing properties, so that those who received them were healed of disease ; as in chap. xix—12. Though few in our day, are the equals of Paul in the number, and variety of the gifts they possess, yet there are many who possess certain gifts, in even greater perfection than he, and some which were apparently unknown to Paul, are daily exercised now.

One lesson that Spiritualism teaches in every step of its investigation, is our inability to fathom many of its mysteries ; we are constantly reminded of our limited powers of comprehension, and yet the discoveries that reward judicious and well-directed efforts, as constantly stimulate us to exertion, so that in view of these successes we can afford to acknowledge our ignorance of many things, which we hope the future will reveal to our researches.

So as to the questions ; What constitutes mediumship ? and ; Why are not all mediums ? I do not hesitate to reply ; I do not know : and as we proceed in this work, I shall often make the same reply to many other questions, and trust the many well-established facts that like stars adorn the celestial vault of Spiritualism ; and some of which I shall present ; will render the yet undiscovered character of many other things, no argument against their existence. As to this question, we may as well for the present adopt, and content ourselves with, the view that Samuel took of it, when he said to Saul, "And the Spirit of the Lord will come upon thee, and thou shalt

prophesy with them, and shalt be turned into another man."—I. Sam. x—6.

That mediumship is not a miracle, but a result of the operation of natural law, and of natural causes, through certain conditions, no one who investigates can doubt. Owing to the variability of these conditions, the manifestations are always intermittent, or present in greater or less force. The state of the nervous system ; or of the health of the medium ; the magnetic influence of persons present ; the condition of the atmosphere ; and probably other causes, affect the operation of the spiritual and magnetic forces and elements, so that there is constant variation in the strength and character of the manifestations. One characteristic of mediums, and which appears to be a necessary one, is that of their marked sensibility to external influences, and no doubt this sensitiveness extends equally to internal and spiritual influences ; and when these influences are antagonistic, either utter failure, or only partial success, can attend their labors.

We know that each man differs from the other ; each has an individuality of his own ; we perceive this, not only in the external form, and movements, but we also acknowledge equal differences in the mental and spiritual qualities of each other : some are gross and sensual, others refined and delicate ; some are ungainly in person, but attractive in mind ; and the differences are as numerous as the individuals. Amidst these differences, some are so peculiarly organized, that they are capable of assisting, unconsciously, the efforts of spirits to communicate with us in this life, and they can truly say, "Therefore have I uttered that I understood not ; things too wonderful for me, which I knew not."—Job, xlii—3.

Mediums, being entirely misunderstood in the past, both by themselves and by others, have either been elevated to the rank of God's especial ministers, as were many of the prophets and seers of old, or they have been accused of being in league with the powers of darkness, and the willing instruments of Satan, for the enslavement of mankind. It is part of the mission of Spiritualism, to assort and place them in their true positions—to prove that they are God's instruments, only as all men are ; all differing in degree, as channels for the communication of His will. That they are no better, nor worse than ourselves ; and that they are so organized, that the inhabitants of the spirit-world, which is all around us, can through them communicate with us ; and thus they fill posts of usefulness that no others can ; and we are indebted to them in proportion to the honesty of purpose ; devotion, and success, with which they perform their duties.

As a class, no people in the world have suffered as have mediums.

A few have been honored, though always misunderstood ; but the majority of them have been proscribed, or imprisoned, or abhorred as satanic, or have met violent deaths at the hands of priestly bigotry, or of an ignorant populace ; while angels looked on in sorrow and pity for the victims, and in disappointment that these ; the only channels which they could use to enlighten mankind, should be closed through ignorance, and prejudice.

It is a common opinion, even amongst Spiritualists, that magnetism and electricity, are agents employed by spirits in the production of spiritual phenomena. I early accepted this opinion, and, expected that the evidences of its truth would be apparent ; but I must say that my investigations have led me to doubt its correctness ; or at least to doubt whether the agents employed are magnetism and electricity, as we understand these forces ; but as I shall have more to say upon this subject in another place, I will for the present, dismiss it.

But how do spirits impress, or control the minds, and bodies of mediums ? My answer is ; spirits foreign to the body impress and control it, as does the spirit natural to the body ; and both accomplish their purposes, by the same means that the electro-biologist governs the mind and movements of his subject—by will-power or force.

All spirits cannot control mediums ; and probably comparatively few can ; or at least without repeated efforts, and much labor : but certain spirits, like certain mortals, are endowed with eminent magnetic, or psychological power ; which they can direct upon certain receptive persons with astonishing effect, so that some or all of their faculties and powers become temporarily subject to the psychologizing intelligence : their sight, hearing, taste, feeling, thoughts, and actions, all being such only, as the will of the controlling spirit determines ; his will being substituted for theirs, in the control of their own organs and faculties.

It is by this soul-power, that the spirit proper of the body, controls the latter, and by which, when possessed in a greater degree by a foreign spirit, it dominates the will of the embodied spirit, and temporarily usurps the exercise of its functions. This will be better understood, if we can realize the important truth that we all are spirits, and that all which constitutes the Ego — I — is of the spirit ; and that the physical organism—including the brain—is simply an instrument or medium, whereby the indwelling spirit manifests in, and communicates with, this external life. Our spirits, though embodied, exist in the spirit-world ; and the two worlds, the spiritual and the physical, interexist even as our spirits and bodies do, and are inseparable, ex-

cept as to the conditions that attach to each, and the laws that govern them.

The indwelling spirit, or spirit proper to the body, is able to manifest, as the physical organism is better or less adapted to its purposes ; and not only are some organisms naturally, better adapted to this manifestation, but every organism varies at times in its adaptability to the purposes and uses of its own spirit.

This variable condition arises from numerous causes, which affect the fitness of the instrument to be a ready and correct subject of impression, and vehicle, for manifestation. Among these causes are organic and functional derangement of the cerebral organs, which many times renders them unreliable and fallacious agents, for the transmission of spiritual impressions ; and here the individual exhibits, in a greater or less degree, the incoherency and confusion of ideas, that characterize insanity. Between these conditions of the brain and slight derangement of the nervous system, are found all the gradations of deranged functional action ; either primarily originating in the brain, and nervous system, or as existing secondarily, from disturbance in some other important, or vital organ.

I well remember a marked instance, of the temporary change thus effected in a friend. I had known this gentleman for some years ; being the medical attendant of his family. His wife suffered for some eighteen months from the ravages of a cancer. I had always found him (unless when unavoidably absent) at her side, a pattern of devotion ; never impatient ; and never, under many trying circumstances, either in language or manners other than a gentleman. His disposition was remarkably mild and amiable.

Not long after her decease, I was called to see him. He had a slight attack of fever, and upon entering his room, and before I had reached his side, he addressed me in terms that were far from courteous ; for without any other salutation, he announced his want of faith in allopathy, and in allopathic doctors generally, and in me in particular ; but upon the whole, he had concluded to see what I could do in his case. To be thus addressed by Mr. D. startled me, and a feeling of indignation succeeded, but a moment's reflection was sufficient to dispel it, and for me to realize that this was not a natural ebullition of feeling, but was attributable to cerebral and nervous excitement. I examined and prescribed for him, repeating my visits until he recovered, without any further exhibitions of temper on his part.

I had expected, that when Mr. D. should recover, that he would have spoken of his ill-timed remarks, but he evidently remembered nothing

of them. His usual suavity and gentleness returned, and our friendship, and my esteem for him, remained undiminished.

Here was a changed man, arising solely from the inharmonious action of his system. Had the disturbance increased, the indwelling spirit would have been unable to manifest, so as to be understood, and lunacy would have ensued. His spirit remained unaffected; but instead of manifesting as before, through a remarkably healthy organism, which it perfectly controlled, it now found its instrument out of tune, and itself unable to work the keys, with facility and precision. The chords gave forth strange and uncertain sounds, and discord now prevailed where before harmony reigned; but with returning health, the instrument having regained its natural tone, Mr. D. again became himself.

Thus we can account for variations in temper, and apparently in character, of many females during certain periods; of persons subject to biliary derangements; of others subject to derangement of the stomach and digestive organs; of dyspepsia; of persons under the influence of ardent spirits, and, narcotics. In these cases, the action of the system is permanently or temporarily deranged, and the organism is incapable of being impressed and controlled in a correct and effective manner, by the intelligence that governs it. It is only through a perfect instrument, that correct and true expression can be transmitted. Spirits act upon matter, also matter reacts upon spirit; and in these cases matter for the time being becomes positive and antagonistic to spirit, and fails to correctly represent its intentions.

Such being the relations of body and spirit, we can, by bearing them in mind, more readily conceive the possibility of another spirit, disembodied, but in possession of its full spiritual powers, impressing by its superior force of will, its own ideas upon the spiritual and physical brains of an embodied spirit, and especially where this latter is not of a positive nature, but passive and receptive, as all impressional and trance mediums are, and necessarily must be.

We must remember that spirit is superior to matter—that it is the province of spirit to control it; and if we admit that the human spirit, possesses powers, there can be no great difficulty in further admitting that when freed from its physical body, it may possibly be able to find some other similar living organism, which it sometimes can influence, though perhaps in a less perfect manner than it formerly did its own organism. This is all we claim; and when the subject is carefully examined, it will be difficult to deny its probability.

When the organism of a medium is effectively used by a spirit, we should bear in mind that it is a foreign spirit that has assumed control;

and that the spirit proper to the body, is so far overpowered and rendered passive, as no longer to control any of its mental organs or processes. The spirit in control impresses the brain, and uses the organs of speech, as it did those of its former body, as nearly as the conditions will admit ; but it is rarely that a spirit can assume such perfect control, that it can use these organs without the communications being tinctured by the habits and modes of thinking, to which they have been accustomed ; and hence, errors and differences will often be noticed, which a sceptical mind will at once seize upon as proofs of imposture, or at least of self-deception.

“ You are in danger of not making allowance enough for the imperfections of media, and for their mental peculiarities. Even the believers in the plenary inspiration of the Bible, who contend that holy men spoke and wrote precisely as they were ‘ moved by the Holy Ghost,’ confess, that the peculiarities of all the prophets and apostles, are distinguishable in the books which bear their respective names. Isaiah and Daniel Paul and James, it is alleged were media, through whom the Holy Spirit spake and wrote. But still there is the same difference in what came through them as in the men. Even the Holy Ghost could not, or would not, write through those different media, without allowing their personal mentality to peculiarize what was written. “ If created spirits move, and speak or write, through the media for these manifestations, how much more likely is it that their productions must be affected by each one’s mental and spiritual peculiarities.”—“ Spirit Manifestations,” by Adin Ballou, p. 161.

When these difficulties are realized, it will be understood why many communications from spirits who possessed acknowledged talent in earth-life, fall so far short of their former intellectual efforts, for when existing in this life they possessed organisms, and especially cerebral organs, of larger capacity, with which they were in perfect harmony, and which admitted of the superior modes of expression that characterized them ; but now assuming control of an organism of less mental capacity, perhaps less perfect than their own in other respects, and with which they are not in altogether harmonious relations, they are not only limited by the capacity, but to a certain extent governed by the accustomed habits and modes of action of the organs they use in their manifestation, and thus are oftentimes unable, not only to transcend the ordinary mental productions that characterize the medium, but even fall short of them.

When a communication thus given, exceeds the known capacity of the medium, it undoubtedly arises from the fact that the mental pos-

sibilities of the latter have not been reached by him, and that the controlling spirit in this respect, has the power to use his organs to a fuller extent than the spirit proper of the medium ; and further, there is no doubt that the controlling spirit can more effectively use the organism at one time than another, so that even when the conditions are ordinarily favorable, there yet are times when the communications in style and mode of expression fall below the intelligence and attainments of the spirit controlling. The wonder is, not that the spirit should sometimes fail to express itself correctly, but that by any possibility, it should be able at any time to do this as well as the spirit that has controlled the organism from birth.

Therefore it is not correct to assume, that because a communication is below the former capacity of the spirit professing to communicate, it must necessarily be false, though false ones there are, not only coming through impostors and self-deceivers, but through genuine mediums, and no honest Spiritualist hesitates to denounce the former when once their true characters are revealed.

That our spirits are endowed with an existence of their own, and that our physical bodies are only the earthly tabernacles which they inhabit, and animate, is strongly supported by the mental phenomena often observed in certain cases of insanity, where, although oblivious to all past events, we know the memory of these still exists somewhere, and under certain conditions ; for upon recovery, the patient will sometimes regain his perfect memory. How is this ? To him who believes that memory finds its seat in the spirit or soul, there is no difficulty in explaining it. Insanity affects the physical brain only, and this organ is rendered an unsuitable instrument through which the spirit can communicate by impression with this external life, and necessarily memory, with the other faculties of the mind, either finds no expression, or a perverted one. All these faculties of the spirit are debarred from correct expression, and it is only when the brain is restored to its normal state that they regain this power. We should remember that our bodies are our mediums, and that our brains and the senses are the avenues through which we look out upon, and communicate with the world.

Why is it that our minds find expression so unequally, even in the absence of any noticeable dérangement of the system ? Every public speaker knows that he can speak freely at times, and can barely speak at all at others. Every writer at times throws his pen aside in despair, from want of power to command his ideas. The faculties thus relied upon can only be successfully exercised when the avenue is free and unobstructed. When the brain is suffering from ex-

haustion, or befogged with vapors, it is no longer fit for the exercise of its functions for transmitting the workings of the inner mind ; the delicate impressions made upon it through the subtle powers of the will are unfelt, or so feebly impressed, that what is transmitted will often be as different from its more successful efforts, as are the utterances of some mediums from the former brilliant intellectual efforts of the spirit communicating. The same law governs the spirit natural to the body and the spirit temporarily controlling it.

If spirit control be a fact, is it not evident that the spirit of a Webster could not possibly communicate with equal facility through the organism of an infant, whose vocal organs have not yet been used to articulate sounds ; through that of a delicate girl whose logical faculties have not been developed ; and through another brain in which the same organs that had been so active in himself, have been fully developed by use ? Provided he found it equally easy to control one of these as the other, can it for a moment be supposed that he would manifest and express himself equally well through each, and that Daniel Webster would be recognized in each ? It would be very surprising, were he to so control the voice of the infant or young girl as to speak in his former full bass tones ; and were he to attempt, for purposes of identification, an exhibition of his former personal peculiarities, there would be a failure. The capabilities of the three brains for communication would differ, and all he could possibly do would be to impress his ideas upon them, and if these ideas were beyond their capacity to receive and convey, failure would ensue.

Why is it, unless from organization ; that as Millingen remarks, "no woman was ever known to excel in musical composition, however brilliant her instrumental execution might have been ? The same observation has been made in regard to logical disquisitions."

Certain facts must be clearly understood, and properly appreciated ; if we expect to comprehend, even partially, this great question of mediumship. They are, first, that few spirits can control any medium : secondly, that no spirit can control through a mental organism, unless it be in some degree in rapport with it—there must be some points of agreement, some elements of congeniality ; and thirdly, the most important of all is, that the manner of communication is most commonly by the spirit *impressing its ideas, not its words*, upon the mind of the medium.

With regard to the last point, it can be better estimated if the reader will reflect upon the difficulty, nay, impossibility, of any person receiving the exact ideas of another. Precisely the same ideas, expressed in the same words, which are listened to by two persons of

equal intelligence, will invariably be to one, in some respect, different from what they are to the other ; and let them in turn, separate and apart, relate what they have heard to another and the same person ; and this latter will generally perceive material differences in the two stories, and often will with difficulty recognize their common origin. There are no two minds organized alike, nor any two bodies through which they act, and no two individuals think alike. Words are rarely true exponents of ideas.

For the reasons above given, it will also be seen that the same spirit manifesting through different mediums, manifests differently through each, as it is subject to the varied conditions, peculiarities of structure, and habits of each organism ; like liquids flowing through different channels, they take form, and even properties, from these channels.

These same laws governed the manifestations made through ancient mediums or prophets, the utterances of each being characterized by the peculiarities of speech and habits of thought which distinguished them as individuals. The communications then, were also in strict relation to the intellectual, social, and spiritual conditions of the people, just as those of our day correspond with our intellectual, social, and spiritual development.

There is another consideration that should have weight in forming our opinions upon this subject, which is, that as comparatively few spirits can control any medium, if they communicate at all they must transmit their messages through another spirit who can control, and thus the difficulties are increased ; and I have no doubt that this inability is more particularly true of advanced spirits, as their relations to earth and its inhabitants have been weakened by time and their own progression, so that they are generally compelled to seek a means of communication—otherwise a medium, on their side, as we have to on this, and thus the message passes from one, through at least two other minds into that of the recipient here.

As to public mediums, they always have superintending spirits, and these generally transmit the messages, and answer questions in the name of, and for, the spirits primarily communicating. Many communications, therefore, which we regard with suspicion, are genuine messages from the spirit purporting to send them, and it is not surprising that they bear so little resemblance to his utterances when in earth-life, when we consider the indirect and imperfect channels through which they are received.

The channels of spirit-communication are not highways, upon which all spirits who would, can freely travel, nor is it a direct pathway to

any spirit. They all have to encounter difficulties, these only differing in degree. At a very impressive séance ; Dr. Henry Slade being the medium, November 30, 1870, one of his controlling intelligences, the spirit of a Dr. Davis ; thus addressed me in relation to these difficulties :

“ Imagine one of your own telegraph offices, with a crowd of persons eager to send messages ; one person prepares in his mind the message he desires to send, but he is too slow, and another more ready announces his message, which is sent ; but before he has quite finished it the former announces his also, which the operator hearing, tacks on to the first one, or even gets them mixed worse yet. Then suppose all the others attentively listening, and striving to gratify their desires to communicate—do you not perceive that mistakes would occur ? It is just the same with us. We often make mistakes like you. You would excuse the mistakes in mortals ; be equally charitable with us. Remember that our powers and facilities are limited, and often we fail in these matters. Again, you must know that between you and us the mode of intercourse is an intricate web, not a straight permanent line. We must handle the thoughts, when received from you, like the workman does his hot iron. It must be done with haste ; otherwise the conditions change, and the thread of connection is often lost ; and nearly all our intercourse, by this means, is done hastily, and consequently with the risk of failure. Do not judge us from isolated instances, but by the intrinsic evidence of the whole. When one of your orators delivers an oration, it is rarely he does not state something, or allude to something, that proves that he and you have knowledge of the same fact or facts. The same with us. Review in your memory the various questions and answers between us, and you will find the needful evidence you require.”

In view of all these difficulties attendant upon the efforts of spirits to communicate with mortals—to prove their identity and to express themselves with their accustomed earthly facility and naturalness—we should be careful how we charge fraud or delusion upon their failures, for spirits no more claim omniscience, omnipotence, or supreme wisdom, than we mortals ; and as to mediums themselves, they can only say each for himself, “ Must I not take heed to speak that which the Lord hath put in my mouth ? ”—Num. xxiii—12.

Both the Old and New Testaments teem with proofs of spirit intervention. “ And behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.”—Ex. xxiii—20. Hundreds of emphatic declarations like this stud the pages of the Bible from Genesis to Revelation. These are either

true or false. If true then, why not true to-day? If it be assumed that every case of spirit intervention there recorded was a special miracle, and that there are no miracles to-day, then it follows, that if we can prove that spirit intervention is common to-day, we also prove that those cases were not miracles, but that they occurred under the operation of law, as these things now occur. I believe these proofs will be furnished, during the progress of this work in such abundance, so well supported, that there can be no evasion of the correct conclusion.

That the law as delivered by Moses and others was given through the intervention of angels, or spirits, was directly and plainly asserted by Stephen, when he said, "Who have received the law by [through] the disposition [agency] of angels, and have not kept it."—Acts, vii—53. And in the chapter upon *Hebrew Prophets and Mediums* I will cite proofs that Stephen here spoke the exact truth. I will there show that angels and spirits were mistaken for God, as they sometimes were even in the days of the apostles, and as they sometimes are in our day. In Acts, chap. x., commencing with verse 3, "an *angel* of God" appeared to Cornelius; "and when he looked on him, he was afraid, and said, What is it, *Lord*;" "And now send men to Joppa, and call for one Simon, whose surname is Peter;" and in verse 7 it is said, "And when the *angel* [or spirit] which spake to Cornelius was departed," he sent two of his servants to Joppa. In verse 19 it is said, "While Peter thought on the vision the *spirit* said unto him, Behold, three men seek thee." In verse 30, Cornelius, in addressing Peter, says, "I prayed in my house and, behold, a *man* stood before me in bright clothing." I call attention to this narration to show how loosely language was employed by biblical writers, and that we are sometimes literally compelled to call in the aid of reason to interpret and fix its meaning. In the above passages the manifesting spirit is called "Angel," "Lord," then "Angel" again, then "Spirit," and lastly "a man in bright clothing." As we here have such a variety of terms to select from, it is perhaps best to adopt the simple, natural one of "spirit," and with the mergence of the other names into this, we have a consistent story of spirit-guidance and direction, in which we can implicitly believe.

I will here refer to two others passages in the New Testament, which are also subject to a simple explanation. These are the eleventh and sixteenth verses of the nineteenth chapter of Revelation: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he

doth judge and make war." "And he hath on his vesture and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS." Can we admit that John saw God on horseback when another equal authority declares that "no man hath seen God at any time"? Assume the spiritual being, whom John here saw, to have been an angel, or human spirit, and that the apparition of a horse was a psychological impression made upon the mind of John by a spirit, and we bring the narration, within the range of possible truth, and establish its credibility; while as at present regarded, no reasonable person can accept it. John simply mistook a spirit seen in a clairvoyant state for God, as thousands of others did before him, and as thousands have since done. Clairvoyance and trance, are only phases of spirit-power and operation—states in which the indwelling spirit of man with his spiritual vision, pierces the veil which separates us from the spirit world, and fallible there as in the external life, he often misconceives.

Error is inseparable from humanity, and even Jesus, while on earth, was liable to errors in judgment, and to disappointment, as is sufficiently manifest from Mark, xi—13: "And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it he found nothing but leaves; for the time of figs was not yet." Notwithstanding the exceeding clairvoyant powers of Jesus, owing to the conditions not then being favorable, he was unable from a distance to perceive the absence of fruit, as is evident from his blasting the tree in his disappointment. Another lesson to be learned from this, is that his power to work miracles was limited by the laws and conditions which compelled his obedience, as they did and do compel that of others, for we are justified in concluding that if he possessed the power at that time to cause the tree to bud, flower, and bear fruit, he would have exercised it, as he was urged to it by the cravings of hunger.

The whole subject of spirit manifestation and of mediumship is necessarily surrounded with difficulty; were it otherwise, the avenues would to-day be wide open and unobstructed. At one time, through a reliable medium, in answer to the question "Why my father had not of late communicated with me?" it was said that "he found difficulty, as many other spirits do, in coming into our atmosphere in very warm weather; that it induced in them feelings much like those experienced by persons afflicted with asthma."

At another time I inquired of him: "Why are communications through different mediums so often contradictory?"

"Because more than half of them are impositions."

"Why do genuine communications from spirits differ so widely?"

"It is because of the difference in intellect here as with you."

"Do mortals when they die carry with them the ideas and feeling they possessed here?"

"When men die they bring with them the same ideas and feelings they had on earth."

At one time a medium may be in good condition, and the communications may be strictly reliable, while at another time nothing reliable will be obtained; so that if a person who had tested him in a former séance and had been satisfied with his power, should from that, now yield his faith, he would perhaps accept nothing but error. "Test the spirits" must be the ever-present and governing rule of the investigator at every sitting. If this is observed, any intelligent, cautious person will soon be able to winnow the chaff from the grain.

Mr. Charles H. Foster, of New York, through whom the above questions were answered, I regard as one of the most accomplished clairvoyant mediums known, and yet he utterly failed to answer correctly a single question out of more than a dozen in the second séance I had with him, and again failed to answer correctly the first half-dozen questions in the third séance. This result rudely shook my slight faith in his powers, as these were the only séances which up to that time I had participated in; but at the first sitting with him I had received some strong proofs of his power, whatever it might be and I persisted; and although I have since then tested his mediumship perhaps on sixty or seventy occasions, I have rarely—though sometimes—found him at fault when he has answered at all, and I think I can truly say that I have been as critical and perhaps as exacting since then as before.

Believe no spirits whose utterances do not bear the impress of honesty, disinterestedness, and truth, for it is most certainly as Paul declares in Eph. vi—12. "We wrestle against the dark spirits of the world;" and although we receive help from the shining ones of heaven, yet they generally can only assist our endeavors—rarely can effectively work for us, without the assistance arising from our own earnest efforts.

The same rules of judgment will equally well apply to mediums themselves, for there is a class of them in whom I have no confidence whatever. It was said by Peter, "But there were false prophets also among the people." The lineal descendants of these impostors exist to-day, and the caution to avoid them is as necessary now as then. Some of these who advertise under the name of as-

trologers, clairvoyants, etc., and some who do not advertise, are little better than swindlers, operating upon the credulity of some, and receiving pay from others for acting as decoys for libertines, and using their pretended mediumship as a cover for the basest of purposes. Thank God, those of this class are so marked, and their true character so easily and well known by all who observe, that their fraudulent proceedings at the most affect but a small circle of persons—of men and women possessing active imaginations and limited intelligence, who are left by their moral and religious teachers to vainly pursue truths which even to them are evident, but which are beyond their unaided powers to comprehend.

Difficulty in answering by spirits is sometimes owing to the numbers of spirit-friends pressing and eager to communicate, so that the conditions on their side become disordered. And then again, sometimes the minds of the medium and of the spirit become commingled or confused, so that the characteristics of both appear in the communications.

Spirits perceive and view things in their world with as great diversity as we do in ours, and from this difference in a great measure arises the conflicting accounts relating to the same subjects. Through Mr. Foster, I inquired of a spirit purporting to be my father :

“Why do spirits differ so much in their answers when they are asked what they see in your sphere?” The answer was, “Just as with you in the earth-sphere. Two persons visit Pekin—each describe as things appear to him, but both differ honestly. So spirits differ. They to some extent see differently and describe what they see differently ; and besides, each spirit sees whatever he desires.”

As to the memory of spirits, there is no question that they carry this with them ; but that they always retain the memory of unimportant events we have no reason to believe ; on the contrary, it is probable, and it is often asserted by spirits themselves, that as they progress and come into more intimate relations with higher things, their memory of earthly scenes and events grows fainter and weaker. But it does not follow that because a recently liberated spirit may possess perfect memory, it can always exercise it through a medium. At a séance with Dr. Henry Slade, of New York, I asked a spirit-friend, recently deceased, if her memory of earthly things was as good as when here, and her answer written upon the slate by an invisible hand was : “My memory is just as good, but the conditions of returning affect my memory and confuse me.”

Dr. C. T. Buffum, of Worcester, Massachusetts, a clairvoyant medium only second to Mr. Foster, and who as a personating medium excels

any I have ever seen, while visiting me and sitting in my study, became influenced by "Red Jacket," a highly intelligent Indian spirit, who most generally controls him and from whom I have received many beautiful tests. I inquired of Red Jacket why it was that before taking possession, he did not prepare himself by conversation with the spirit-friends of persons applying for sittings with the particulars of personal history and experience, which, when in control, he could communicate, and thus by numerous proofs substantiate the reality of spirit intercourse in the strongest manner. His reply was, "We often do question the friends, and think we will be able to remember at least a portion of their language and ideas; but when we take control we become subject to the conditions of another state of existence, and cannot bring into this life the perfect memory of our spirit-life. There are some things we can usually remember quite clearly, mostly of a general character, such as the appearance of our spirit-homes, modes of living there, etc.; but what is said to us previously to assuming control we can rarely remember. In our ordinary condition we are in the inner life, but when in control we are in the outer life as much as you are, and are subject to its laws and conditions."

The spirits immediately controlling and influencing public mediums, I believe to have all been strongly mediumistic themselves when in earth-life, and to still retain at least the spiritual elements and qualities which are necessary to mediumship, and from their possession of these to have been selected by higher intelligences, not for their purity of character, nor superior intelligence, but simply as instruments best adapted on their side to control earthly mediums, and they constitute only one link in the chain, that connects spiritual beings with mortals.

Spirit communications in different countries, vary in being characterized by the peculiarities and habits of thought, which are peculiar to the people of the country; and in America there is probably not a medium for physical manifestations where an Indian spirit is not a principal, if not the principal operator, and Indian spirits are also the controlling intelligences of many personating and communicating mediums. In explanation of this, "Old John," the Indian control of Dr. Charles B. Kenney, of Brooklyn New York, said in reply to my question "where he lived," that "all Indians for a good while live on earth, and that is the reason why they generally control mediums." This accords with what I have gathered from other spirits—that advanced spirits cannot exist near our earth, and within our atmosphere, for any considerable length of time. My spirit-friends say, that few of them can remain here for more than an hour, and some of them not half that time, unless at the cost of personal suffering. If

these facts be admitted, they establish the truth that the spirits who immediately control public mediums, though generally intelligent, and even moral, are not generally advanced ones, and such all my experience tends to prove.

CHAPTER III.

INSPIRATION AND MEDIUMSHIP—*continued.*

“And one of the multitude answered and said; Master, I have brought unto thee my son, which hath a dumb spirit; and whensoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. . . . And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.”—Mark, ix—17, 18, 26.

IN reading these passages it is generally supposed, that such narrations relate to evil spirits or devils, but it is noticeable that there is no word here to suggest such an idea, and it tends to show that people then did not consider all possession accompanied with spasmodic action and violent contortion, as demoniac.

I know of a case in the city of Brooklyn, where, notwithstanding the medium has been habitually controlled for some years, yet “the spirit taketh him and he gnasheth with his teeth.” And I have seen him “as one dead” repeatedly, and yet he is one of the best healing mediums in the world, and the spirit controlling him is one of the most honest, gentle, and affectionate characters I have known. This medium is Charles B. Kenney before mentioned.

Modern mediums are often agitated through their entire nervous and muscular systems, just as they were in the time of Jesus and the apostles; just as some among the primitive Christians themselves were, and as the Quakers, early Methodists, and the Shakers were, and as the latter at times are to-day. It is caused by the efforts of the spirit to control the physical system; but when it acquires thorough control—if it ever does—these convulsive movements cease, and control becomes easy as it was with Ezekiel, when he says: “And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.”—Ezek. ii—2.

It may be of some interest to the reader to know how a spirit describes his situation when in control. In August, 1872, being in Moravia, N. Y., and meeting Dr. Buffum, we had a séance, when “Red Jacket,” his controlling Indian spirit, entranced him, and I inquired; “Whether while in control, of the medium he was of this world, or of the other, or of both?” His reply was:

"I am now of this world as much as you are. I see through the organs of this brain only, and hear through these ears, and that is the reason why, as you perceive, I have so much difficulty in hearing what other spirits tell me, as I have to depend upon them for all your spirit-friends say. I can see your spirit-friends—one, or sometimes more, at a time, but not steadily, and then they appear as if a veil were between them and me, so that my seeing and hearing them are difficult, and sometimes I cannot see or hear them at all. But the moment I relinquish control then I resume my natural spiritual condition."

At one time in January, 1874, when conversing with "Old John," while he was in control of his medium, Dr. Kenney; I asked him where his own spiritual body was when he was controlling, and his reply was: "Why, now I am standing behind body." (He invariably calls his medium *body*.) "Then you do not enter his body?" "No, certainly not." "When you commence controlling the medium, what is your first act?" "The first thing I do is to place my hands over his head, and move them around and over it in this way." (Suiting the action to the word, by passing the medium's hands around and over my head in every direction, but not touching it). "Then all you do is to make passes over and around his head until you obtain control?" "Yes." He said that he could not enter the body of the medium, but that when he had obtained control he performed every act through the organism of the medium, moved every limb through the exercise of his will, and when he thought or willed to speak, the medium articulated the words, and that the latter was during the time, totally unconscious. The process would appear from this, to be as we before said, similar to that used by magnetizers, and this we believe to be the means employed by spirits in controlling; at least until they are able to effect control through will-power alone, as many magnetizers are able to control their subjects.

A few days after this conversation with "Old John" I again conversed with him upon the subject. He said that while controlling, his own mind was partially obscured. That he had difficulty in hearing when spoken to by other spirits; that he could hear and see best through the brain of the medium; that his own mind seemed to be centred in the medium's, and that he still had consciousness in his own brain, but it was only partial. It would appear from this explanation, that the mind of the controlling spirit and that of the medium become blended, and that the stronger will of the former supplants that of the latter. The controlling spirit evidently uses the entire

organism of the medium, precisely as the spirit proper to the body uses it.

"To whom hast thou uttered words? and whose spirit came from thee?"—Job, xxvi—4.

What to me was a very interesting meeting with a spirit, one in which the axiom; that the stream takes its form from the channel through which it flows; was well illustrated, took place upon a visit which I made to Dr. Henry Slade, on the evening of the fourth of September, 1871. Upon calling I was informed that he was confined to his bed with nervous excitement, induced by exhaustion from over-exercise of his mediumistic powers. Upon entering his room I found him rational but exceedingly nervous, quite hysterical, and disposed, like a hysterical female, to find vent in tears. I examined him and found considerable fever present. He asked me to hold his hand, then to place my hand upon the side of his face; and in doing so I was compelled to lean over the bed, which brought my face near his.

While in this position he seemed to sink into a quiet slumber, but in a minute reopened his eyes, which had an altered expression, and in a changed, firm voice said, "Be kind enough, sir, to place the back of your hand upon the side of his face. The magnetism from the back of your hand is positive, and is what he needs." I complied, and he added, "I would like to have you, sir, write an article for the *New York Herald*, or *World*, denouncing the prevailing senseless practice of newspapers, in publishing every item of information which the detectives and police authorities obtain in their pursuit of criminals. Not a startling crime is perpetrated, but the reporters of the papers exhaust their ingenuity in extracting every clue from the police; and publishing this gives notice to the criminal, and posts him as to the designs and movements of his pursuers. Had the detectives and police been able to suppress all information, as to the steps taken to detect the murderer of Mr. Nathan, the perpetrator of that crime would have been arrested within three days after the murder."

Here I inquired of the communicating spirit, whether he had knowledge of the murderer of Mr. Nathan, and he replied, "Yes, we all know, but so long as you mismanage your police system as you now do we will not assist you. When you show any common-sense in this direction, you will find the spirit-world ready to assist you." I inquired the name of the spirit speaking, and the reply was, "That is of no consequence." I then remarked to Mr. Simmons, the partner of Dr. Slade, "We must try and write something upon this subject,"

when the spirit, rejoined, "Before you publish it submit the article to the unknown," at the same time pointing to himself; and then added, "Farewell."

In a few moments the medium resumed his former condition, apparently unconscious, that he had been controlled; the eye again exhibiting extreme restlessness, the voice reassuming its former complaining, whining tone, and the whole system giving evidence, as before, of great nervous prostration. I then remarked to Mr. Simmons, "I am afraid the papers would not publish an article of this character condemning their own practices." Almost instantly the medium was again controlled, and the spirit in a vigorous, firm voice said, "G— d— them, they must publish it; if they refuse tell them you will placard them over all the walls of the city. D— them, they dare not refuse!" I here said, "My dear sir, excuse me; but how can you, a disembodied spirit, take the name of God in vain?" Instantly and energetically he replied: "Do you suppose that God Almighty cares whether I use His name, or how I use it? Why should there be any more harm in saying 'By God,' than in saying— What is your name, sir?" I replied, "Crowell." He resumed: "Than in saying 'By Crowell.' In all nature there is more or less of evil. All good is inseparable from evil. God Himself is in relation to all the evil in the universe. It does not affect His purity. Evil is only the negative good. The nut whose kernel you seek for its nutriment, is enclosed by an acrid covering, which you cast away. The luscious peach is covered with poisonous down. The grain of wheat, which sustains the life of you mortals, is enclosed in a worthless husk, which you are compelled to separate before it is fit for your purposes."

More was said to the same purpose, and ably said, when I remarked that I did not pretend to any right to take him to task, and it had not been my intention to do so, only I was surprised to hear such language from an inhabitant of the other world and desired to understand his reasons justifying its use. He replied, "When in earth-life, I did not usually indulge in such language when conversing with gentlemen, nor do I ordinarily now when communicating through this medium; but this poor brain through which I am now speaking is all afire, and is a ready channel for such modes of expression. But I must say no more now, as I consume the vitality of the medium. Farewell."

I have here copied from my note-book the full account of the conversation with this spirit, including that portion relating to criminals and newspapers—not that this portion of itself is worth relating, but the excited character of his remarks upon that subject rendered them a suitable prelude to those that followed.

There is no doubt that the excited, over-wrought condition of the medium's brain and nervous system—the former being as the spirit, said, “all afire,” attracted this spirit, who appears though highly talented, to have been restless and unhappy as many others are, and who eagerly avail themselves of such an opportunity to again come into intimate relations with the conditions of their former earth-life.

In all my intercourse with spirits, through different mediums, this is the only instance in which I have ever heard an improper word used.

Quite a different phase of mediumship is manifested through a person who is widely known in America as “Blind Tom,” the musical prodigy. There are few persons in this country who have not either seen, or heard of him.

He was born in the State of Georgia, of parents who were common field-hands of pure negro blood, and presents all the external characteristics of the full-blooded negro, having thick, protuberent lips, heavy jaws, and low, retreating forehead.

Tom was born blind, manifesting in childhood an almost total absence of intellect, and up to the present time giving few indications of mental capacity above that of an ordinary idiot; and notwithstanding the efforts made to teach him the alphabet, he has never acquired a knowledge of it. “When a child,” his biographer says, “he never attempted to express by words, an idea, a feeling, or a want. His wants he expressed by a whine, which those about him had to interpret as best they could.” Since then he has “learned to distinguish many things and call them by name.”

He exhibited his musical talent in singing before he was two years of age; and when a piano was brought into the house, he being less than four years of age, “was permitted to indulge his curiosity by running his fingers over and smelling the keys;” and one night after this “the young ladies of the family were awakened by the sounds of the piano, and, to their astonishment, found Tom playing one of their pieces. He continued to play until the family at the usual time arose and gathered around him, to witness and wonder at his performance, which, though necessarily very imperfect, was marvellously strange, for *notwithstanding, this was his first known effort at a tune, he played with both hands, and used the black as well as the white keys.*

“The sounds of the rain falling upon a roof, and its course through the gutter, always attracted Tom's notice; and when he was less than five years of age, after a severe thunder-storm, he went to the piano and played what is now known as his “Rain-storm,” and said it was what the rain, wind, and the thunder said to him.

"It has been stated that Tom was born blind. In his infancy, and for years after that period, the pupils of his eyes were as white, and apparently as inanimate, as those of a dead fish ; but nature pointed out to him a remedy which gradually relieved him from total darkness, and in process of time conferred upon him to a limited extent, the blessings of vision.

"When he was three or four years of age, it was observed that he passed most of his time with his face upturned to the sun, as if gazing intently upon it, occasionally *passing his hand back and forth with a rapid motion before his eyes*. That was soon followed by *thrusting his fingers into his eyes* with a force which appeared to be almost sufficient to expel the eyeballs from their sockets. From this he proceeded to *digging into one of them with sticks*, until the blood would run down his face. All this must have been pleasant to him, or he would not have done it, and there is no doubt that *he is indebted to the stimulus thus applied to his eyes, for the measure of sight he now enjoys.*"

As his biographer says, it was marvellously strange to see him at his first attempt to play the piano, using both hands, and the black as well as the white keys, and with some success playing one of the young ladies' pieces. Allowing that unequalled musical talent was Tom's birthright ; that his soul was aglow with harmony ; still a great difficulty has to be encountered ; for how was he able to know, without previous instruction, or at least practice, what keys when touched would bring forth certain notes of music ? There is no music in a piano of itself ; it is simply capable of being wrought upon, and music is then evolved from the vibration of its chords. We cannot for a moment concede that because he possessed great genius for music, he necessarily or possibly had an instinctive knowledge of the mechanical arrangement of the keys, and of their relation to the notes of music. And in addition to this, is another difficulty : How could he at once use the fingers of both hands, when they had never been trained to such use, nor any other methodical one ? The ability to use his clumsy little fingers, with sufficient celerity and precision to have each finger directed to the proper key, so that each note necessary to evolve harmony, and this alone should be sounded, could not reside in an untaught, idiotic infant mind, but must be attributed to a practiced intelligence, apart from, and back of Tom.

Again, an intelligence superior to Tom's is perceived in the treatment of his eyes. He was born blind—his eyes were as inanimate as those of a dead fish—and what remedy could be applied to convert such useless organs into useful ones ? none certainly within the scope

of medical science ; but his spirit control undoubtedly pursued the only course that could have been of the least avail : at first making use of the mesmeric passes, he afterwards irritated them, and aroused the organs from their apathy by what certainly appears to have been as violent as they were strange measures ; but the remedy was successful to a certain extent, perhaps as successful as his spirit physicians anticipated.

Spirits often through healing mediums resort to measures as strange as these, and often with wonderful success. They look to results ; and no means are too humble or too apparently senseless for them to use.

All admit that Tom is a prodigy, but few attempt to explain the nature of the power by which he executes the most difficult pieces of music, in such a perfect manner that probably he to-day stands unrivalled as a musical performer.

It is not only the perfection of his execution of single pieces, that astonishes his listeners, but the execution of two pieces at the same time. In common with thousands of others, I have heard him play two tunes on the piano at the same time, one with each hand, while he would sing a song in a still different air—and not only this, but each tune would be set to a different key, which was dictated by the audience. It is not strange that to other musical performers his power should be a mysterious one, and that they should all agree in declaring him to be, as did a clerical friend of mine, who possesses much musical talent ; simply incomprehensible.

Scientific men of course give Tom a wide berth ; as they do everything which they cannot invent a plausible theory to explain. Yet to any intelligent Spiritualist, Tom is not incomprehensible. He is simply a medium, and nearly a perfect one for manifestation by musical spirits. Tom not only executes pieces of music on the piano, and sings well in a clear, manly voice, but at his levees also gives nearly exact imitations of the manner, tone, and accent of certain public speakers. Twice I have heard him render a portion of a speech of Stephen A. Douglass. Previous to his being called before the footlights by his manager, to deliver this speech, he is seen at the back of the stage rubbing his hands either together, or on the sides of his head ; then with a finger in each ear he will gyrate his other fingers, while at the same time his lips will protrude, and the balls of his eyes roll, and to these will be added the jerking of his body forwards from the hips upwards. Every action and all expression are idiotic. The moment his manager announces the time for him to speak, all these movements cease ; he will straighten himself, and as he advances he will assume the easy, natural air and manner of the practised speaker,

and by the time he has taken his position no trace of his former self is perceptible in his manner. He then addresses the audience, not only repeating the words of Mr. Douglass, but accenting and emphasizing the proper words and sentences, and simulating his former tones of voice.

One of his great musical performances, is a piece styled "The Battle of Manasses." Previous to the commencement of this piece he advanced to the footlights, and in a clear, impressive voice and manner said, "It may interest some in the audience to know how this piece originated. *I had been confined to my bed by illness* at the — Hotel, in Nashville, for about three weeks, when one day a friend brought Blind Tom to *my room*. The news of the battle of Manasses had just reached us, and was earnestly discussed by us all. We did not observe that Tom was noticing our conversation, but in the course of the afternoon he sat at the piano, and gave us this piece of music; which he will now perform for your entertainment."

When he says; he had been confined to his room, etc., and that Blind Tom was brought to him; the spirit speaking through Tom's vocal organs must have spoken thus of himself, hoping some persons in the audience would recognize the intelligence back of the humble instrument before them; and when he says that the news of the battle was earnestly discussed by them all; it is evident that Tom is incapable of framing such language, and it is equally evident that some intelligence external to him must have originated it, and used it in reference to himself—the speaker—and others, and not to Tom, whom it is impossible to suppose could have taken any part in the discussion. Every intelligent word and movement of Tom in these exhibitions separately and collectively, testify to an intelligence outside of Tom, and against Tom's own limited intelligence.

I am told that whenever he executes this piece in public, he always precedes it with this explanation; so the reader may have the opportunity of verifying my observations. No one for the first time hearing Tom address an audience, and observing his manner, would suspect that he saw before him an idiot, or even a person of very inferior mentality. He is too methodical, too well controlled by will-power and intelligence, for this idea to be admitted; and when he addresses the audience, it is evident that the intelligence that can transform this drivelling idiot into an intellectual instrument is conscious of and means just what he says.

In order to diversify the performance, with his back placed to the audience he names any small article that any person holds to view. This is undoubtedly effected by an agency similar to that which pro-

duces the music, and controls his vocal organs to make a speech ; in other words, the spirit then in control perceives the articles, and calls their names through the medium. It is probable that different spirits can and do control this medium, and that eminent musical composers who through him charm us with their performances, are not the ones who control him for answering these simple questions.

I will conclude my remarks about this—to science—incomprehensible being, by quoting an answer given through Mr. Foster to a question of mine respecting him. To those who have no faith in spirit communication of course this answer will possess no significance ; but as all my investigations in Spiritualism confirm its truth, it only remains for me to say that I believe it is the true explanation. I quote from my note-book :

“At a séance with Mr. Foster, November 28th, 1870, I inquired of a spirit whose previous communications had furnished evidence of high intelligence : ‘Can you explain the nature of the power, by which Blind Tom is enabled to effect such wonderful musical performances?’ The answer was : ‘We can answer that question without doubt. Blind Tom is really a musical medium—idiotic, however—and has little control over himself, he is therefore in a suitable condition for spirits who exist in the musical world to influence. Beethoven, Mozart, Chopin, and many other great masters, take the liveliest interest in his welfare, and he is really one of the wonders of the world.’”

Mediumship, when properly understood, will solve many heretofore inexplicable mysteries in psychology and moral philosophy. All through the ages have appeared persons whose characters have defied the wisdom of man to analyze. They have appeared on the stage, enacted their strange parts, and like meteors disappeared from view. Ignorance of their true character has led men to pronounce uncharitable judgments upon them, and often to load them when living, and their memories when dead, with opprobrium ; when, had it been known that they were but instruments in the hands of higher powers, they would have been treated with kindness, sympathy would have taken the place of censure, and they would have been regarded as passive means of good, rather than active perpetrators of mischief.

It was this utter ignorance of spirit intervention, and spiritual influence, that led to the inhuman treatment of Joan of Arc ; a pure and singularly gifted being, who proved the divinity of her mission by her success in every step she took under the direction of her spirit guides, and who afterwards met an ignominious death at the hands of those who feared, far more than they despised her.

So the character of that wonderful boy, Thomas Chatterton, was

entirely misconceived, and the cold neglect and censure of the world drove him at the early age of seventeen years, to self-destruction, to escape the pressure upon his sensitive nature, of the load of undeserved condemnation which it was his fate to incur.

To any intelligent person of this age who has knowledge of spirit agency, it is plain that he was a sensitive, thoroughly developed medium, whom certain spirits used for purposes of manifestation in this life—spirits who, by their ill-judged action, proved their lack of wisdom in using their medium in a direction that brought such sad results upon his inexperienced head. Had the nature of the influence which impelled him to the course he took been understood, instead of being ostracized from society, he would have been counselled and guided by prudent minds and hands, and we might to-day be gainers from the wisdom that would have flowed through his mind. A nature that was capable of such depths of religious feeling as are manifested in the following lines, composed by him, could not be otherwise than intrinsically virtuous.

“O God, whose thunders shake the sky,
Whose eye this atom globe surveys,
To Thee, my only rock, I fly,
Thy mercy in Thy justice praise.

“The mystic mazes of Thy will,
The shadows of celestial light
Are past the power of human skill;
But what the Eternal acts is right.

“Oh teach me in the trying hour,
When anguish swells the dewy tear,
To still my sorrows, own Thy power,
Thy goodness love, Thy justice fear.

“If in this bosom aught but Thee
Encroaching sought a boundless sway,
Omniscience could the danger see
And mercy look the cause away.

“Then why, my soul dost thou complain?
Why, drooping seek the dark recess?
Shake off the melancholy chain,
For God created all to bless.”

It has been said of him, “Tasso alone can be compared to him as a juvenile prodigy. No English poet ever equalled him at the same age;” and yet because he produced some compositions which he claimed to have copied from ancient manuscripts—their merit being

admitted—he was charged with imposture and being a literary swindler. There is no doubt they came by spirit impression, and all he knew of their origin was associated with the belief that they were genuine, this confidence in their genuineness probably being also impressed upon his mind, so as to inspire him with courage in offering them to the notice of others. A correct view of the events of his life will exhibit him as a modest, sensitive instrument in the hands of unwise spirits, who injudiciously controlled and guided him into a labyrinth of trouble. Had his case been understood, with kindly intelligent assistance, he might have attracted spirits of greater wisdom, who would have made his life as brilliant as it proved to be brief and unhappy.

That Sir Walter Scott was a medium for correct and effective spirit impression, is evident from various incidents in his history. In his *Life*, written by Lockhart, Mr. Mitchell, his former tutor, says of him: "When in church, Master Walter had more of a soporific tendency than the rest of my young charge. This seemed to be constitutional. He needed one or other of the family to arouse him, and from this it might be inferred that he would cut a poor figure on the Sabbath evening when examined about the sermons. But what excited the admiration of the family was, that none of the children, however wakeful, could answer as he did. The only way I could account for this was, that when he heard the text and divisions of the subject, his good sense, memory, and genius, supplied the thoughts which would occur to the preacher."—Vol. i. p. 88.

Here is a lad who slept during the sermons, and yet, when examined upon them the succeeding evening, "none of the children, however wakeful, could answer as he did." It will hardly do to object to any of the marvels of Spiritualism and yet maintain that the lad could have thus slept through the sermons, and afterwards remember better than those who had not slept; and the explanation of the tutor that "his good sense, memory, and genius, supplied the thoughts which would occur to the preacher," is on a par with most of the scientific explanations which would be offered to solve the problem. The tutor had forgotten that it is an impossibility for the sense, memory, and genius of any two persons, separate and apart, to originate the same thoughts and make the same deductions from the same texts and divisions of any subject.

If mediumship is true, then we can explain the situation by assuming that some spirit who took an interest in the sermon was present, and that at night, at the examinations, he impressed the young medium's mind with the answers.

Again, Sir Walter in after years was controlled while under the influence of wine, as many who are not ordinarily mediums are, when under the influence of alcoholic stimulants. His biographer says, in Vol. i. p. 120 :

“At one of their drinking bouts of those days, William Clerk, Sir P. Murray Edmondstone, and Abercromby, being of the party, the sitting was prolonged to a very late hour, and Scott fell asleep. When he awoke, his friends succeeded in convincing him that he had sung a song in the course of the evening, and sung it extremely well. How must these gentlemen have chuckled when they read Frank Osbaldistone's account of his revels in the old hall : ‘It has even been reported by maligners that I sung a song while under the vinous influence ; but as I remember nothing of it, and never attempted to turn a tune in all my life, either before or since, I would willingly hope there is no actual foundation for the calumny.’ ”

I can readily credit this story, for a somewhat similar experience occurred to me in 1849. At the time, I was in Panama, and not being accustomed to the free use of wine, I was induced to join some friends in a convivial “séance,” and whether attributable to the excessive heat of the climate, or to the peculiar condition of my system, or to my imbibing too freely of the wine—as Paul says, “The Lord knoweth,” I do not profess to ; but at any rate my memory of scenes and circumstances failed at a certain point, and when I became conscious I was informed, to my amazement, that while oblivious I had sung correctly, both as to tune and verse, an entire song with which I was entirely unacquainted, never having to my knowledge, heard it, and when sung again by one of the party I failed to recognize a word of the song or a note of the air. As my performance was testified to by some half-dozen friends who had not participated in the “séance,” I was compelled to accept their testimony.

My explanation is, that although not ordinarily appreciably mediumistic, I was rendered temporarily so by the changed conditions of my system ; and as it often happens to others, and as it did to Sir Walter Scott, some spirit present seized the opportunity to manifest through me in that harmless manner, and very fortunate do I consider it to have been, that my condition was not taken advantage of by some other spirit with less innocent intentions. I would modestly add that I have been unable to perceive any other parallel between Sir Walter Scott and myself.

Of all the works of this author, his biographer, Lockhart, considers the “Bride of Lammermoor” as the most pure and powerful ; and of this he quotes James Ballantyne, Scott's printer, as saying : “The

book was not only written, but published, before Mr. Scott was able to rise from his bed; and he assured me that when it was at first put into his hands, in a complete shape, he did not recollect one single incident, character, or conversation it contained. He did not desire me to understand,—nor did I understand—that his illness had erased from his memory the original incidents of the story, with which he had been acquainted from his boyhood. These remained rooted where they had ever been; or to speak more explicitly, he remembered the general facts; of the existence of the father and mother, of the son and daughter, of the rival lovers, of the compulsory marriage, and the attack made by the bride upon the hapless bridegroom, with the general catastrophe of the whole. All these things he recollected just as he did before he took to his bed, but *he literally recollected nothing else: not a single character woven by the romancer, not one of the many scenes and points of humor, nor nothing with which he was connected as the writer of the work.*

“‘For a long time,’ he said, ‘I felt myself very uneasy in the course of my reading, lest I should be startled by meeting something altogether glaring and fantastic. However, I recollected that you had been the printer, and I felt sure that you would not have permitted anything of this sort to pass.’ ‘Well,’ I said, ‘upon the whole how did you like it?’ ‘Why,’ he said, ‘as a whole, I felt it monstrous gross and grotesque; but still the worst of it made me laugh, and I trusted the good-natured public would not be less indulgent.’ . . .

“‘I believe you will agree with me in thinking that the history of the human mind contains nothing more wonderful.’—Vol. ii. p. 199.

It would seem that he remembered the general facts which he had gathered, and upon which the story was founded; all that belonged to his proper knowledge and memory; but “not a single character woven by the romancer, not one of the many scenes and points of humor; nor anything with which he was connected, as the writer of the work.” This is precisely what happens to many other mediums when they are used as instruments by higher powers. To be a proper instrument for spirit communication by impression, the mind of the medium must be under easy control of the intelligence communicating, otherwise the thoughts and opinions of the former interfere with the character of the influence, and confusion and failure ensue. I consider this case as one of the best illustrations possible, of the power of intelligent spirits to express through a human brain and mind their own more elevated ideas.

This instance is nearly paralleled by the experience of Mrs. H. B. Stowe, who says in relation to her celebrated work, “Uncle Tom’s

Cabin," "that she did not write it : it was given to her ; it passed before her. She but told what she saw, and long before her millions of readers came to weep over the death-bed of little Eva ; she herself lamenting that the fair child must die had to deny the entreaties of her own weeping children who read the tale from week to week that Eva might get well. Eva died. She had to tell it as it came to her, and suffered in so doing."

Charles Dickens possessed in a pre-eminent degree the personal peculiarities that most mediums possess in a less degree. His conduct and habits were enigmas to his friends. He often acted as if possessing no solid mind of his own. Mr. Foster, his biographer, says of him : "He did even his nothings in a strenuous way. One day he was wet through, and dressed four times ; another, he walked eighteen miles in four and a half hours in a broiling sun." And many other singular actions are related. Again, Mr. Foster says "that he was often vulgar in manners and dress, and often overbearing ; that he was ill at ease in his intercourse with gentlemen ; that he preferred being a king in very low company. . . . All these are truths." I do not notice these peculiarities as proofs of mediumship, but simply to show that they are characteristic of an impressible negative nature, such as good mediums nearly always possess.

Mr. G. H. Lewes, in an article written by him and published in the *Fortnightly Review*, says : "Dickens once declared to me that every word he said by his characters *was distinctly heard by him.*" And again Mr. Lewes says : "Here is another contribution to the subject of dreams, which I had from Dickens, shortly before his death. One night, after one of his public readings, he dreamt that he was in a room where every one was dressed in scarlet. He stumbled against a lady with her back toward him. As he apologized she turned her head, and said, quite unprovoked, "My name is Napier." The face was one perfectly unknown to him, nor did he know any one named Napier. Two days after he had another reading in the same town, and before it began a lady friend came into the waiting-room, accompanied by an unknown lady in a scarlet opera cloak, "who," said his friend, "is very desirous of being introduced." "Not Miss Napier ? " he jokingly inquired. "Yes, Miss Napier."

It would seem that Dickens was not only an impressional medium, but, from what Mr. Lewes says, he was also clairaudient when awake, and clairvoyant in his dreams.

Mr. James T. Fields also bore testimony to the mediumship of Mr. Dicken's in his lectures on "Fiction and its eminent authors." He then said : "Dickens was at one time so taken possession of by

the characters of whom he was writing, that they followed him everywhere, and would never let him be alone for a moment. He told me that when he was writing the 'Old Curiosity Shop,' the creatures of his imagination so haunted him, that they would neither allow him to sleep or eat in peace; that Little Nell was constantly at his elbow, no matter where he might happen to be, claiming his attention and demanding his sympathy, as if jealous when he spoke to any one else. When he was writing "Martin Chuzzlewit," Mrs Gamp kept him in such paroxysms of laughter, by whispering to him in the most inopportune places—sometimes even in church—that he was compelled to fight her off by main force when he did not want her company, and threatened to have nothing more to do with her unless she could behave better and come only when she was called."

Dickens was here either hallucinated, or the veritable spirits of these characters made themselves manifest to him; or other spirits who personated these did so; and as no one has ever charged him, with being subject to hallucinations, either in this or any other instance; and as we know that in thousands of instances of persons now living, they have seen and heard spirits, we claim that the actual presence of spirits, and of their manifestation to him, is the only reasonable conclusion to which we can come, in the consideration of his case.

The same gentleman, Mr. Fields, in his work entitled "Memories of Many Men," relates a conversation he had with Mr. Thackeray, from which we extract the following: "I then remarked to him that he must have known intimately many French families of the best class; that his French characters were more accurately and delicately drawn than those of any other English writer whom I had ever read;—and to this opinion I still adhere. He assured me that, on the contrary, *he had never in his life been intimate in a single French family.* This is very surprising; for he has exhibited in his books the most profound knowledge of the nature of the French, as well as of their manners; and he has described the former, and depicted the latter, with the most wonderful skill, and without any false deductions or tendency to caricature."

It may well surprise Mr. Fields, as it will his readers; and it is wholly inexplicable, unless we assume that the spirit of a Frenchman impressed Mr. Thackeray's mind while writing these works; and then all difficulty in explaining disappears.

"Out of the mouth of babes and sucklings hast Thou ordained strength."—
Psalms viii—2.

“And the woman bare a son, and called his name Samson, and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times.”—Judges xiii—24, 25.

CHILD MEDIUMS.

If there are persons so peculiarly constituted as to admit of spirit control, we would expect to find this peculiarity a congenital one, and this we find it to be in a majority of instances, as it probably is in all; and not only so, but it is often inherited, as in the cases of D. D. Home, Chas. H. Foster, Henry Slade, C. T. Buffum, C. B. Kenney, and as it probably is with most, if not all remarkable mediums.

In some instances also, the power is manifested very early even in infancy; there being such cases related in Scripture, and many well-attested instances in modern times. That the first passage above quoted relates to infants being the mouth-pieces of spirits I have no doubt, and there can be no question in the mind of any believer in mediumship, that the passage from Judges declares the fact of Samson being controlled, or impressed by spiritual agency, while yet a child, to speak, or act, or to both speak and act.

In I. Sam. Chap. iii. we have a detailed account of Samuel's mediumship from the first proof furnished to Eli in Samuel hearing the spirit voice, until his development into a full prophet. And we here find a clear and explicit account of what constituted a prophet in those days, the qualifications being precisely those that now constitute a medium.

In Chap. ii. verse 18, it reads: “But Samuel ministered before the Lord, being a child, girded with a linen ephod.” In Chap. iii. it is again said that Samuel was a child. “And Samuel was laid down to sleep, that the Lord called Samuel, and he answered; Here am I. And he ran unto Eli and said; Here am I for thou calledst me. And he said I called not; lie down again. And he went and lay down. And the Lord called yet again; Samuel. Again he arose and went to Eli, who again directed him to lie down, and the Lord called Samuel again the third time. . . . *And Eli perceived that the Lord had called the child.* Therefore, Eli said unto Samuel, Go lie down; and it shall be if he call thee, that thou shalt say, *Speak Lord*, for thy servant heareth. So Samuel went and lay down in his place. And the *Lord came and stood*, and called as at other times, Samuel: Samuel. . . . And Samuel lay until morning. . . . Then Eli called Samuel, and said; Samuel, my son. . . . And he said, What is the thing that *the Lord* hath said unto thee. . . . And Samuel told him

every whit, and hid nothing from him. And he said, *It is the Lord* : let him do what seemeth him good. And Samuel grew ; and the Lord was with him ; and did let none of his words fall to the ground. And all Israel, from Dan even to Beer-sheba knew that *Samuel was established to be a prophet of the Lord*. And the Lord appeared again in Shiloh : for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."

In the above narration, we find that Samuel, a child lying in his bed, heard a voice calling him which he mistook for that of the aged Eli, and arose and inquired of the prophet why he called him. Eli replied that he did not call him. Twice again was the voice heard, and upon Samuel the third time applying to Eli it is said ; "And Eli perceived that *the Lord* had called the child." The proof so satisfactory to Eli, consisted entirely of a voice being heard by the child, which Eli was persuaded was supernatural, and consequently must be that of God. In common with many others, I have heard spirit voices many times ; but I should be sorry to be so credulous as to imagine them to be the voice of God.

In the tenth verse of this chapter it is said : "And the Lord came, and stood, and called as at other times ;" but there is no evidence that Samuel saw the Lord, or any spirit whom he could have mistaken for Him ; for had he done so, the apparition would have impressed him more than the voice did, and he would have stated it. So the whole evidence is reduced to his hearing a spiritual voice—a sudden development of the faculty or gift of clairaudience, although from verse 19 it may be inferred that in addition, he was controlled to speak by spirit power, for there it is said : "And the Lord was with him, and did let none of his words fall to the ground." So that up to this period Samuel was clairaudient, and either an impressional or trance speaker. It is impossible to reasonably claim for him any other gifts, or any other proofs of his divine mission, and yet "all Israel from Dan to Beer-sheba knew that *Samuel was established to be a prophet of the Lord*."

If there were no other passages in the Bible from which to seek an answer to the question ; "What constituted a prophet ?" we would in this find an answer ; and unless thousands of the most intelligent men and women in this country, and in Europe are not egregiously mistaken, there are hundreds of respectable persons amongst us to-day who possess similar gifts ; and some of them seemingly in perfection. But they are not Hebrew prophets—they are American mediums.

Amongst the Cévénal prophets of France, in the seventeenth century ; children, and even infants at the breast, were often controlled to

speak. De Gasparin, in his "Science vs. Modern Spiritualism," vol. ii. p. 37, quotes Pierre Chaman, who says: "I knew at Tyés a man by the name of G——, whose little boy, only five years of age, prophesied several times in my presence, he was through the power of the spirit seized with violent agitation of the head and every part of the body. After that he spoke; he predicted misfortune to Babylon and disturbance in the church. He exhorted loudly to repentance; but the poor little fellow was sometimes so agitated that his words became incoherent. He always spoke in good French. He made use of these expressions: 'I tell thee my child'; 'My child, I assure thee.'" The same author quotes Jean Vernet as saying that there were multitudes of these infant prophets, and that some of them would really have required the care of a nurse. He also quotes from Jacques Dubois. This latter author says "About a year previous to my departure, I went with two of my friends to visit another friend; Pierre Jacques. While we were there, a daughter of the family came to call her mother, who was seated with us, and said to her: 'My mother, come see the infant.' Whereupon the mother also called us telling us that we might see the speaking infant. She added that we had no occasion to be frightened, and that this miracle had already happened. We all immediately followed her. The infant, three or four months old, was lying wrapped up in the cradle, and it had never spoken or walked of itself. When I and my friends entered, the child spoke distinctly in French, in quite a loud voice considering its age, so as to be plainly heard in every part of the chamber. It exhorted to repentance just as I have seen others do when in a state of inspiration." Jacques Dubois adds, that he has seen more than sixty children between three and twelve years of age who were in a similar condition.

In the *Hartford Review*, of May 17, 1833, published fifteen years before the advent of Modern Spiritualism, and therefore not narrated by interested observers, is an account of a case of trance-speaking, illustrating this class of manifestations. We copy it from the *Western Star*, for August, 1872.

"There is a girl in Saybrook, about eleven years of age, who, from the many specimens she has given, is thought to have been recently endowed with some extraordinary gift of speech. At certain irregular times, when the impulse is upon her, she breaks out into powerful connected and finished exhortations, and discourses generally on religious topics.

"The first discourse which she is known to have uttered, and the only one on that subject, was on temperance. It is said to have been remarkable for its clearness, precision, and eloquence of thought,

and the impressive manner in which it was pronounced. Since that time she has delivered herself of nothing on temperance. The premonitory symptoms of her impromptus are usually fits of stupor; as soon as she comes out of that, she rises, closes her eyes, and perfectly abstracted from every thing around her, commences by repeating the hymn, which is sometimes original and of a high order of poetry. She next gives out a text, naming the chapter and verse, and proceeds to deliver a sermon, always conspicuous for its sound argument, logical sequences, and elegant phraseology. What especially astonishes the hearers is the fact, that when the inspiration is gone, she recollects not a word of what she has been saying, and if told the verse and chapter of her text, and the number of her hymn, she knows not how or where to find them. Her parents reside in New Haven, and are poor, miserably ignorant, and intemperate people, whilst her education has been so much neglected that she reads with the greatest difficulty.

"What is more marvellous still, she discovers hardly an ordinary degree of intellectual capacity, except when the spirit of improvization possesses her. Several physicians have examined her both when in and out of her lunacies, and as yet have found no other marks of disease and insanity.

"We think this case will match the Campbells, of Scotland, who on stated occasions are said to speak in strange and unknown tongues, and by their followers are believed to be inspired by the Holy Spirit."

By the careful reader the "fits of stupor," followed by her rising, with closed eyes, and perfect abstraction, and in this state delivering her discourse, will be recognized as the indications of spirit control, which so constantly attend trance-speaking mediums.

We will here narrate another case of child mediumship, taken, somewhat abridged, from Mrs. Emma Hardinge Brittan's *Modern American Spiritualism*, a work that every investigator of this subject should read. This case occurred in 1851, in the town of Waterford, a village four miles from Troy, N. Y. She says :

"The reports were so startling, and the effect of conviction was becoming so obvious and wide-spread, that a reverend gentleman, one of the officiating pastors of Waterford, waited upon General Bulard, a distinguished lawyer of the place, and begged him, in company with four other of the most prominent men of the district, to institute inquiries into the 'obnoxious thing,' with a view to crushing its infidelic and satanic tendencies.

"Having learned that 'spirit-rapping,' was to be found in its most

startling prominence, in the person of a little daughter of Mr. Anson Atwood, of Troy, and that the parents of the child had generously opened their house, free of charge to investigators, the party, headed by General Bullard, proceeded to fulfil their mission by calling at the house in question.

"They were freely admitted by Mrs. Atwood, who, without requesting even the formality of their names, introduced them to her little girl, who at the time was amusing herself with the toys proper to her age.

"This total unconcern, together with the childish appearance and occupation of the young priestess, somewhat disconcerted the grave magisterial party who had come prepared to detect well-laid plans of imposture, or confront the impious craft of satanic agency, but 'not to play doll games with children, or learn metaphysics from babes and sucklings.'

"The little medium was 'out of sorts,' the mother said, and she had to be coaxed by a liberal supply of candy, when she consented to sit for the gentlemen. At this crisis there was not one of the party but would have gladly retreated from a scene where they felt their dignity as sensible men, and magistrates, ridiculously compromised by the initiatory steps of their mission. . . . A single quarter of an hour's experience of the marvels outwrought through this most undignified means, however, soon changed their views, riveted their profoundest interest, and made them forget the agency of the unconcerned little one altogether.

"Seated on a high chair, with her tiny feet resting on a footboard, the medium all unconsciously munched away at her sweetmeats, whilst the spirits lifted her about, and moved her from place to place with the ease of a feather blown by the winds. Meantime the heavy table around which the party were gathered, rocked and rolled like a ship at sea; the chairs of the gentlemen, with their occupants, were moved bodily; whilst loud raps sounding from various parts of the room, spelled out names, dates, and messages. . . .

"This deeply interesting séance was prolonged to an unusual length, and just as it was about to terminate, a spirit identifying himself with a deceased brother of General Bullard's, expressed a desire to communicate. . . . He (General Bullard) mentally framed this sentence: 'If this be indeed the spirit of my brother, let him move that child in the chair towards me.'

"General Bullard was sitting at the side of the table opposite the medium, and as it was a very large one, there was room between any of the party for the movement of a chair. His wish was that the

child's chair should be moved a little towards the end of the table which was nearest to himself ; but before he could conclude the sentence in his own mind which he was endeavoring to frame, the child, chair and all, was lifted, carried, or moved, none present could divine how, completely round the table, and set lightly down by the side of General Bullard, who started up with an irresistible impulse, exclaiming, ' By Heaven ! it is all true.'

" When the investigating party at length returned, with their very unexpected report, the reverend gentleman in whose behalf they had undertaken it, was so struck with consternation at the result, that he concluded to continue the inquiry in his own person ; and as the spirits had promised mediumistic gifts to some of the party if they would sit for development, the worthy minister joined them, and actually became a fine writing medium, and ultimately a confirmed believer in the truths of Spiritualism."

If spirit intercourse by means of the delicate immature organisms of children were a rare occurrence, a single instance like the above, well supported, would be sufficient to establish it as a fact ; but there have been many hundreds of cases, well authenticated, which establish it beyond question, and it is not more wonderful that children, and even infants, should be endowed with mediumship, than that adults should be, as we know ; and theologically it is proved, by the cases of Samuel and Samson, that the peculiarities of organization which constitute this condition are congenital.

Divine though Jesus is claimed to have been ; who can suppose that in his earthly childhood his spirit, through his childish organism, manifested otherwise than as a child. Yet, as we before remarked, should the spirit of Webster attempt to manifest through the delicate organism of a child, the world would expect nothing less than Daniel Webster, in all his former power and force of intellect ; forgetting, or failing to understand that the spirit of the deceased statesman could not control and manifest through a childish organism beyond its natural capacity.

Why are many mediums, persons so unlike what we would expect the chosen instruments of wise and good spirits to be ? Our answer is, There are comparatively few good mediums—not by any means as many as the spirits and we could desire—and as all spirits who are desirous of communicating, cannot do so through the few who are generally reliable, they use those they can approach, and do the best they can with these. It is with spirits as it is with the pioneers of a new country—the field is more extensive than the appliances to cultivate it are numerous—and spirits, with regard to mediums, do

precisely as those pioneers do who have not the proper implements. One pioneer may have a plough but only one animal to draw it ; he cannot plough as deeply as he could desire. Another has no harrow, and is compelled to resort to the use of an imperfect substitute ; so his seed is not properly covered, and much of it does not come to maturity. The results are not entirely satisfactory, but they are as nearly so as can be expected with the imperfect means used, and in the position these pioneers are placed, are not to be despised. They live with the assurance, that sooner or later better instruments will be provided, and that more abundant harvests will result.

No mechanic expects to build a house with a single tool. He has implements adapted to the varied purposes ; but if he were erecting a log cabin in the wilderness, he perhaps would be compelled to accomplish his purpose with only an axe ; and if any person were to expect the cabin to be a palace, because the builder attempted to erect a structure, he would be unreasonable, and disappointment would follow. Mediums are imperfect instruments. The inhabitants of the spiritual-world, not being able to find any other means of communicating with the inhabitants of this, like sensible persons, like the farmer, or the builder of the cabin, labor to accomplish their purposes with the means they can command, with the full knowledge that they will be unable to realize them perfectly, but knowing that by striving to do the best possible they will accomplish something useful, and perhaps more than the means at first view would seem to justify.

Science was once without instruments ; and those it has now are imperfect, while the instruments that theology wields are as imperfect as the implements of the pioneer tiller of the soil ; and if ages have not perfected the instruments of science and theology ; what reason is there in objecting to the imperfection of the instrumentalities which spirits use, as an argument against the existence of both spirits and mediums.

The perfection of the means of communication between individuals, communities, and nations in our day is something marvellous. The mails transmit our messages with all the certainty and rapidity which steam can accomplish ; while the magnetic telegraph conveys them with the speed of lightning. But this rapidity and certainty of transmission has not always existed. There was a time—and not long since—when the only known means of sending a message was by a personal messenger. Then the mail system was introduced, and the speed was limited to that of horses and lumbering coaches ; then came steam to our aid, and, last of all, lightning was rendered subser-

vient to the necessities of men for swifter means of communication. Intercourse between the inhabitants of the spiritual and material worlds is yet imperfect. The means of improving this intercourse are yet to be applied ; and with our knowledge and experience of the means of conveying earthly messages—of its original and long-continued imperfect character—we should view with patience and hopefulness the imperfect means now known at this early stage, by which we are able to communicate with spiritual beings.

It would have been as reasonable for any person, one hundred years ago, to object to the means of communication then in vogue, and to refuse to avail himself of it on the ground of its imperfection, as it is for a person in our day to object to the known means of communication between spirits and mortals, and to refuse to use it or believe in it for a similar reason. We know it is imperfect ; but we also know that no important discovery—no newly acquired knowledge—in physical science, or in political or social economy, bursts upon the minds of men in perfected form ; but the light of this knowledge first enters the human mind in scattered rays, and it is only in time that it flows in copious streams ; and it is an unreasonable objection to spirit communication, that it is not now, with the little knowledge, and experience we have of it, a perfected means of intercourse with the inhabitants of the other world. The means will improve with the growing intelligence and spiritual advancement of mankind.

The gifts of mediumship are perfectly exercised by none. There can no more be a perfect medium for spiritual manifestations, than there can be a perfect man spiritually and physically. Imperfection is stamped upon every human organism. God has so determined it, and even direct inspiration from God Himself, through any human organism, would be liable to imperfect expression and subject to the test of every man's reason ; and it is not more surprising that we should differ in our reading and interpretation of an expression of the Divine mind, through the imperfect mind of a human medium, than that we should differ in our views of the expression of His mind, through all His other works in nature, and through which He is ever speaking to our consciousness. The only rule is, to test all communications purporting to come from spirits : receive them when our reason approves, and reject them when it rejects. If we do this in an honest, liberal spirit, we act up to the highest light God has given us ; and even if we err, we err honestly ; and have fulfilled our whole duty, and sin cannot be imputed to us.

Remember that mediums are mortals ; that to the professional

ones their gifts are the means of their support ; and that they are often as anxious for satisfactory answers to questions, as the questioners themselves ; and being of passive, impressionable natures, this anxiety on their part leads *some* of them to assist the manifestations where these are backward ; or even to supply the absence of communications by substituting inventions of their own. We have never seen any disposition to do this with any of the mediums whom we have mentioned in this work, and to whom we have had access, but we have witnessed such proceedings with others.

Had we consciously existed in a previous state—and were this a second and advanced state of existence—and were it possible for us to hold imperfect intercourse with those yet in the first state ; how natural would it be for these to ask us questions upon every conceivable subject, expecting correct and satisfactory answers ; and yet how unreasonable to us would their expectations often appear, we knowing so well that no living man could answer many of the questions, while some to whom they would be addressed would not be competent to answer correctly a tithe of them.

Yet so difficult is it for us to view things from the stand-points of others, that we constantly hear the complaint, or rather accusation, made, that spirits often answer incorrectly. Of course they do, when they answer at all such absurd and selfish questions as many ask ; but nearly always, persons who ask sensible, earnest questions, in a becoming manner, will receive sensible, honest answers, even though they may not always be suited to their comprehension. Intelligent questioners, with proper motives, will nearly always attract spirits with like motives, and if the medium is not at fault, honest and generally intelligent answers will be received.

Spiritual intercourse, like all other provisions of the Divine Father for the benefit of His children, can be made available for promoting our highest good, and it can be perverted to purposes which, directly or indirectly, tend to our injury. To the judicious and the upright, it becomes what, in its highest sense, it is intended to be—a means of instruction—of satisfying our desires for spiritual enlightenment and of moral elevation ; while to the ignorant or depraved, who perceive in it only the means of temporary amusement—of gratifying their curiosity, or of obtaining information, by which they can advance their own material interests at the expense of others, and who necessarily attract to themselves spirits, who, from their undeveloped moral condition, will confirm them in their worst errors and vices—to these it becomes a curse instead of a blessing. It is a feast to which all are invited ; and while some partake of it with moderation

and judgment, selecting that which will nourish and strengthen both physically and mentally, others gorge themselves to repletion with indigestible matter, that only increases their mental and moral grossness, and tends to their degradation.

CHAPTER IV.

FAITH.

“To another, faith by the same Spirit.”—I. Cor. xii—9.

ST. PAUL says, “Faith is the evidence of things hoped for—the evidence of things not seen.” It is the assent of the mind to those truths which are revealed through the inner consciousness. It is that state of mind which recognizes invisible realities.

In another sense, true and enlightened faith is entire belief and confidence in that which unbiassed reason, guided by intelligence, and often by inspiration, affirms.

Between the blind submission to authority on the one hand, and the absolute unbelief of materialists on the other, there is a middle ground, where through faith, sealed mysteries are disclosed, and views obtained of the true spiritual character and glorious destiny of the race. But it is too often the case, that men occupy these extreme grounds of belief and unbelief, and whilst one accepts all that is taught him unhesitatingly, another, like Pyrrho, the ancient sceptic, doubts everything. The spirit of credulity, and the spirit of unbelief, should equally be excluded. A rational faith will quicken our perceptions of the truth, and impart efficiency to the operations of the mind.

Jesus was fully aware of the necessity in those to be healed, of faith in his power to expel disease, and by every means endeavored to inspire it as the preliminary step in the process of healing ; as is evident from many passages in the New Testament ; for example :

“Then touched he their eyes, saying, According to your faith let it be unto you.”—Matt. ix—29.

“As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.”—Mark, v—36.

Every physician knows how important it is in serious cases of illness that his patient should have full confidence in his skill, and that a state of hopelessness on the part of the patient is of itself dangerous ; and it is equally well understood by magnetizers, that when unbelief thoroughly pervades the mind of a subject they always have difficulty in bringing him under control, and very often fail to do so ; and the experience of both physicians and magnetizers inclines them to agree with Jesus, when he said, “If thou canst believe, all things are possi-

ble to him that believeth."—Mark ix—23. That is, we know no limits to what is possible to him that believeth.

"But let him ask in faith, nothing wavering : for he that wavereth is like a wave of the sea driven with the wind and tossed."—James, i—6.

Faith assists and strengthens the exercise of the will, and gives fixedness of purpose, without which a man accomplishes nothing for himself or for others. It is through the operation of will-force that the power of man is exerted, and the conceptions of his mind realized in actual life.

The great stumbling-block in the way of the Jews accepting the teachings of Jesus, was their spirit of unbelief, and nothing interfered with his efforts to heal the sick so much as this same unbelief in his power to heal, and in particular localities its repelling influence was so strong, that he retired unable to accomplish anything for their good ; and as Matthew says, "He did not many mighty works there, because of their unbelief."—Matt. xiii—58.

And not only did this lack of faith exist among the Jews generally, but it existed even with his own disciples, and caused them sometimes to fail in exercising the gifts which he had imparted to, or developed in them. Thus we find the father of the lad possessed by an evil spirit, complaining : "And I besought thy disciples to cast him out ; and they could not. And Jesus answering said : O faithless and perverse generation, how long shall I be with you ; and suffer you ?"—Luke, ix—40, 41. Probably their mediumistic and healing powers were not yet fully developed ; and they lacked the faith in themselves which was necessary to strengthen their will-power ; upon the effective exercise of which depended the desired results.

This want of faith was equally apparent in the disciples after the death of their master ; for we find, from Mark, xvi—9 to 13, that Jesus having appeared to Mary Magdalen, she went and told the others, and they believed not ; and after that he appeared in another form unto two of them ; and they "told it unto the residue : neither believed they them."

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."—Mark xvi—14.

It would indeed seem strange that the eleven disciples, who had been witnesses of the exercise of his amazing powers, and upon whom similar powers had been conferred, and who knew so well the reliable character of the witnesses who testified to his appearance after death,

should refuse to believe their testimony ; were it not paralleled every day with more intelligent men than the disciples, who turn with disdain from truths equally well attested as the resurrection and appearance of Jesus. As it was with the disciples, so it is now with modern unbelievers in similar manifestations. "And their words seemed to them as idle tales, and they believed them not."—Luke xxiv—11.

And Jesus fared as badly with his own kindred as some do now with their immediate friends, in reference to their faith in modern Spiritualism. "For neither did his brethren believe in him."—John vii—5.

If credulity has wrought debasement of mind ; incredulity has blighted many of the fairest promises to mankind : and it is a perversion of faith, where a generation dwells upon the deeds and opinions of by-gone ages, and ignores the superior claims of its own age.

Nothing is more true, than that we cannot determine our opinions by an effort of the will ; but one can accomplish much in favorably influencing their general character, by encouraging a liberal spirit towards the diverse opinions of others. It is a very common thing to hear people say in reference to Spiritualism : "I would believe in it if such or such a thing were to happen or such and such evidence were offered me." It is exceedingly doubtful, if such a thing were to happen, or such evidence were furnished according to their wishes, whether they would then believe. Rev. Mr. Townshend, in his work on "Animal Magnetism," relates an incident which illustrates this error in supposing that we can dictate as to what will determine our belief. He says : "A doctor of Antwerp was allowed at a séance to impose his own tests, the object of the séance being to demonstrate vision by abnormal means. He said beforehand : 'If the somnambulist tells me what is in my pocket, I will believe.' The patient, having entered into somnambulism, was asked by him the question, 'What is in my pocket ?' She immediately replied, 'A case of lancets.' 'It is true,' said the doctor, somewhat startled, 'but the young lady may know that I am of the medical profession, and that I am likely to carry lancets, and this may be a guess ; but if she will tell me the number of the lancets in the case I will believe.' The number of lancets was told. The sceptic still said, 'I cannot yet believe ; but if the form of the case be accurately described I must yield to conviction.' The form of the case was accurately described. 'This certainly is very singular,' said the doctor, 'very indeed, but still I cannot believe ; but if the young lady can tell me the color of the velvet that lines the case that contains the lancets. I really must believe.' The question being put, the young lady directly said, 'The color is dark blue.' The doctor allowed

that she was right, yet he went away, repeating, "Very curious ; yet still I cannot believe."

No doubt this physician often complimented himself upon his possession of firmness of mind, but really he lacked that faith which would have saved him from the "credulity of incredulity."

When we think of it, there is little credit in any man's asserting that he never changes his opinions, or even that he holds the same opinions he did ten years ago. A man should progress in knowledge as he advances in years, and if he improves his opportunities he inevitably will ; and really it is a humiliating confession for any man to make when he acknowledges that he knew as much, and was as capable of forming correct opinions, ten years ago as now. He confesses to an utter stagnation of mind, for progression is always attended by modifications and often with an entire change of opinions.

As individuals who progress, thus change ; the world of mankind which progresses ; also must change. The world is availing itself of its advanced position to judge of its former opinions, and those who do not exercise their reason in this respect are simply behind the times, and are blind to the superior light of the age. I mean by this—not that we should vainly condemn the opinions of any because they were held centuries since, but that we should yield due importance to the fact that we are quite as capable of judging of facts and principles, as those who lived before us ; and while giving no place to contempt on the one hand, we should not yield to senseless reverence for, and even idolatry of, the past on the other.

We will suppose two persons, intellectually and morally equal ; who have in intimacy existed upon the same plane for twenty years ; viewing everything from thence with nearly the same eyes ; and being generally agreed in their views. One of them now ventures to change his position ; and from the fresh stand-point many things wear a different appearance ; and after extended observation, he, in his desire to have his friend share in the new view of things, informs him that by changing his ground many things that previously were dimly perceived are now plainly seen ; and many things which before had appeared of doubtful form and hue are now clearly defined. His friend evinces unmistakable signs of doubt, and in answer to further solicitations replies, that all his friend has seen is hallucination ; his vision is as perfect as his friend's ; and as his eyes are generally open, if these things were so, he would know it ; and in fact they cannot be so, and he has the experience of his life to prove it.

"But," says his friend, "I occupied your position for twenty years ;

and from thence we saw alike. Now if you will take a position with me, probably we will again view things alike. Remember, I have had all the experience you have, and the additional experience gained from observation from my present position ; so, provided my senses and judgment are unimpaired, my additional experience should weigh with you so as at least to induce you to view things from my standpoint, and from thence decide according to the evidence."

In a majority of instances, where intelligent, educated persons are appealed to upon as strong grounds as these, to witness the spiritual phenomena, by others whom they know to be their equals in acquirements and natural ability, they assume this attitude. A learned professor of chemistry in New York, without hesitation declined my invitation to join me in a private séance with one of the best mediums in this country, after I had assured him that I had repeatedly witnessed and carefully investigated these things, and would bear him company at any time and defray the expense. His only reply was, "I have no faith in these things,"—as if his measure of faith and knowledge—or rather, lack of knowledge—from his standpoint ; was the standard by which this question was to be settled.

We expect these things from the material minds that reject all faith, and believe in nothing that cannot be demonstrated to and through the physical senses, but it comes with ill grace from the Orthodox to charge Spiritualists with credulity, as they sometimes do, when they produce conclusive evidence justifying their faith—while faith alone without such evidence, is at the very basis of all orthodox belief.

Paul said, "Add to your faith knowledge ;" modern Christians say, "All religious truth is known by faith ;" Spiritualists say the same as Paul, only in different words : "Found your faith upon knowledge." Faith is only an instrument, but an important instrument, by which we dimly preceive the truth. Knowledge with Spiritualists is derived from the use, not of the imagination alone, but of all the faculties and means God has given us ; including the external senses. It is well known that dependence upon the impressions received exclusively through one sense is often unreliable. Those who rely upon faith alone cannot be assured of correct knowledge, like those who derive theirs from the exercise of various associated, but correcting faculties.

From the frequent injunctions laid upon all believers to cultivate their faith, and from the prominence given to these injunctions by the Church, it would appear as if faith alone were sufficient. The Rev. E. F. Burr, D.D., in his able work, "*Pater Mundi*," p. 23, says : "According to the Christian system of religion, everything depends on pos-

sessing faith. . . . A plentiful use of it is the great want of the times ; and we may be sure that quite too little account is made of it, even among most of those who have been most indebted to it, for such measures of faith as they have." And again, p. 44, he says : "No Christian, however brawny his faith, can say that it is as strong as it is desirable it should be, and as it might be." And yet no doubt Dr. Burr would repulse our offer of confirmatory proofs of revelation through the phenomena of Spiritualism, by which this faith could be augmented ; with the reply, that the Holy Scriptures in themselves are an ample source of faith, and that extraneous support is needless ; and although the proofs offered were the only tangible evidence of their truth in existence.

If the Scriptures can supply the demand for faith, why is it that Dr. Burr laments its absence among Christians? We all know he is correct in his statement as to the want of faith in the Church, and is not this lack of faith proof that the Scriptures do not carry the evidence of their own inspiration with them to the minds of most men? The cold, reasoning mind requires something more—additional proofs ; for as he says on page 39, "It is found in experience that religion is seldom proved to the satisfaction of men by any merely logical argument whatever." And these proofs Dr. Burr ignores the very existence of, and plods on in apparent unconsciousness of the contradictions involved in his claim for the self-evident inspiration of the Bible, while he at the same time deplores the insufficiency of the faith built upon it.

Of all theological misconceptions, one of the most striking is the false estimate and interpretation of that true faith which is enjoined upon all believers. Faith in a comprehensive sense as understood by Jesus, so far as we can gather from the general tenor of his teachings and practice, is full and absolute belief and trust in the power, mercy, love, and goodness of God, and in our own high destiny as sons and daughters of God. It is reliance upon His guidance and protection, and upon His readiness to assist in extricating us from the defilements of sin, and in elevating us to an equality with the purified in heaven. It further means trust and confidence in our brother-man, and a conviction that God cares equally for all His creatures. In a word, it is full belief and trust in God, in our fellow-men, and in ourselves.

This we believe to be the faith that Jesus insisted upon, as necessary for happiness ; but in the place of this, the Church has perverted its original meaning, and defined it to be a blind, unreasoning assent to certain prescribed dogmas that Christ would have

spurned if presented to him in the garb that priestly ignorance and misconception have arrayed them. Faith, as understood by the Great Teacher, elevates the soul to communion with the Fountain of Love and Wisdom, while as understood and proclaimed by the Church, it is a substitution of the husk for the nourishing element which God has provided for our spiritual sustenance.

The want of faith is the great bar to progression, not only in this life, but in the next. Men carry with them into that life every faculty, their habits of thought, and all their opinions in full force. Faith is there equally necessary as here. A spirit whom I have always found reliable in his statement of facts, however I may have differed with him as to the deductions from them, said to me: "There are more inhabitants of the spirit-world with whom I am acquainted, who do not believe in spirit communication with mortals, than there are those who do; and when they are told by other spirits that there are means of communication, they receive the declaration precisely as most persons in your earth-life do when told the same. They laugh at it, ridicule it, and when attempts are made to induce them to come and see for themselves, they reply that they cannot believe it; do not desire to ascertain the truth regarding it; and, in fact, do not mean to be fooled in any such way."

Surely credulity is better than this blind unbelief, which enwraps so many here, and which hangs like a pall over them in the next life, until the attainment of greater wisdom brings to them faith and knowledge.

"Faith is as real as life; as actual as force; as effectual as volition." Thus spake a wise spirit through Coleridge; and as our knowledge of what faith is—its true character—increases, we are the more ready to assent to his claims for it. Credulity and superstition are not faith. They are simply misty emanations from ignorant minds.

CHAPTER V.

HEALING BY SPIRIT AND MESMERIC POWER.

“To another, the gifts of healing by the same Spirit.”—I. Cor. xii—9.

AS the mesmeric power and processes are largely concerned in the exercise of the gift of healing, it is necessary that I should here briefly notice the subject of Animal Magnetism ; and it is one that demands more general attention than it has received. I only regret that the limits of this work render it necessary that my remarks should be brief, and of a general character.

Animal Magnetism, or as it is frequently termed, Mesmerism, was known and resorted to by the ancient Egyptians, Greeks, Romans, Hebrews, the East Indians, and Chinese ; and in India and China, it is as generally known to-day as in ancient times ; while during the past century, it has occupied the attention of many of the most discerning and penetrating minds in Europe ; and in America at the present time, it has many warm and influential advocates.

In the records of antiquity it can be clearly recognized under the various disguises by which ignorance or design partially concealed it, and to-day as then there are two principal forms under which its power is manifested : First, that under which cures are effected ; and Second, that under which appear the phenomena of somnambulism, or ecstasy. It is with Magnetism under the first form that we are here chiefly concerned, and the principal means used have always been similar to those which are now found to be most efficacious in directing this force. They are ; the imposition of hands ; passes made with the hands ; frictions ; breathing upon affected parts ; the exercise of will-power ; and prayer.

With the ancient heathen nations the phenomena of Magnetism, being to them inexplicable, were ascribed to the direct agency of the gods, as with the Israelites they were attributed to the especial agency of Jehovah. Afterwards, in the Catholic Church the saints were supposed to produce them when its votaries were the subjects ; and the devil when others were.

These superstitious erroneous views of the nature of Animal Magnetism, although its phenomena were constantly occurring,

prevailed until the time of Antony Mesmer, in the latter part of the last century. He was a German by birth, and had studied physics with the celebrated Van Swieten and Dehaen. Possessing an active mind and earnest spirit of investigation, he was led to apply himself to the study of this branch of knowledge, and his writings and experiments attracted so much attention, that about the time when our fathers were engaged in their efforts to effect a separation from the Mother-Country, Mesmerism was interesting the minds of thousands in France and Germany, and the French Academy of Science appointed a commission to examine into the claims then made for it, and it is not strange that with the little then known even of the phenomena, that some of these claims, if not groundless, should have been exaggerated and impossible of proof to critical and hostile minds.

The commissioners examined the subject as then imperfectly understood, and their report was made in 1784, and their conclusions were generally unfavorable to Mesmerism, but enough was conceded to establish the fact that certain persons do exercise a powerful influence over the physical and mental organisms of certain others ; and Bailly, one of the commissioners, in his private report to the King, said of the effects of magnetization as he observed them : " All are under the control of the magnetizer ; no matter how profound seemingly is their slumber, a word, a sign, a glance from him awakens them. We cannot help recognizing from these constant effects a great power which agitates the sick, overcomes them, and of which the magnetizer seems to be the depository." And Laurent de Jussieu, another commissioner, refused to sign the report on the ground that " several well-verified facts, independent of the imagination, and established to his mind beyond a doubt, sufficed to make him admit the existence or the possibility of a fluid or agent which passes from one being to another . . . sometimes even without contact, and at a distance."

Notwithstanding the unfavorable character of the report, there was too much known of, and too much well established in Mesmerism; to permit the knowledge and recognition of it to perish, and in 1825 the subject was still of sufficient importance to engage the attention, this time of the French Academy of Medicine. A commission was appointed from its members, who labored five years in their investigations of the subject, by means of a regular course of experiments with magnetic subjects of every grade, and their reputation, and the length of time they were engaged, warrant the presumption that every means was made use of to determine its truth or falsity.

In 1831 they made their report, which was read before the Academy. It was signed by all the eleven commissioners, and in the

main was favorable to Magnetism, though not to all the claims made. To their report is appended a summary of their conclusions, which, omitting some unimportant passages, are as follows :

“The contact with the thumbs or hands, frictions, or certain other gestures made at a little distance from the body, and called passes—such are the means used to place one’s self in communication, or in other words, to transmit the action from the magnetizer to the magnetized person.

“External and visible means are *not always necessary*, since in many instances *the steadiness of the look will have been sufficient* to produce the magnetical phenomena, even the magnetized individual being not aware of it.

“The time necessary to transmit the magnetical influence, and make it felt, varied from half an hour to one minute.

“A certain number of the observed phenomena appeared to us as having been produced by Magnetism alone, *and could not be produced without it. These are physiological and therapeutical phenomena well established.*

“When a person has been once put to the magnetic sleep, there is no need of recurring to contact and the passes to magnetize him again. *The magnetizer’s look—his will alone—have upon him the same influence.* In such a case, the magnetized person can be not only acted upon, but also completely thrown into somnambulism ; the magnetizer can bring him out of that state ; he being not aware of it ; *out of his sight ; at a certain distance ; and even through closed doors.*

“Some in the middle of the noise of confused conversation, hear no other voice than the magnetizer’s. . . . Most of the time they remain completely strangers to external and unexpected noises made at their ear ; such as the resounding of copper vases violently struck before them, the falling of furniture, etc.

“Most of the somnambles we have seen were completely destitute of the sense of feeling. . . . Finally, one of them has been seen who remained insensible to a most painful surgical operation (extirpation of a cancerous breast) and in whom neither the face, nor pulse, nor the breathing, denoted the least emotion.

“We saw two somnambles who distinguished, their eyes being closed, the objects placed before them ; they have designated, without touching them, the color and value of cards ; they read words written with the hand, also several lines of books, opened without adhering to any particular page. *This phenomenon took place even when the opening of the eyelids was kept exactly closed by the fingers.*

“We met in two somnambles the faculty of foreseeing acts of the

organization more or less distant and complicated. One of them announced *several days, even several months in advance, the day, the hour, and minute of the invasion and return of epileptic fits. The other indicated the time of his cure. Their previsions were realized with a remarkable precision and exactitude.* They seemed to us applied only to acts or lesions of their own organism.

“Considered as an agent of physiological phenomena, or as a therapeutical means, magnetism should be ranked within the frame of medical knowledge. The commission could not verify, because it had no opportunity to do so, other faculties that magnetizers had announced as existing in somnambules. But it has collected facts important enough to allow it to believe that the Academy should encourage and favor researches on magnetism, as being a very curious branch of psychology and natural history.”

Here were eleven persons, who from their education and pursuits as medical men, were peculiarly fitted for an examination of this subject, selected for the especial task, who spent five years in their investigations, and who at the end of that time unanimously testified to its most surprising phenomena; and who, with full knowledge of the unpopularity of the subject, especially with their fellow-members of the Academy, felt constrained to bear witness to its importance and its truth; and yet how easy is it to find persons who contemptuously regard the whole matter, and who have no patience with those who do perceive and recognize its claims to our earnest attention.

The report of the commission was not such as the majority of the Academy had anticipated, as in voting for the appointment of the commission the members had expected a report that would have sealed the fate of Mesmerism; and in their vexation they did precisely what the Dialectical Society of London did, three years since, with the report of its committee which investigated Spiritualism—they refused to print it. Had it been adverse to Mesmerism, there is no doubt that the members who voted against printing it would have cheerfully approved it, and the academy would have plumed itself on its ability in exposing false philosophy, and claimed to be the champion of truth; but as the truth in this instance appeared to lie outside its beaten path, it ignored it entirely. But Mesmerism could not be crushed by the French Academy of Medicine, and to-day its principal facts, and its claims to notice, are acknowledged by thousands of scientific men in Europe and America.

In the last edition of Rev. Chauncey Hare Townshend's work, “Facts in Mesmerism,” he has appended an account which Professor Agassiz, when a young man, wrote of his own magnetization by Mr.

Townshend. It occurred at Neufchatel, Switzerland. In his account he says :

“Desirous to know what to think of Mesmerism, I for a long time sought for an opportunity of making some experiments in regard to it upon myself, so as to avoid the doubts which might arise on the nature of the sensations which we have heard described by mesmerized persons. M. Desor yesterday, in a visit which he made to Berne, invited Mr. Townshend—who had previously mesmerized him—to accompany him to Neufchatel, and try to mesmerize me.

“These gentlemen arrived here with the evening courier, and informed me of their arrival. At eight o'clock I went to them. We continued at supper till half past nine o'clock, and about ten, Mr. Townshend commenced operating on me. While we sat opposite to each other, he in the first place only took hold of my hands and looked at me fixedly. I was firmly resolved to arrive at a knowledge of the truth, whatever it might be, and therefore the moment I saw him endeavoring to exert an action upon me, I silently addressed the Author of all things, beseeching Him *to give me power to resist the influence*, and to be conscientious in regard to the facts.

“I then fixed my eyes upon Mr. Townshend, attentive to whatever passed. I was in very suitable circumstances, the hour being early, and one at which I was in the habit of studying. I was far from being disposed to sleep. I was sufficiently master of myself to experience no emotion, and to repress all flights of imagination even had I been less calm. Accordingly it was a long time before I felt any effect of the presence of Mr. Townshend opposite to me. However, after at least a quarter of an hour, I felt a sensation of a current through all my limbs, and from that moment my eyelids grew heavy. I then saw Mr. Townshend extend his hands before my eyes as though he were about to plunge his fingers into them, and then make different circular movements around my eyes, which caused my eyelids to become still heavier.

“I had the idea that he was endeavoring to make me close my eyes, and yet it was not as if some one had threatened my eyes, and in the waking state I had closed them to prevent him. It was an irresistible heaviness of the lids which compelled me to shut them, and by degrees I found that I had no longer the power of keeping them open, but did not the less retain my consciousness of what was going on around me, so that I heard M. Desor speak to Mr. Townshend, understood what they said, and heard what questions they asked me just as if I had been awake, but I had not the power of answering. I endeavored in vain several times to do so, and when I succeeded, I

perceived that I was passing out of the state of torpor in which I had been, and which was rather agreeable than painful.

"In this state I heard the watchman cry ten o'clock; then I heard it strike a quarter past; but after that I fell into a deeper sleep, although I never entirely lost my consciousness. It appeared to me that Mr. Townshend was endeavoring to put me into a sound sleep—; my movements seemed under his control, for I wished several times to change the position of my arms, but I had not sufficient power to do it, or even really to will it, while I felt my head carried to the right or left shoulder, and backward and forward, without wishing it, and indeed, in spite of the resistance which I endeavored to oppose; and this happened several times.

"I experienced at the same time a feeling of great pleasure in giving way to the attraction, which dragged me sometimes to one side, sometimes to the other, then a kind of surprise on feeling my head fall into Mr. Townshend's hand, who appeared to me from that time to be the cause of the attraction.

"To his inquiry if I were well and what I felt, I found I could not answer, but I smiled; I felt that my features expanded in spite of my resistance. I was inwardly confused at experiencing pleasure from an influence which was mysterious to me. From this moment I wished to wake, and was less at my ease; and yet on Mr. Townshend asking me whether I wished to be awakened, I made a hesitating movement with my shoulders. Mr. Townshend then repeated some frictions, which increased my sleep, yet I was always conscious of what was passing around me.

"He then asked me if I wished to become lucid, at the same time continuing as I felt, the friction from the face to the arms. I then experienced an indescribable sensation of delight, and for an instant saw before me rays of dazzling light which instantly disappeared; *I was then inwardly sorrowful at this state being prolonged.* It appeared to me that enough had been done with me. I wished to awake, but could not; yet when Mr. Townshend and M. Desor spoke I heard them. I also heard the clock, and the watchmen cry, but I did not know what hour he cried. Mr. Townshend then presented his watch to me, and asked me if I could see the time and if I saw him, but I could distinguish nothing. I heard the clock strike the quarter, but could not get out of my sleepy state.

"Mr. Townshend then woke me with some quick transverse movements from the middle of the face outwards, which instantly caused my eyes to open, and at the same time I got up, saying to him, "I thank you." It was a quarter past eleven. He then told me, and M.

Desor repeated the same thing, that the only fact which had satisfied them that I was in a state of mesmeric sleep, was the facility with which my head followed all the movements of his hand, although he did not touch me, and the pleasure which I appeared to feel at the moment, when, after several repetitions of frictions (passes), he thus moved my head at pleasure in all directions. [*Signed*] Agassiz."

It is amusingly characteristic of the suspicion with which scientists so often view new truths, when they present an aspect which threatens to conflict with their own cherished opinions, to here read the confession of Agassiz, that "the moment I saw him endeavoring to exert an action upon me, I silently addressed the Author of all things, beseeching Him to give me power *to resist the influence.*" His nature prompted him to seek the truth, but he was willing to accept only so much of it as would not endanger his established opinions; and so he prayed for protection against too much light, and we find that, notwithstanding the conclusive proofs he received of the truth and power of Mesmerism, he from that time deserted it, and left it to struggle without his assistance. But we have to thank him for honestly and courageously testifying to the facts, so far as he was willing to test them.

Cromwell F. Varley, F. R.S. the eminent electrician of London, who, from his researches in electricity and magnetism, is an authority equal to any in these departments of science, says of Mesmerism, which he has also carefully investigated: "If the reading portion of London residents could be polled, I don't think you would find five per cent. of them acquainted with the ordinary phenomena of somnambulism, the odic force, and Mesmerism; and until one is somewhat familiar with these, it is impossible to comprehend the much more intricate phenomena comprised under the names of clairvoyance and Spiritualism.

"The Indian government, some years since, caused an official inquiry to be made into the reality of certain mesmeric phenomena among the natives, and the result of the inquiry confirmed the truth of the facts of Mesmerism. Notwithstanding all these, and many other existing records of unusually well authenticated cases, it is surprising how few people in this country have attempted to inquire into, or know anything about the subject. I know many medical men, who, when the study door is locked, freely and earnestly discuss these matters, and tell their own experiences; but at the same time confess that they dare not open their mouths to others, fearing the fate of Dr. Elliottson, who lost a practice of thousands a year for telling the truth."

A staunch opponent of Spiritualism says: "We take certain phenomena in the world for granted. Animal Magnetism does exist. Its influence is a fact, to deny which would be a matter, not of faith, but of obstinate ignorance." These are the words of Professor Zerffi, Doctor of Philosophy, and Lecturer on the History of Art, at the government school of science and art, South Kensington, London.

Epes Sargent in his "*Planchette ; or, the Despair of Science*," p. 154, truly says: "Moreover, many of the most surprising phenomena of Animal Magnetism, though ridiculed and denied for a long time by the scientific world, are now admitted by the leading physiologists of the day. Science is just beginning to change its attitude of angry contempt, for the less unbecoming position of inquiry and attention. One has only to read the medical and physiological writings of Dr. Carpenter, his admissions on the subject of somnambulism, of brain action without consciousness, and other unexplained mysteries, to be satisfied on this point, for Dr. Carpenter now represents the most advanced school of England in his department of physiology, and few equally high contemporary authorities can be named."

It is not claimed for Magnetism that its phenomena can be produced in all persons, or even that all are sensible to its influence. It is as Deleuze in his "*Practical Instructions*," says: "All men are not sensible to the magnetic action, and the same persons are more or less so according to the temporary dispositions in which they are found."

So with spiritual influences ; all men are not sensible to them, and the same persons are more or less so according to the temporary dispositions or conditions in which they are found, and the only difference I can perceive between the mesmeric sleep and many cases of spiritual trance, is that the one is produced by the will of an embodied spirit, and the other by the will of a disembodied spirit. The force and the means of its exercise in both cases being identical, and probably distinct from either magnetism or electricity, as these forces are understood in science.

M. Dupotet, one of the most accomplished mesmerizers in France, and not at all inclined to a belief in the supernatural, felt compelled to say: "In the performance of my labors, I confess that I experienced a degree of fear. I saw extraordinary things, strange spectacles ; and I felt within me the approach and contact, as it were, of invisible beings. I was in the full possession of my reason, my incredulity even had not left me. I cannot tell what it was that deprived me of my courage and filled me with terror."

In the light of Modern Spiritualism, M. Dupotet, whom I believe to be still living, should find no difficulty in discovering an explanation of these mysterious manifestations. His subjects were mediums, and his magnetism was availed of by spirits to manifest their presence.

M. de Mirville testified to similar occurrences in his own experience, as also have others in theirs.

The treatment that Spiritualism has received from the hands of scientists, was previously awarded to that John the Baptist of Spiritualism—Animal Magnetism. In the introduction to the invaluable work above quoted, "Deleuze's Practical Instructions in Animal Magnetism," the author appeals to other men of Science and learning, to bestow their attention on the subject: "I invite them," he says, "to take from my 'Instructions' all that appears to them worthy of being preserved, and not to quote me except to rectify the errors which may have escaped my diligence; our wish is to do good. This wish unites us, it identifies us so to speak, one with another. . . . A physician who has already become celebrated, would perhaps increase his reputation, by publishing a good work on Magnetism. He would call attention to an order of phenomena which belongs to animated nature; he would found a school; he would find disciples among his brethren in the profession. This kind of success is impossible for us; our adversaries condemn us without examination, and they exercise a great influence upon public opinion. We have no partisans except among those to whom we have rendered service, and the greater part of these dare not raise their voice."

This honest, manly appeal, was accompanied with the most irrefragable proofs of his claims upon the attention of men of science, yet the response it met from them was either scoffings or cold indifference; and excepting a comparatively few noble minds, the great body of scientific men entirely ignored the subject. It remained for the succeeding generation of less biassed and younger men to investigate and proclaim their convictions of its truth, and now there are few intelligent and liberal minds who do not accredit, at least many of the wonderful facts which Deleuze and his contemporaries so laboriously established.

The facts and phenomena of Spiritualism in like manner have been laboriously investigated by persons of intelligence and capability, who have sought to interest the attention of men of science; but with comparatively few exceptions, frank, honest responses have not been accorded. But while the majority of scientists have turned a deaf ear, the work has progressed, until now, through—as I verily

believe—God's assistance, even science itself is being compelled to give it attention, and will soon recognize its truths.

Spiritualists believe Mesmerism to be a great truth, and many of them can testify, as can the writer, that a previous knowledge of this science prepared the way for the reception of the truths of Spiritualism, and there is little in Spiritualism that is more wonderful than the proofs furnished by somnambulism of the existence and capabilities of the human soul. It is incomprehensible to the writer how any intelligent man can faithfully pursue the investigation of Magnetism without becoming convinced, at least of the existence of the soul, through the overwhelming evidence furnished.

Rev. Father Lacordaire spoke truly, when, in March, 1847, he proclaimed from the pulpit that "Magnetism was a divine preparation to humble the pride of materialists." For thirty years the writer was sceptical as to the existence of the soul and a future life. His investigations, first of animal magnetism, and subsequently of Spiritualism, swept away every vestige of doubt, and established in its place positive knowledge. These are strong terms, but no other can express the exact truth. Magnetism is the vestibule of the temple of Spiritualism, and it was in this latter that the additional evidence was furnished, which consolidated the new and expanded faith of the writer, into what is to him, and many thousands of others, a beautiful and harmonious system. Of this I will again speak.

M. Georget was a distinguished physician of Paris. He wrote a work on Insanity, in which he thus noticed Magnetism: "So long as these magnetizers perform their experiments in the dark, with the aid of their abettors, so long as they do not work their miracles before the Academy of Sciences, or the Faculty of Medicine, they will permit us to omit the trouble of refuting their reveries, or their faith." Afterwards some experiments he witnessed induced him to give the subject his attention, and the result was that he became convinced of the existence of the facts he had previously discredited; and dying some few years thereafter, he bore testimony to their truth in the following words, recorded in an addenda to his will: "I will not finish this document without adding to it an important declaration. In 1821, in my work on the 'Physiology of the Nervous System,' I proudly professed materialism. The preceding year I had published a treatise on Madness, in which are laid down principles contrary to, or at least different from the ideas in agreement with the general belief; and hardly had I published the 'Physiology of the Nervous System,' when new meditations upon a very extraordinary phenomenon—somnambulism—would permit me no longer to doubt of the existence,

in us and out of us, of an intelligent principle altogether different from material existences. It is if you please, the soul and God. In regard to this matter I have a profound conviction, founded upon facts which are not to be controverted. This declaration will not see the light until no one can doubt its sincerity or suspect my intentions. If I cannot publish it myself, I urgently entreat the persons who may take notice of it at the opening of the present testament,—that is to say, after my death,—to give it all the publicity possible.

“MARCH 1, 1826.”

Want of space precludes any further remarks here upon this subject, but I cannot too strongly urge upon the attention of the investigator of Spiritualism the great advantages—even necessity—of a thorough understanding, not only of the phenomena but of the philosophy of Magnetism, as this knowledge will cast much light upon the kindred phenomena and philosophy of Spiritualism, and save him from many useless speculations upon questions arising in the course of his investigation.

“They shall lay their hands upon the sick, and they shall recover.”—Mark, xvi—18.

HEALING BY THE IMPOSITION OF HANDS.

There is no reason to believe, that by the phrase, “laying on of hands,” is generally meant the passive resting of the hands upon the parts affected, although this simple act is often productive of surprising effects, but that they were often actively used in producing friction, and in making passes at a certain distance from the patient, as these processes are found, and always have been found, most efficacious in healing by Animal Magnetism.

In healing the leper, as related in Matt. viii—3, “Jesus put forth his hand and touched him,” and at the same time exercised his will-power, “and immediately his leprosy was cleansed.”

When Jesus cured Peter’s wife’s mother, he touched (or held) her hand, “and the fever left her.” And when he saw the two blind men, “Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.”—Matt. xx—34. That simple touching, as the term is generally understood, was not ordinarily considered sufficient, even by Jesus, is evident from Luke iv—40, where it is said: “And he laid his hands on every one of them, and healed them.” And in promising the gifts to others, the words of the promise are as above quoted: “They shall lay their hands on the sick, and they shall recover.”

Paul recovered his sight through the laying on of the hands of Ananias : Acts, ix—17 ; and Peter cured the lame man : Acts, iii—1 to 8, by first “fastening his eyes upon him, with John,” and bidding him “look on them.” The very process used in psychologizing to-day—and after he had obeyed, “expecting to receive something of them,” Peter orderèd him, “In the name of Jesus Christ of Nazareth, Rise up and walk.” This is precisely what should have been done to intensify the action of the magnetic force, and no doubt was said in an authoritative tone, so as to strongly impress the mind of the patient, as Dr. Newton is now in the habit of doing. But it is evident that in this case something further was requisite, for it is said, “And he took him by the right hand and lifted him up, and immediately his feet and ankles-bones received strength.” The power had not been sufficient until Peter had taken him by the hand thus by personal contact adding to the power previously exercised.

When Paul attempted to restore to consciousness the young man who had fallen from the third loft, he “fell on him, and embracing him,” imparted the light-giving principle through his own system, and “they brought the young man alive.” So when, centuries before, Elisha restored to life (probably from a swoon or trance) the child of the Shunammite woman he “prayed unto the Lord . . . and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands ; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro ; and went up, and [again] stretched himself upon him : and the child sneezed seven times, and the child opened his eyes.”—II. Kings, iv—33 to 35.

This is said to have been a miracle, a direct exercise of the power of God ; but every word in the narrative witnesses that the spiritual intelligence engaged in the work operated through means and by processes, the very employment of which proves them to have been necessary, and which in all ages have been, and at the present time are used with success in similar cases.

Doubtless both Paul and Elisha, in their repective cases, acted under spirit direction or control in all they did, and the means that each used was the very best and the only treatment that promised successful results—not in restoring the dead to life, for that would indeed have been a miracle, but in restoring the unconscious to consciousness. With Elisha the first step he took,—praying for divine assistance,—was not only the proper one at that time, but what should never be omitted in all cases of magnetic treatment—not a formal invocation in formal, set words, but the elevation of the soul to

a higher spiritual plane, where it can inhale the heavenly atmosphere of those superior intelligences, that often can only descend to assist us ; when we ascend to meet them. These are the ministering angels of God, through whom He is constantly manifesting His love and relieving the necessities of man.

Thus fortified with the divine influence, Elisha stretched himself on the child, and breathed in his mouth, and held his hands ; and after a trial of this means, feeling that his magnetic force was diminishing, he walked to and fro to gather additional power, and he "went up, and stretched himself" again, and restored the resuscitated child to its mother.

In 1848, L. A. Cahagnet, an observing, conscientious, and indefatigable mesmerizer of Paris, gave to the world an account of his wonderful experiences in Animal Magnetism, in a work bearing the title of "The Celestial Telegraph." He was fortunate in being able to pursue his researches with the aid of a number of exceptionally lucid subjects, amongst them one by the name of Adèle Magnot.

She had often when in the ecstatic state expressed a desire to leave the form, and M. Cahagnet had the curiosity to see whether she would attempt to accomplish this wish, and for this purpose at one time, when she was in this state, he ventured too far, and it was with the greatest difficulty he succeeded through prayer and magnetism, in drawing her back to life. I will let him relate his own story. He says : "I perceive that Adèle purposes entering the ecstatic state. I make up my mind to try a decisive experiment, and leave her to her will. I forthwith send Bruno (another lucid subject) to sleep, put him *en rapport* with her, and beg him to follow her as far possible, recommending him not to be alarmed, and to warn me only if he should see danger. I wished to be assured by myself of the pretended danger of ecstasy.

"Frequently had Adèle told me that she had been on the point of not coming back to re-enter her body ; and as I thought that she only wanted to alarm me, I wished to know what opinion to come to. At the lapse of a quarter of an hour, Bruno exclaims, in great alarm, 'I have lost sight of her.' I had relied upon him, and paid little attention to Adèle, whose body in the meanwhile had grown icy cold ; there was no longer any pulse or respiration ; her face was of a sallow green, her lips blue, her heart gave no sign of life. I placed before her lips a mirror, but it was by no means tarnished by them. I magnetized her powerfully in order to bring back her soul into her body, but for five minutes my labor was in vain.

"Bruno, alarmed at my want of success, as well as the persons pres-

ent at the sitting, tended greatly to disturb me. I thought for a moment the work was consummated, and that I had an indubitable proof that the soul had departed from her body. I was obliged to request the persons present to pass into another room, in order that I might recover by myself a little energy. At the lapse of a few moments, I entertained the hope that I should not have such a misfortune to deplore; but physically speaking, I was utterly powerless. Falling on my knees, *I asked back of God in my prayer the soul that I had in my doubts suffered to depart. I seemed by an effect of intuition to know that my prayer was heard.* After a minute's further anguish I obtained these words: 'Why have you called me back? It was all over with me; but God, moved at your prayer, sent me back to you. . . . I shall no longer be able to ascend to heaven; but had it not been for you, I should have been there now and forever.' "

This person's condition presented all the usual indications of death. She was icy cold; no pulse, no respiration; the hue of the skin was cadaverous, the lips blue, and upon holding a mirror to her mouth, no moisture collected from the breath. She undoubtedly was in a condition similar to the young man whom Paul restored, and to the child of the Shunammite woman; and it required the united powers of prayer and magnetism to restore her, as it did to restore the child; and as with Elisha, so these means were effectual with Cahagnet. And as they were with Paul at another time, when the father of Publius, as related in Acts, xxviii—8, lay sick, and when he "entered in, and prayed, and laid his hands on him—and healed him."

Referring again to Elisha, we find that when Naaman coming from Syria to be healed of the leprosy by him, he sent word to him to "go and wash in Jordan seven times. . . . But Naaman was wroth, and went away, and said, Behold, I thought he will surely come out to me, and stand and *call on the name of the Lord his God, and strike his hand over the place*, and recover the leper."—II. Kings, v—10, 11.

These same agencies—prayer and magnetism, with faith—have been successful in all ages, and are yet. The power resides to a certain extent in the organism of the operator, but through prayer superior intelligences are enabled to vastly increase the intensity of this power, and through him to transmit it with seemingly miraculous effect upon the recipient.

The disciples during the life of their Master were very imperfectly developed, if we may judge from Matt. xvii—15 to 21. They were quite ignorant of the nature of spiritual gifts, and did not know how to control and direct the spiritual and magnetic forces with which they

were endowed ; and as a consequence, had little confidence in themselves or in their powers, and failure was often the result.

The gift of healing was only one of the spiritual gifts, and none of these was *exclusively* possessed and exercised by Christians, as is evident from ancient and modern history, and from the New Testament itself, where we find various passages that confirm this fact. That the early Christians possessed these gifts in a pre-eminent degree there can be no question; but that they alone possessed them, no careful unprejudiced investigator can admit. These gifts were possessed by certain persons in all nations before Christianity was known ; they were exercised by the heathen contemporaries of the primitive Christians ; and have ever since then been exercised by both believers and unbelievers.

Plutarch says that Pyrrhus cured persons with diseased spleens by passing his hand over the seat of the malady. Appolonius brought a girl to life by touching her, and leaning over her, and Vespasian, the Roman Emperor, restored sight to the blind by rubbing their eyes and cheeks with saliva, and cured a paralytic by his touch. Here the application of saliva will remind the reader of the cures effected by Jesus, in which similar means were used.

The successors of the first Christians possessed these gifts. Irenæus, the disciple of Polycarp, and a Christian bishop of the second century, says that "all who were truly disciples of Jesus, receiving grace from Him, wrought miracles in his name for the good of mankind, according to the gift which each had received. Some cast out demons, so that those from whom they were ejected often turned believers and continued in the Church ; others had the knowledge of future events, visions, and prophetic sayings ; others healed the sick by the imposition of hands." And in the third century Origen affirms "that the Christians of his days performed many cures. . . . Some, in proof of a miraculous power received through faith in Christ, heal the sick by invoking the name of God over them. . . . I myself have seen many so healed in different cases, loss of senses, madness, and innumerable other evils which neither men nor demons can cure."

That Luther was a medium is well known by Spiritualists ; and he proved his possession of healing power in the restoration of Melancthon from the verge of the grave. It is related by Leckendoye that "Luther arrived and found Philip (Melancthon) about to give up the ghost. His eyes were set, his understanding was almost gone, his speech had failed, and also his hearing ; his face had fallen, he knew no one, and had ceased to take either solids or liquids. At this spectacle Luther is filled with the utmost consternation. Turning

away towards the window *he called most devoutly upon God*. After this, *taking the hand* of Philip and well knowing what was the anxiety of his heart and conscience, he said, 'Be of good courage, Philip; thou shalt not die.' While he utters these things Philip begins, as it were, to revive and to breathe, and gradually recovering his strength, is at last restored to health."

There were four means here used by Luther by which healing power was transmitted to Melancthon. They were: prayer; laying on of hands (or taking his hand); faith; and exercise of the will; and there should be no doubt that Luther by the use of these means preserved the life of his friend.

If Luther had lived in England two or three centuries later, his means of curing his friend would have been considered very unorthodox, if we can judge by the way in which some magnetic healers were there lectured by an official a few years since. There is a sect in London, called by its followers "The Peculiar People," who treat their sick by the apostolic method of laying on of hands and prayer. William White, writing to the London "Spiritual Magazine," says:

"Some time ago a girl died under this peculiar treatment, just as it is likely she would have died under the doctors; and the elders were summoned before Mr. Payne, the city coroner, to answer for their temerity in obeying the apostle. The coroner, with the usual sapience of office remarked, that 'the elders might leave their own lives to the care of the Lord, but the lives of children must not be played with. He must say he liked their notion of trusting to the Lord, but they ought not to carry it too far.'"

If there are some mediums who are not trustworthy, there are others whose characters will favorably compare with the best of their fellow-men. D. D. Home is one of this latter class, and no shadow of fraud or deception rests upon him. In his "Incidents of My Life," vol. 1. p. 146, he gives an account of one of the few instances in which he has been employed by higher powers, in restoring to health those who were suffering from the effects of disease. He there says:

"On the 19th of March, 1857, when I was residing at 13 Rue des Champs Elysées, I received a letter from a stranger to me, Madame A. Mavoisin de Cardonne, of 233 Rue St. Dominique, St. Germain, stating that she had had a dream, in which she had seen her own mother and mine; and that the latter had told her to seek me at once in order that her son, who had been deaf for four years from the effects of typhoid fever, might be cured. This was so strongly impressed upon her mind, that she wrote to me to say that she would call upon me with her son the following morning at ten.

"Accordingly the next morning she presented herself with her son at my rooms, there being present the Princess de B——, and Miss E——, who were with me previous to my leaving Paris that very day, to proceed on my voyage to America. I had been so overwhelmed by persons wishing to see me, that I had uniformly refused such visits; but on this occasion I had been so much preoccupied by my engagements in preparing for my voyage, that I had not been able to acknowledge her letter, or to write to her either in the affirmative or negative. I therefore received her with considerable embarrassment, which was fully reciprocated on her part. It was indeed an embarrassing meeting for both of us; the mother yearning for her son's recovery, and I not knowing how I was expected to be instrumental in healing this long total deafness; the more so that operations had been performed on the boy, as I afterwards found, by eminent surgeons of Paris, who had said that it was impossible he should ever be restored to hearing.

"She sat down on a chair near a sofa, I taking a seat on the sofa, and beckoning the son to be seated on my left. The son was in his fifteenth year, tall for his age, of a delicate complexion, with large, dreamy blue eyes that looked as if they would supply the place of hearing, with their deep, thoughtful, inquiring gaze. The mother began her description of the boy's illness, commencing with the attack of fever and ending with the entire loss of hearing.

"During the recital, told with all the warmth and tenderness of a mother's heart, and describing the various surgical operations to which he had been subjected, my sympathies were deeply moved, and I had unwittingly thrown my left arm about the boy and drawn him towards me, so that the boy's head rested on my shoulder. Whilst in this position, and Madame de Cardonne was telling some of the most painful particulars, I passed my hand caressingly over the boy's head, upon which he, partly lifting his head, suddenly exclaimed in a voice trembling with emotion, 'Mamma, I hear you.' The mother fixed on him a look of astonishment and said, 'Emile,' the boy's name, and he at once replied, 'What?' She then, seeing that the child had heard her question, fainted with emotion; and on her recovery, the scene was a most thrilling one, the poor mother asking continually questions for the mere pleasure of hearing her son reply. The boy was able to resume his studies, and has continued to hear perfectly up to the present time."

In this case it is clear to me that a spiritual intelligence impressed the dream upon the mother's mind, and directed all the proceedings

to the happy termination ; Mr. Home being only the passive instrument in the accomplishment of the cure.

The Howling Dervishes of the East have attracted the attention of all visitors to those countries. In November, 1872, the *Springfield Republican* published a letter from a correspondent in Constantinople, in which he gives an account of a visit he made to Scutari, on the opposite side of the Bosphorus, where he witnessed the proceedings of a band of these fanatics, as they have often been witnessed and described by others. I will here quote from his account :

“Once more the singing commences, the howlers bend and howl though less energetically than before. Garments are thrown off, and the last, and in some respects most interesting scene takes place. The sheik is a worker of miracles. After embracing and kissing his followers, he attends to the healing of the sick. A baby about a year and a half old is brought to him. After *looking intently at the child*, he gave it to an attendant, who stretched the pale little thing face downward upon the floor. To our horror, the great lubber of a sheik stood for some time with his whole weight on the sick baby, first on its shoulders, then on its hips, and then on its legs, at the same time *repeating a prayer*.

“What seemed most marvellous to us was, that the infant did not utter a sound, nor did any of the other ladies and small children who were afterwards treated in the same way. Next a number of sick of more advanced years were stretched out side by side, and the sheik walked back and forth upon them, ending by *breathing over them* with his holy breath, which after the preceding exercises was believed to have *remarkable healing properties*.

“By working upon the imagination, they have made some wonderful cures, especially of nervous diseases. Some Englishmen even—while of course not believing in their possessing any miraculous power, have been successfully treated by them.”

The violent bending and howling here noticed, with the equally energetic embracing, develops a large amount of magnetism, which is subsequently used in the treatment by spirits who control the movements for this purpose, while at the same time through its instrumentality they are enabled to resist the severe, and what would otherwise be fatal pressure, upon the bodies of children and other delicate persons. They “looked intently at the child,” as Peter and John looked at the lame man when they cured him. Treading on their patients is only another form of personal contact, like laying on of hands, and the last act, that of breathing over them, was doubtless a necessary part of the means used, as the experience of all magnetizers

teaches that there are wonderful magnetic properties in the human breath.

England, Ireland, Scotland, France, Germany, and Italy, have each in modern times produced men of amazing magnetic healing powers. The names of Mesmer, St. Philip Neri, Prince Hohenlohe, Greatrakes, and others are prominent in the list. America until recently has had none so noted as these ; but Dr. J. R. Newton, of Rhode Island, now bids fair to leave behind a reputation equal to any of the above.

Of this celebrated healer many accounts have been published, and he numbers his cures, especially in stubborn chronic cases, by thousands. One of the best notices I have seen of his levees was published in the San Francisco Daily Evening Post, of February 14th, 1873, upon the occasion of a visit of Dr. Newton to that city ; and coming from an unbiassed source, it may be regarded as a fair statement. That it is not too strongly in his favor, I feel confident from my own observation, both of his mode of operating, and of the results attending his practice. The article reads as follows :

"A reporter of the *Post* visited Dr. Newton's rooms for a few hours the other morning. If the doctor is a humbug, he does not look or act as though he were conscious of it, but is evidently a firm believer in his own ability to cure diseases. In person he is a medium-sized, compactly built man, of some fifty-eight or sixty years of age, with a fine white beard, large forehead, and bright, open, though strongly marked face, with a prevailing look of geniality and kindness. His eyes are large, dark, and intense.

"Dr. Newton has three rooms on the first floor of the Cosmopolitan Hotel ; one a general reception-room, a private room for ladies, and an operating room with folding doors, which in a majority of cases are left open. Our reporter had a seat in a corner, and watched with interest the continued throng of patients who passed in and out. During the time he was there, a count showed their number to have been eighty of both sexes, and of all ages and conditions of life, who were afflicted with pretty much all the ills the flesh is heir to.

"Dr. Newton does not pretend to cure all who come to him, and a number are turned away with the declaration that it is impossible to help them. This occurred several times during our visit. Others he tells he can cure, and proceeds to operate upon them. The process is about this : patients wait in the general room until they are called to the operating-room, where they are placed in a chair. The doctor then commences talking to them, telling them that he has love and sympathy for them, and himself feels their ailments. Then he makes

a few passes with his hands, and taking the patient's head between his hands declares a cure, and bids the disease depart. In cases of paralysis, he generally rubs the afflicted portions smartly, and if it is a joint that is stiff, he pulls the limb out straight, bends it two or three times, and telling the patient he is cured, bids him use the limb.

"All this seems very ridiculous, yet it is undoubtedly successful in many cases. While we were in the doctor's rooms, one gentleman came in on crutches, limping along with great difficulty. The doctor said he could cure him, and put him through a course of passes, and rubbings; and in ten minutes the man had thrown away his crutches, and was dancing and gyrating in the most laughable manner. Some of the lookers-on laughed at his ridiculous motions; but he told them to laugh away—he had the use of his legs again, and could afford to let them laugh.

"Another remarkable case was of a woman who seemed to have a film over her eyes, and who said she was blind. The doctor talked to her awhile, made some passes, pressed his thumbs upon her eyelids, and told her she could see. She winked slowly like a bat brought into the sunshine; then declared she could see; and taking up a newspaper, she commenced to read it—the first reading, according to her own declaration, that she had done for six years. Her joy was affecting.

"A little child was brought in on a pillow. It seemed perfectly helpless, unable to move any portion of its body except its eyes; yet in half an hour it was sitting up playing and laughing. Among the visitors were a number who had been treated before, one of them a young man who had been entirely cured of a large abdominal tumor. He said that at the time of his first treatment he had not left his bed for six weeks, and now he is doing well. Another visitor had been cured of hip-disease in three treatments, and left his crutches with the doctor as a trophy of his skill. Another of Dr. Newton's mementos is the crutch of a lady from Nevada, now stopping at the Cosmopolitan Hotel. She was suffering severely from a white swelling in the knee, and could not walk without a crutch. Under Dr. Newton's treatment she has quite recovered, and seems as though she never had been lame. Since her cure she has attended and danced at a ball.

"Another patient whom we saw in Dr. Newton's rooms was a young man who said he had been insane, but had been cured in six treatments. He is now well and rational; he says that his only trouble now is an occasional pain in his temples.

"Another striking case was that of a Mr. Simmons, who was cured

instantaneously of deafness, with which he had been afflicted nearly thirty years, and who was almost wild with joy and excitement at recovering his hearing. Mrs. Martha Webster, of 28 Stanly Place, was also cured of deafness almost immediately. Capt. Farnsworth, stopping at the Russ House, was cured of Bright's disease, and asthma, and F. Hoffman was cured of a cancerous tumor. The doctor has a number of books filled with testimonials of marvellous cures, but we have noticed none of these.

"That Dr. Newton is no common charlatan may be known from the fact that he demands no pay, and in ninety per cent. of the cases does not get any. Whether he merely works upon the imagination of people whose only trouble is that they think they are sick, or whether he does exert some electrical or magnetic influence upon certain persons, we do not know ; but the fact remains that to all appearance he does effect some marvellous cures. His own explanation is, that all he does is in accordance with natural law ; that he has by nature an enormous amount of vital force, which he can at his will impart to receptive persons, and enable them to throw off disease. He pretends to no supernatural power or connection, but declares that he works according to natural laws which have not yet been clearly defined.

"One thing is perceptible—that in all the cases in which he effects a cure, he seemed first to come into perfect sympathy with the patients, and to impress them with a feeling of his regard for their ailments, and desire for their relief. His treatment reminds one of the tenderness with which a pitying mother passes her soothing hands up and down over the body of her suffering infant. That Dr. Newton is a man of remarkable magnetic power there can be no doubt: his touch is electrical, like that of a shock from a battery. Whether this sort of treatment really effects permanent cures we cannot tell ; but there is one thing about it—it cannot do much harm."

The writer of the foregoing evidently believes that Dr. Newton himself is not conscious of spiritual assistance. Therein he is mistaken, for the doctor is a firm Spiritualist, and really attributes his wonderful success to the agency of the spiritual world. But when in the society of unbelievers, he prudently avoids all discussion by not alluding to this agency, and simply declares that "it is all done in accordance with natural law"—as it certainly is. The Davenport brothers, of physical manifestations celebrity, during the first year or two of their exhibitions openly declared that their manifestations were accomplished by spiritual power ; but successive personal attacks upon them taught them to be more prudent, so that for some years

past they have offered no explanation of the means used, and they have since enjoyed freedom from like attacks.

Among the healing mediums of the present day, one possessing the power in a pre-eminent degree is Charles B. Kenney, of Brooklyn N. Y.

In his treatment of patients, he is controlled in a state of absolute unconsciousness, by the spirit of a Winnebago Indian, who styles himself "Old John." I have, perhaps two hundred times tested his condition when under control, as well as the verity of personal spirit presence, and I have not the least doubt of the perfect honesty of both the spirit and his medium; and I believe I can truly say, that whatever any of his patients may think as to the fact of spirit agency, none of them doubt the entire honesty and integrity of Dr. Kenney himself, nor his ability to heal disease.

He is now about twenty-nine years of age. He was born at a place called Booth Bay, State of Maine, from whence, at the age of four years he was removed to Cape Elizabeth, opposite Portland, where his youth was mostly spent up to about four years since, when he moved to his present abode in Brooklyn.

His father, mother, and grandfather were strongly mediumistic; thus his peculiar gift is inherited. When about fifteen years of age, while skating on the ice, being fatigued he seated himself and immediately became insensible. Upon being raised from his position he appeared to be slightly deranged in mind, with comatose symptoms. He was removed to his home, where he remained in this semi-conscious state for fourteen hours, and upon recovery had no remembrance of what had transpired.

From this time there occurred similar attacks, at irregular intervals for a period of seven years. When seized he would grope his way, his eyes being closed, while he would often appear to be talking, or rather muttering in some strange language. Although there never were any indications during these paroxysms, of a disposition to injure any one, yet as is customary in attacks of spasmodic affections, friends always were disposed to restrain the free action of his limbs, and at such times he would resist with the strength of three or four men. Of course it was supposed that he was affected with "fits"; so his doctors decided; and for the four first years he was treated with purgatives, blisters, and leeches, and with the other remedies usually resorted to in the treatment of convulsions, without the least benefit. The aid of homœopathy was also invoked with no better success, until at last, loss of confidence in all medical treatment induced his friends to discontinue it.

When in his supposed fits, he would often see and converse with the spirits of deceased friends, but little attention was given to his accounts of these interviews by his friends, they supposing them to be hallucinations.

At the age of twenty he married. Three months thereafter, his wife perceiving that he was about to have an attack, and being sensitive about others witnessing his strange movements, hurried him away to a private room, where the attack was apparently a slight one, and during which he saw and conversed with his deceased brother. He related this to his wife, who naturally supposing him to be temporarily deranged paid little attention to what he said.

Walking on the street one day with a friend who was ill, he was seized with an attack, and exhibited a desire to there manipulate his friend's head, which of course the latter objected to, regarding it as a freak of lunacy.

On the steamer *Franconia*, Capt. Sherwood, he was seized, and laid in an unconscious state for thirty hours, when he again saw his deceased brother Wentworth, who told him that he would not have any more fits of that kind ; and that proved to be the last, as all that affected him after that time were of a lighter and different character.

After his removal to Brooklyn he made the acquaintance of a Mr. Merrill and his family. This gentleman was a Spiritualist, and his belief became the subject of conversation, during which he proposed that they should form a circle at the table, which, after some objections made by Mr. and Mrs. Kenney, was done. After sitting a few minutes Mr. Kenney was seized with the usual symptoms of an attack, which Mr. Merrill, after closely observing for a time, said proceeded from the efforts of some spirit to control him. Instantly Mr. Kenney sprang from his chair and embraced Mr. Merrill, and showed by unmistakable signs that he—or rather the spirit controlling—was grateful for and pleased with this first recognition of his agency in the production of the symptoms. For the first time—undoubtedly from the influence gathered by means of the circle—the spirit was enabled to express his ideas in language that could be understood, for while embracing Mr. Merrill he said : “ Me Indian ; me come out woods ; ”—nothing more ; and it really appeared as if he had learned and committed to memory these sentences, using them as the means to make known his presence.

Mrs. Merrill at this time was suffering from an internal disease, pronounced by several physicians to be cancer, and none of them gave her any encouragement. Mr. Kenney was controlled to ap-

proach Mrs. Merrill, who was not inclined to await his approach, but upon the assurance by her husband that he would not harm her, she allowed him to place his hands upon her, while he at the same time indicated by signs that he desired to cure her. Here "Old John," the spirit control of Dr. Kenney, commenced his first treatment of disease by laying on of hands. The cure in this case was effected in two months, and to-day the lady is living, in good health, and cheerfully testifies to the effects of the treatment.

His next patient was a Mr. D—— who happened to call upon Mr. Merrill while Dr. Kenney was present. Upon Mr. D—— entering the front door Dr. Kenney was controlled by "Old John," and upon entering the room, the medium approached him and began to make magnetic passes over him. It will readily be supposed that his surprise was great; but upon Mr. Merrill's assurance of safety, and request for Mr. D—— to suffer the treatment, the latter submitted to the process. Mr. D—— had been in a declining state of health for some time, and was then under medical treatment; but he received so much benefit from the efforts of "Old John," that he discharged his physicians, and submitted to a course of his treatment, and recovered his health.

When upon release from control Dr. Kenney was told what he had been used for, and the mode of use, he stoutly rebelled; and not being overstocked with self-conceit, and considering it absurd that such cures could be effected through him, and also being apprehensive that he might cause fatal results in some instances, he positively refused to treat any more cases, and endeavored to strengthen his will so as to be able to resist the influence of "Old John" over him.

The controlling spirit on the other hand, who was gradually acquiring the power to express his ideas through the vocal organs of the medium, with other spirits who had been his friends when in earth-life, came through him to his wife and others, and told them that he possessed extraordinary powers for healing; that through him certain spirits could effect wonderful cures; and that he must consent to dedicate himself to such uses; and that if he refused to do so they would be compelled to force him into compliance, by causing misfortune to attend him in his business, and disappointment generally in his efforts in other directions.

Still he resisted, but the spirits evidently were equal to the demands of the occasion. Being of a sensitive, retiring disposition, they attacked him in this quarter. One day while riding in a street-car, he was controlled, and seized the hat from the head of a gentleman next him, and commenced treating his head. The gentleman

was both astonished and indignant, but soon in his better judgment viewed the act as that of a lunatic. Great was the humiliation of Dr. Kenney when told of the occurrence.

Shortly after this, while one day walking with his wife, he suddenly faced a gentleman in his doorway, and inquired if he knew of any person ill in that neighborhood. In relating this, he says he knew what he was saying, and felt the impropriety and awkwardness of the act, but was without power to resist the impulse.

During this time he met with pecuniary losses, and at last he and his wife both became satisfied that the power of the spirits to accomplish their purposes was ample, and that they were determined to compel him to place himself at their disposal as an instrument for healing by spirit-power, and he reluctantly consented; and it is now nearly five years that he has been thus employed. The efficacy of his treatment, in many cases of neuralgia, rheumatism, paralysis, tumors, both internal and external, lung, liver, and kidney affections, with others, even including cancers, is indisputable. Of a number of cures effected through him I am personally cognizant, while hundreds of respectable persons in Brooklyn and vicinity attest to other cures, mostly of diseases which had baffled medical skill.

In March, 1872, a member of my family had a violent attack of acute neuralgia, accompanied with fever and inflammation. It involved the entire head, and the eyes were seriously inflamed. The attack was so sudden, the suffering so great, and the progress of the disease so rapid, that after the failure of all my remedies I became alarmed at its violence, and more especially at the appearance the eyes presented, the inflammation here threatening immediately serious consequences. For two nights the patient had been unable to sleep, even partially.

I had a few weeks previously heard of Dr. Kenney, and having little confidence in further attempts to relieve her by medicine, and having once, many years since, observed some remarkable effects to follow the application of magnetism by means of laying on of the hands, I proposed to the patient that I should call on Dr. Kenney, and see and converse with him; and if I were favorably impressed with him, to engage his services.

Upon her assenting, I at once called upon him, and had some conversation with him upon the nature of his powers and mode of treatment, when, others demanding his attention, he introduced me to his wife in another apartment. To her I addressed the same questions which I had addressed to him, and I found their answers to perfectly accord as to questions of fact, and from this, together with a general

impression of his honesty produced by the frank open manners of both, I engaged him to at once call and see the patient.

Upon entering the sick-room, he removed his coat and neck-tie, and became seated, and in a few moments was controlled by the Indian spirit, "Old John;" and after an earnest, simple invocation to the Great Spirit, and then to all good spirits for assistance, he at once approached the bedside and applied his hands to the affected parts, making passes, frictions, and pressure. This was continued for about an hour, when he left the patient much relieved. She expressed great satisfaction at the improvement, and that night had refreshing slumber. The two succeeding days, at the same hour, he repeated his visits and treatment and at the termination of the third visit he left her free from fever, inflammation, and pain, and quite restored to health.

What rendered the efficacy of this treatment apparent to all, was that at the first visit, the relief then obtained was very decided, but no further improvement took place until he had treated her at his second visit, when she further improved; but no progress was made in the interval between the second and third visits, but the treatment at the third and last visit completed the cure.

So much for the treatment. During the first visit, while operating, "Old John" suddenly ceased, and with a tone and manner which indicated considerable surprise said, "How many of your spirit-friends there are in the room! Why, you must have more friends here than you have in earth-life. Why," said he, "you have papooses too in spirit-life." I inquired how many he saw. He appeared to be looking around; the eyes of the medium were closed—as they always are when he is controlled—and replied, "One, two, three, four, five—why you have six papooses here, and one squaw papoose." This was correct. We have seven children in spirit-life, six sons and one daughter.

I then further inquired what the age of my daughter would have been had she remained in earth-life, and his answer was: "She says she would have been twenty-three." This answer also was correct.

Upon his second visit he said all our friends were there again; and on the third visit, which was made an hour earlier than the others, I inquired whether our friends were again present, and his reply was, "No, 'Old John' got ahead of them this time," and he evidently was amused to think he had forestalled them. He then labored quietly for about fifteen minutes, when he suddenly ceased, and in a wondering tone exclaimed, "Oh, see them come; see them just like a flock

of birds ; they are all here again," at the same time turning the closed eyes, and pointing upwards and to one side.

He then resumed his work but in a few moments said, "Why cannot you see them? Don't you hear them speaking? Shut that blind and then you will see them." I proceeded to close the inner blinds and to draw the curtain, then turning, could plainly perceive the luminous, cloudy forms, when one of the family called our attention to slight raps on the headboard of the bedstead, while the medium was still upon his knees on the floor at the bedside, with both hands steadily engaged in manipulating, and entirely out of reach of that part of the bedstead from whence the raps proceeded. These increased in force until soon they were quite loud, as if made with a small hammer, and now came from various parts of the room.

I asked questions, all of which were promptly answered by raps, when "Old John's" hands suddenly dropped to his side, seemingly powerless, and at the same moment he exclaimed in a piteous tone, "Oh, they are taking all of 'Old John's' power from him." He appeared to be really distressed, while the raps continued and increased in force, when I said, "Kind friends, you know how pleased we are with these proofs of your presence and love, but we must request you not to steal 'Old John's' thunder, but allow him to go on." The raps, which had been incessant, instantly ceased, and in a minute more "Old John" briskly remarked, "Now 'Old John' is all right again," and resumed his operations without further interruption.

There is no probability of Dr. Kenney having ever heard of me before my visit to him, as I had then recently come to Brooklyn ; and as I was not known outside my own family as a Spiritualist, he could not have derived any material knowledge of me through others of like faith ; and as I was not practising medicine, he could not have heard of me as a practitioner. Then again, no person outside my family had knowledge of the number of my children who had passed away, nor of their sex ; and yet this modest, retiring, unsophisticated young man enters my dwelling for the first time, and while apparently insensible to everything but the business in hand, suddenly declares that he sees the room full of spirits, and informs me six of my deceased sons and one daughter are present. It is preposterous to suppose that this could be a guess, as the rappings that so distressed him, and which responded so accurately to our questions, of themselves proved that invisible intelligences of some kind were present ; and besides, who would have "guessed" that six infant sons and one daughter of mine had passed from this life. What chance would there be of correctly guessing it of any one in a thousand

families? My loss—to speak in the ordinary manner—is a remarkable one, and I have not known of any father's experience exactly parallel to my own in this respect.

Neither was his knowledge gained from us. I had for some three years previously been engaged in rigidly investigating spiritual manifestations, and had met too many false mediums not to mistrust all new-comers, and the utmost care and watchfulness were exercised against saying anything that could suggest a leading idea.

Since writing the above, a case of his treatment has come under my observation, which in its success quite equals the one above related. For eight years a sister of mine had been subject to a cough, with consumptive indications, when about a year since she was suddenly stricken with paralysis of the entire left side. At my suggestion she was removed to Brooklyn, where Dr. Kenney treated her for five weeks when her cough entirely left her and the paralytic symptoms so nearly disappeared that she returned to her home in Westchester County, feeling that she was so far restored that further treatment was unnecessary. At this date, one year having elapsed, she still retains her improved health.

The records of Spiritualism abound with narrations of cures effected by the aid of spirits; many of them as well authenticated as any facts known to science; and similar cases are occurring daily. A very interesting case is related by Robert Dale Owen, in his valuable work, "The Debatable Land," p. 513, to which I would particularly refer the reader.

To those who admit that "millions of spirits walk the earth unseen" there is no difficulty in realizing the truth, that the dark ones tempt to evil, and that good ones assist all who strive to do well; and no doubt every healer by spirit power, receives the assistance not only of his own spirit-band, but of the friends of the sufferer. That Peter was conscious of receiving spiritual aid in the cures he effected, is evident from Acts iii—12, where the record says:

"And when Peter saw it, he answered unto the people: Ye men of Israel why marvel ye at this, or why look ye so earnestly on us, as though by our own power, or holiness, we had made this man to walk?"

Like other earnest, honest magnetizers, Peter attracted those powerful intelligences who could best aid him in his work, and "Old John" Dr. Kenney's Indian control, has often spoken to me of the elevated spirits of whom he occasionally obtains glimpses; who are on a higher plane than those immediately around him; and who supervise, and assist him; and he does not pretend any more than his medium, to effect cures by his own unaided power. He has but to call upon God, and His ministering angels are ever ready to respond to the prayer.

CHAPTER VI.

HEALING BY SPIRIT AND MESMERIC POWER—*continued.*

“ But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying ; and he took the damsel by the hand, and said unto her ; Damsel, I say unto thee arise.—Mark v—40, 41.

THE apostles, from their largely developed spiritual natures, were under spirit direction in all their efforts for the cure of disease ; and Jesus in restoring to consciousness the damsel, as above related, availed himself of all the proper and necessary means to accomplish his purpose. Jesus here excluded from the room all, excepting Peter, James, and John, and the father and mother of the girl. The three former being mediums, assisted the exercise of spirit-power, as probably did the parents, by their magnetic relations with their daughter ; their intense desire for the restoration of their child assisting the recovery ; as it is now well known, that life is often prolonged through the powerful desires of relatives ; they thus unconsciously, exerting a strong attractive force upon the spirit of the invalid, which in a greater or less degree, assists to continue its relations with the body. To all intents and purposes this company was a spiritual circle, and the elements and forces necessary for the purpose, were here gathered and used by the invisible intelligences, to restore the girl to consciousness.

The medium in such cases, is only the channel through which the power is transmitted. He is the instrument upon which the forces concentrate, as to a focus, and which through him are directed upon the person affected.

In the year 1848, a highly respectable lady in New York—Mrs. D——, whose family physician I had been for some years, called my attention to a tumor which had made its appearance on the side of her neck. I at once recognized it as cancerous, and suggested calling in Dr. Willard Parker for consultation. He was accordingly sent for, and upon examination confirmed my opinion, and recommended the removal of the tumor without delay. The operation was performed, but when concluded we perceived that some portions of the diseased parts had not been removed, owing to the impossibility of

dissecting them from the network of important nerves and vessels, into which the disease had penetrated.

As may be supposed, the ravages of the disease continued, and in a short time sleeplessness supervened, and we resorted in succession to all the anodynes and narcotics in the *materia medica*, which afforded any promise of relief. In time all failed, and it was evident that the patient would die from want of sleep.

For two nights, Mrs. D—— had obtained no rest whatever, and in the evening of the third day we met, hopeless of being able to render any further assistance. While sympathizing with the sufferer, I happened to think of a magnetic healer, whom a friend of mine had spoken of to me, and who had related some surprising cures he had seen effected through him—in fact so very surprising that I had little faith in them, and I asked Dr. Parker whether he had heard of this man. He replied that he had, but knew nothing of him, nor had any confidence in him. I remarked that it was the same with me, but inquired “What do you think of our calling him in, and testing his power with Mrs. D——; he cannot do harm, and there is a bare possibility that the man may have some power, magnetic or otherwise, that we are not acquainted with.”

Dr. Parker met my suggestion favorably, and we at once sent for the magnetizer, who soon came, and upon having Mrs. D——’s condition explained to him, we had her removed from her bed, and he placed himself opposite to, and near her, and commenced making passes from her head downwards, in the usual manner. At the expiration of half an hour the patient was in a deep sleep; so deep that we removed her to her bed without waking her; and upon my early visit the next morning, I was gratified to learn that she had slept soundly all night.

Mrs. D—— lived some four months after this when the disease proved fatal; but the mesmerizer attended her every evening during that time, and never failed to induce refreshing slumber.

That magnetism can be successfully employed as a curative agent, in many of the most serious and refractory diseases, has also been conclusively proved by Deleuze, Dupotet, Dr. Ashburner, Dr. Elliotson, and a host of others; and no thoroughly well-informed medical man now disputes their testimony. In 1825, when Deleuze published his “Instructions” a member of the Magnetic Society of Paris, had collected the testimonials of more than two hundred and fifty French physicians, who certified to having effected cures through magnetism. See “Deleuze’s Practical Instructions” p. 169.

"The same heard Paul speak; *who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice; Stand upright on thy feet; and he leaped and walked.*"—Acts, xiv—9, 10.

HEALING BY WILL-POWER.

The means here used by Paul, were precisely those now used by Dr. Newton, and Zouave Jacob. Dr. Newton especially, often exercises his healing-power in this authoritative manner, and with "a loud voice." Zouave Jacob, a simple musician in the French army, who cured thousands by the exercise of his will-power, rarely touched his patients, but arranging them on the sides of the room he simply walked in front of them, and in an authoritative voice bade the disease depart: and in very many instances he was obeyed, as his numerous cures attest.

It may be said "This is the effect of imagination!" but is it not probable that we would have said the same, had we been witnesses to Paul's healing the cripple.

It is by will-power that we move our material bodies; and through its members as instruments, that we apply force to animate, and in-animate matter. It is will-power that constitutes man the ruler of the material world, and in the moral world, the strength and force of ideas through the operation of the will, mould and shape the destinies of mankind. Can this Godlike power be a myth, the shadow of an attribute, or is it a living force with which man is endowed, and through the exercise of which he is related to Deity?

What force is, can only be known by its effects. Judged by this rule, will-power is a force; and when we regard the various ways in which this power is exercised by man, what difficulty should there be in acknowledging the possibility of his using it in the manner claimed; in directly modifying the mental and physical conditions of his fellow-beings, when conditions are favorable to such use, and where one person possesses a superabundance of it, and another is deficient in it, or where from other causes, one is so constituted as to wield it with more efficiency than another.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."—Mark vi—5, 6.

The explanation of this is, that their unbelief produced such a positive repelling-force, directed by their will, that the will-power of Jesus was unable to overcome it. The text says "He could there do no mighty work." Could not do it—it does not say that he would not: and "he marvelled because of their unbelief." Here he plainly recognized the cause of his failure, and submitted to necessity.

Peter's cure of the lame man, as before mentioned, was effected through will-power.

"And Peter *fastening his eyes upon him, with John*, said; Look on us! and he gave heed unto them."—Acts iii—4, 5.

Peter and John fastened their eyes upon him, thus concentrating their combined will-force, and at the same time directing the man to look on them. The observance of these rules, is often all that is required to magnetize by will-power at the present time. "To practise magnetism you have need only of will, confidence, and charity, and all the books which have been written since men have been treating it as a discovery, would add nothing essential to the principles proclaimed by M. de Puységur; namely, "An active will to do good; a firm belief in our power; and an entire confidence in employing it."—*Deleuze, Prac. Inst.*, p. 262.

Again the same writer says:

"By an impulsion of my will, I convey the fluid (magnetic) to the extremity of my hands: by the same act of volition, I impress it with a determinate direction, which communicates the motion of my fluid to that of the diseased person. Nothing prevents me from emitting it, but there may be in the individual upon whom I act, some obstacle which prevents the effects I intend to produce, and then I experience a greater or less resistance, in the same manner as when I employ my strength to lift a burden that is too heavy—this resistance may even be invincible.

"The magnetic fluid is continually escaping from us, and it forms an atmosphere round our bodies, which having no determinate direction does not perceptibly act upon the individuals who are about us, but it is impelled and guided by our will: it moves forward with the whole of that force which we have imparted to it, like the luminous rays which issue from ignited substances. The principle which sets it in action exists in our souls, in the same way as that which communicates strength to our arm, and its nature is similar."—*Deleuze, Hist. Crit du Magnet.*, Vol. 1—p. 93.

It was by the power of the will, that Peter cured Eneas as related in Acts ix—33, 34: and that Paul recovered his sight through the mediumship of Ananias, as stated in Acts xxii—13: and that Paul psychologized Elymas as related in Acts xiii—9 to 11. It was also by the will-power of Wesley—with spiritual assistance—that he so often cured himself.

In Southey's "Life of Wesley," Vol 2, p. 13, we read:

"He related cures, wrought by his faith and his prayers, which he considered and represented as positively miraculous. By thinking

strongly on a text of Scripture, which promised that these signs should follow those that believe, and by calling on Christ to increase his faith and confirm the word of his grace, he shook off instantaneously he says, a fever which had hung upon him for some days, and was in a moment freed from all pain, and restored to his former strength."

Cotton Mather, who himself was largely endowed with will-power, declares that "nothing was so common for the old set of Quakers, as to proselyte people by merely *stroking, or breathing upon them.*"

In the journal of George Fox, the founder of Quakerism, he remarks, "After some time I went to a meeting at Arnside, where Richard Meyer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him amongst all the people, "Stand upon thy legs!" And he stood up and stretched out his arm, that had been lame a long time, and said, "Be it known unto you all people that this day I am healed."

"Who hath bewitched you."—Gal. iii—1.

Fascination is but another phase of will-power. It is by this power, that some persons are able to exert such a controlling influence over others, and over animals. An instance in which this psychologizing power was exercised with remarkable results, is recorded in the *Lowell Courier*, of Feb 19, 1874. In the times of witches, this would have been considered as undeniably a case of witchcraft. We quote from that journal:

"A somewhat remarkable case of mesmeric influence, occurred yesterday, as the result of an experiment made by Prof. Cadwell the evening previous. He selected two female subjects at his performance on Tuesday evening, whom he obtained permission to influence in any reasonable and proper manner, and to keep one of them who worked in the mill, out half a day for a mesmeric demonstration not specified to them. While under his influence that evening, he made them believe that they were picking grapes, and after they had picked an imaginary large quantity he handed each a slip of paper, one of which, he said was a check for thirty dollars, and the other for twenty-five. He told them to go to the First National Bank, at ten and a half o'clock yesterday forenoon, and get the money on the checks, but that if the cashier refused to honor the checks, to present them to Mayor Jewitt, and he would pay the amount named on them. After these instructions were given them, their minds were immediately afterward diverted to another subject, and the mesmeric influence was then thrown off.

"And now to the sequel of the affair. The two subjects according to their husbands, were apparently as much influenced as ever up to about ten o'clock yesterday forenoon, when a change was perceptible. One of them then called at the residence of the other, and the two passed out. The husband of one followed them, and they went to the First National Bank. Mr. Allen, the cashier, had previously been informed by Prof. Cadwell of the prospective visit, and the former was prepared to receive them. They presented their bits of paper, and demanded the money on them. Mr. Allen said that he had no money to answer the checks, when they responded substantially that it must be a poor bank that couldn't pay checks to the amount of fifty-five dollars. They then passed out and up to the mayor's office, going immediately in and presenting the checks to the mayor, who was not in the secret, and who at first was quite indignant at the imperative manner in which they demanded fifty-five dollars on the bits of paper in their hands. They were anything but complimentary to the mayor in their remarks, when he said that he could not see that the bits of paper were checks, and one of them put her spectacles over his nose, then asking him if he could see.

"Prof. Cadwell put his head in at the mayor's office door, as that official was ordering them out to avoid an arrest, and the fact that the two women were under mesmeric influence was then made apparent to his Honor. By this time Dr. J. C. Ayer, and several city officials had entered the room, and several experiments were made, showing that the subjects were completely under mesmeric influence. They could not see Prof. Cadwell, or feel his pulling of their ears, but when Dr. Ayer pulled these organs they were immediately cognizant of the fact, and scolded him emphatically for the liberties taken. In a few minutes afterward, Prof. Cadwell snapped his forefinger and thumb, at the same time saying: 'All right,' and the influence passed off. They instantly sank down upon the sofa in the room, one of them crying bitterly at first, and both evidently being much ashamed. They were both perfectly unconscious of what had taken place since they left their homes."

It is well known, that in certain regions infested with venomous serpents, there are persons endowed with the faculty of disarming the reptile of its power to harm. According to Bruce, the moment the serpent is laid hold of by the African serpent charmers, "they sicken and are as exhausted by this invincible power, as though they had been struck by lightning, or an electric battery, shutting their eyes the moment they are seized, and never attempting to turn their mouths towards the person that holds them." Lindecrantz asserts, that

"the Laplanders can instantly disarm the most furious dog, and oblige it to fly from them with every expression of terror." Rarey possessed the power of rendering docile the wildest horse ; and long before his time, the O'Sullivans in the south of Ireland possessed a secret power of rendering quiet as a lamb, the most stubborn and unmanageable horse. This family were known as the Whisperers ; from their custom of whispering, or more probably—breathing—in the animal's ears.

The power of the human eye in subduing the violence of insanie action, has been known from ancient times, and Dr. Willis of London, affirmed that by his eye alone, he could often control his most refractory patients. The eye was the channel, through which his will-power was directed upon the magnetic processes of the patient.

The observation of this magnetic quality of the eye, in certain persons, no doubt gave rise to the belief in the "evil eye." Ignorant, but observing people, perceiving its power, attributed it to a malignant influence, and it has been viewed with superstitious dread in all ages, as it more particularly is in Egypt to-day, yet the vulgar opinion is in part correct, for some persons who possess this power, use it for selfish and even vile purposes.

Of terrestrial magnetism, Newton remarks : "The effluvia of a magnet, can be so rare and subtile as to pass through a plate of glass, without any resistance or diminution of their force, and yet so potent, as to turn a magnetic needle beyond the glass." This fluid can thus penetrate and act, through and beyond solid substances, and it is not more wonderful, that perhaps some still more subtile element, controlled by the will, should act with even greater energy at a distance.

Will-power governs the universe. If angels exist, they must possess the power of moving through space, and how can their movements in the—to us—impalpable ether, be accomplished, unless through the exercise of the power of the will, upon certain, perhaps magnetic elements.

Most persons have heard of Jacob, the French Zouave, already referred to, but comparatively few have any specific knowledge of him or his endowments. I will here insert some remarks concerning him, mostly gleaned from an article in the "Spiritual Magazine" of London, of October, 1870, and from the "Banner of Light" of Boston, of December 12, 1868. Much of the information in the "Spiritual Magazine" was derived from a little work entitled, "*Pensées du Zouave Jacob.*"

"Henry Jacob, musician in the Regiment of Zouaves, of the Imperial Guard, was born on the 6th of March, 1828, at Saint Martin (Saone and Loire), in France. His education consisted of one

year at the common school, in which time he learned to read and write. After twenty years' faithful service in the army, having been in the Crimean war, and in Africa, he was honorably discharged.

His book is written in reply to numerous letters asking for information, and instruction, in the art of healing. He says "You demand of me, to know how I became a healing medium. All that I can say is, that I have a conviction that this power is given me for the relief of my fellow-men, and that I have brought it to its present perfection by practising virtue, fraternity, charity, and the love of God; and by instructing all who come to me, in the doctrines of Spiritualism.

"Before my initiation into Spiritualism, I was living in darkness. My heart had never felt the sweet flowings of peace: my soul had never known true joy. I lived attached to the world, with all the excitements and turmoils of materiality, without realizing that there was a better world, which God the Father of All, had made for the ineffable enjoyment of those who practise goodness here below. . . .

"My intercourse with the spirits, and their good counsels, have filled me with a living faith, and confirmed me in the truths of Spiritualism, which have strengthened my faith, and by that faith the faculty of healing has been given to me.

"My first conscious healing, was to make rise from his bed, a comrade suffering with the severe pains of cholera. I laid my hands upon him by impression, and he was soon relieved. . . .

"Love ye one another, and ye will all find that ye possess more or less of the faculty of relieving each other's pains; and many of you will become skilful healers. Be ye always charitable, and generous, and you will always be aided by good spirits. . . . This is my prayer; 'My God give me power, and permit good and benevolent spirits to come and assist me, in my holy intention to do this work of charity which I desire to accomplish, that this suffering one may be relieved, and unto Thy name be the praise, and may Thy blessing rest upon us all.

"Believe; have faith; and when you would relieve pain, after your prayer, put your hand upon the heart and ask for the living fire of God to be given to you, and I have the conviction that a Divine afflatus will fill you, and you will be enabled to relieve and heal your brethren who are suffering."

"At the camp at Chalons, in 1866, the fame of Jacob, as a healer, created as great an excitement as it has more recently done in Paris. The crowds that assembled daily round his tent, obliged the officer in command, to put an end to his healing practice. His fame at

Versailles became a trouble, almost a nuisance, to the fine corps to which he belonged. They were beset by inquiries from the curious, from Paris, and all parts of France; being stopped continually, and interrogated about the wonderful power of their celebrated comrade, so that they were inclined to hide themselves when they saw any one, especially a countryman approach.

"At Versailles, after attending to his duties as a soldier in the morning, he came to the city (Paris) in the afternoon, to perform 'miraculous cures.' The blind; the deaf; the palsied; the sick; and the dying; were restored at once to health. Crowds of crippled, and diseased humanity, pressed into the court-yard of No. 80 Rue de la Raquette, where he worked his cures, and came away it was asserted, whole and well without taking any medicine, or submitting to any surgical operation.

"He received no pay for the boon conferred, but rich and poor were freely healed. Daily there was to be seen in the neighborhood, a great crowd of carriages and pedestrians, attracted by his fame; and two hours before the arrival of the Zouave, the court was thronged with invalids, sitting, standing, and lying, who beguiled the time spent in waiting, by relating stories of his cures. A score of policemen were always on hand to keep order. As the cured came out, they were greeted with frantic cheers by the spectators; many of whom, would climb to the tops of the houses, to get a nearer view. . . .

"Persons were transported on litters, or carried in men's arms to his presence: many being so utterly helpless as to be unable to sit upright, and only able to support themselves, by leaning against each other. As soon as the room was full, Jacob entered and said; "Let no one speak until I question him, or I shall go away." Perfect silence ensued. He then went from one sick person to another, telling each exactly the disease from which he or she was suffering. Then to the paralytic he simply said; 'Rise.' In about twenty minutes, Jacob dismissed the crowd.

"M. de Chateau Villard, who had been paralyzed for years, was present on one of these occasions, and after Jacob had willed the disease to depart, he 'walked to his carriage without the slightest difficulty; and when his wife wished to express her gratitude to Jacob, he immediately imposed silence, and said; 'Other sufferers await me; you are cured; let that suffice: Begone!'"

The manner, in which his cures were effected, is thus described by a correspondent of the *Birmingham Gazette*; and as the story of an eye-witness, it is worthy of perusal. He says:

"The Zouave admits no one to his presence who is not really

afflicted with disease or infirmity : those who are led to the Rue de la Raquette by curiosity, being compelled to remain in the waiting-room. Fortunately, I was furnished with a letter from his best friend, and became privileged at once. I entered the room with twenty of the most ragged, and dirty, of the whole mob, and am thus enabled to describe the scene.

"The Zouave was standing as if in a reverie, when we entered pell-mell, into the long low apartment where the cures were performed. He was leaning against the wall, with his eyes half open after the fashion of somnambulists before entering completely into trance, the only difference being, in the intense light shot out from the living orbs, beneath the drooping eyelids. He neither spoke nor moved, while his father busied himself in arranging the visitors on the low wooden benches before him. Every crutch and stick was taken from the infirm patients, and placed in the corners behind the door, amid the timid whines of the poor frightened creatures, accustomed to look upon the help afforded by these objects, as absolutely necessary to their safety.

"When all were seated, thus leaning the one against the other, the father going close up to the son, whispered in his ear. He was aroused in a moment ; and coming forward with a movement, brusque and hurried, savoring of the military camp, and not in the least of the solemnity of the magician's sanctuary, he walked up and down for a few minutes before the eager line of sufferers. To each he told the disease under which he or she was suffering, and the original cause of the malady, and as no objection was made in any one case, I am led to suppose him to have been right in all.

"Presently however, I observed him to stop suddenly, and fix his eye upon one of the patients who sat at the extreme end of the second bench, and after examining him for a moment, turn aside with a slight shudder which I observed was neither of disgust, nor dread, but a kind of involuntary recoil. He said abruptly, pointing with his forefinger straight into the face of the individual he addressed, 'I can do nothing for your disease : it is beyond my power—Go, and remember it is useless to return' The Zouave again passed before the line, uttering simply the words : 'Rise and walk.'

"The sound which simultaneously burst from the assembly, could find no fitting description in any language. It was a sort of moaning whine. A kind of infantine wailing ; evidently produced by fear and doubt.

"One feeble old beggar-woman, whose head had stopped its palsied

shaking, from the moment Jacob had fixed his glittering eye upon her, was the one who gave expression to the feeling which had evidently taken possession of them all. 'Oh how can I move without my crutches?' and having turned a yearning look toward the corner where those old friends and supporters were standing, with a host of others, she began to mumble and moan most piteously.

"But the Zouave looked for an instant down the line, with an ominous frown upon his brow, as he found that not one of the patients had obeyed his orders. No pretension to the sacred character of a prophet or inspired seer, was there, for he stamped with such rude violence on the floor, that the casement shook again. He almost uttered an oath; but it was unfinished; as he once more uttered the command to rise and walk, so that others might be admitted in their place.

"Then came the most strange and mysterious movement of the whole ceremony. One by one, did every individual seated upon these low wooden benches, rise and stand erect. No words can describe the singular spectacle offered by this fearing; hoping; doubting, crowd; as each found himself standing firm upon the legs which for years had ceased to do their office. Some laughed like foolish children; some remained wrapped in stolid wonder; while many burst into the most heart-rending paroxysms of weeping. It was then that the Zouave stretched forth his arm, and bade them pause. All was hushed and silent for a moment. The pause lasted for some time. I have been told that it is always so, but have not been able to account for its necessity, and then the door was thrown open and the crippled, and the paralyzed, the halt, and the lame of the hour before, walked from that long, low, half darkened chamber, with somewhat timid gait it may be, but with straightened limbs and measured steps, as though no ailment had ever reached them. . . .

"I subsequently inquired of the Zouave, by what impression he was made aware of his inability to cure. He answered, simply that in cases of this kind, a veil seemed to fall before his eyes and impede his view of the patient. . . . His own statement is, "I see the diseases, and sometimes from twenty to thirty spirits acting on the invalids, while I am standing in the room looking on. . . . His character and conduct, are excellent; and he is altogether, a fit subject for a mission of the highest order."

A letter written at the request of Jacob, who does not understand English—by a friend of his to Mr. J. B. Lister of London, contains the following statements:

"In regard to his healing powers, he wishes me to tell you that he

has cured all sorts of diseases, but not all the cases of any sort. Sometimes he is successful, sometimes not. He has no idea why he succeeds better in some cases than in others, and supposes that it must be a result of the divine appointment, which permits some to be healed, while in the cases of others a continuance of suffering is appointed for their ultimate good. He also wishes you to know, that he can do nothing for patients at a distance. Sometimes his looking at a sick person produces a cure; at others he is obliged to touch the patient, making a succession of slight pressures on the parts affected. In some cases the cure is immediate, in others he is obliged to see the patient four or five times.

"He never accepts a fee, or gift of any kind, saying that he dare not sell what God has given him; but if he leaves the army as his friends wish him to do, it will be necessary for him to live, and it is probable that in such a case, persons benefited by him, and desirous of showing their gratitude, would be allowed to send anonymous offerings according to their means and wish, as was permitted by the Great Teacher and Healer, whom M. Jacob tries to imitate in the work which he believes God has appointed to him, but will certainly never take a fee, nor allow the question of gain in any way, to enter into his plans of action."

"And the whole multitude sought to touch him; for there went virtue out of him, and healed them all,"—Luke, vi—19.

HEALING BY CONTACT.

The meaning of the passage here quoted, is perhaps as little understood as any passages which record the varied phases of the power, that were manifested through the mediumship of Jesus. To most men, it is an incomprehensible mystery, how virtue or power to heal, should emanate from him, without even an effort of his will; and unbelievers have mostly regarded the various passages in which this fact is asserted, as so absolutely incredible, as to be unworthy of any attempt at refutation.

But that this, like all the other manifestations of his power, had a reliable basis, is not doubted by well-informed Spiritualists and magnetizers, who alone of modern believers, have a clear conception of the existence and character of this power. The proofs that substantiate this process of magnetic action, are abundant in analogous facts in both Mesmerism, and Spiritualism.

Deleuze remarks: "There is in most somnambulists, a development of sensibility, of which we can have no conception. They are

susceptible of receiving influence from everything that surrounds them, and principally from living beings. They are not only affected by physical emanations, or the effluvia of living bodies, but also to a great degree much more surprising, by the thoughts and sentiments of those who surround them, or who are busy with them. . . . If many witnesses surround the somnambulist and are occupied about him, the fluid of each one of them acts upon his organization, and as these various fluids are not in harmony, he experiences discordant effects from them."—*Deleuze, "Prac. Inst.,"* p. 67.

A young lady, whom Rev. Mr. Townshend occasionally mesmerized, remarked to him; "I am afraid it is a great fatigue to you to mesmerize me, because I feel so much strengthened."

Deleuze in the work just quoted, says: "I know magnetizers, who when they hold their hand upon the seat of an internal disease, perceive a pain which extends to the elbow: their hand is benumbed; and even becomes swollen." And the same writer mentions a case, where an operator contracted the disease from a young lady whom he mesmerized. Mr. Quain, of London says; that a person who had for some time witnessed the sufferings of a friend, from stricture of the cesophagus, took the disease and died.

De Gasparin, says of the convulsionaries of St. Medard: "The convulsionaries occasionally discovered diseases, and indicated remedies. Still further, some of them appeared to submit to a sort of morbid contagion: they became deaf; dumb; crippled; epileptic; by the mere contact with persons affected by these different infirmities."

Dr. Kerner says of the Seeress of Prevorst: "On approaching diseased persons, even though she did not touch them, and still more if she did, Mrs. Hauffe became conscious of their disease, and felt their sensations before they described them, and often much to their amazement."

Adèle—Cahagnet's most lucid somnambulist, was equally sympathetic. He says of her: "I noticed in Adèle, a fact of this nature which I find it impossible to account for. She was seized with sympathetic fits of asthma, and in a few seconds expectorated great quantities of thick mucus, of a yellowish green, with the same effort, and as often as the patient."

Luke in chap. viii—46, says:

"And Jesus said; Somebody hath touched me; for I perceive that virtue is gone out of me."

And we read in Mark. Chap. v—30;

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said; Who touched my clothes."

Jesus was so abundantly supplied with healing-power or force, and parted with it so readily, that mere contact with him by the diseased in their starved magnetic condition, drew inevitably from him the elements they required for their restoration. Many must have been cured in this manner, to account for the faith prevailing in this mode of healing, for they

“Besought him, that they might touch if it were but the border of his garment; and as many as touched him were made whole.”—Mark, vi—56.

We also find instances in the Bible where spirits have touched mortals, and strengthened or healed them; like that of Daniel, in Chap. x—18.

“Then there came again and touched me, one like the appearance of a man, and he strengthened me.”

As spirits now touch, and strengthen, and heal persons every day, even when unknown to the persons themselves.

It is sometimes the case, that when another touches a seer or person endowed with “second-sight,” during a vision, the former also perceives the same vision. And not only is this mysterious sensitiveness, and sympathy, witnessed in relation to persons with persons, but in the relations of persons with animals, and even inanimate objects. Thus the Seeress of Prevorst “was very sensible of the effects of glass and crystal: they awakened her from her somnambulic state, and if allowed to lay long on the pit of her stomach produced catalepsy. She was affected in the same manner by sand, or even by standing for some time near a glass window. . . . A few small diamonds placed in the hands of Mrs. Hauffe, caused an extraordinary dilation of the eyes, and an immobility of the pupils, together with a stiffness of the left hand, and right foot. The effects of all substances were much greater when placed on her hand, than when swallowed, either as food or medicine.”

Van Helmont knew of a paralytic woman, who was always seized with fits of palsy when she sat on a stool on which her brother who had died five years before, had been in the habit of sitting.

“And he came, and touched the bier; and they that bare him stood still, and he said; Young man, I say unto thee arise.”—Luke, vii—14.

In this case, the bier was the medium of communication for the magnetism of Jesus, and he also exerted his will-power to assist its operation.

We have seen that certain persons are affected by contact with, or the proximity of certain material objects. Of this class of influences was apparently that which rendered the tomb of the Abbé Paris, in

the early part of the last century so noted. De Gasparin in his work previously quoted *Science vs. Spiritualism*, vol. 2. p. 49, observes : "The death of Deacon Paris took place in 1727, in consequence of having practised incredible austerities, and in the midst of the opposition to the bull *Unigenitus*. His tomb continued to be visited with respect by the Jansenists, until at length in 1731, a person afflicted with infirmities having been placed on the venerated marble, experienced convulsive attacks. The fame of the pretended miracle was immediately spread abroad, and invalids flocked to the cemetery of St. Medard, where [Deacon] Paris was interred.

"Scarcely had they touched his tomb, than the greater number of them were seized with violent agitation, and uttered loud cries. The paroxysms that commenced there, sometimes lasted several hours. The grounds of the cemetery, and the streets leading to it, were continually filled with the infirm, and the curious. It should be added, for that is the marvellous side of the event, that in certain instances the violent crises with which the invalids were seized, were accompanied sometimes by a relief, sometimes even by a real cure."

I have here quoted from a writer who had no faith in any agency here operating, beyond the imagination, or at the most magnetism ; but he admits that they were sometimes relieved, and sometimes cured. And he could do no less, for that many astonishing cures were there wrought, is a fact attested by hundreds.

And not only this, but many while at the tomb came under spiritual influence, and spoke under inspiration, and various other manifestations took place, which cannot here even be enumerated.

I am well aware that I shall by some be charged with credulity, in assigning a spiritual cause for all this—but such I believe to have been the agency concerned in the production of the phenomena there witnessed. The Abbé, probably was naturally strongly mediumistic, and the tendency in this direction was powerfully assisted by his ascetic habits of living, so that his mediumship was developed in a high degree, and as mediums in passing into spirit life, take with them those qualities, or properties which constitute their mediumship, he found himself able, perhaps through his magnetic relationship with his cast-off physical body, to work these seeming miracles. And in his efforts, he undoubtedly was assisted by other spirits, who perhaps could avail themselves of the same means, or similar elements. In addition to this, is the probability—almost certainty—of some of the diseased persons who visited his tomb being strongly mediumistic themselves, whose elements the spirits could also use, so considering these different probabilities, we should have little diffi-

culty in understanding how these phenomena may have occurred. The place really became for the time, a spiritual infirmary.

As to any theological objection, I will answer that by referring to II. Kings, xiii—20, 21, where we find that the virtues lingering in one dead body, were potent and active enough through contact of the two, to restore another to life. This story is thus related :

“And Elisha died, and they buried him. . . . And it came to pass as they were burying a man, that behold they spied a band of men, and they cast the man into the sepulchre of Elisha ; and when the man was let down, and touched the bones of Elijah, he revived, and stood up on his feet.”

Most persons are incapable of recognizing the varied impressions made upon them by surrounding persons, and objects ; but all nevertheless are thus affected, and some in a remarkable manner. Every individual possesses a personal magnetic atmosphere, differing in some respects from the atmospheres of all others, and influencing, and being influenced by them. Sometimes this influence is salutary, sometimes prejudicial, depending upon the physical and moral state of the individual.

Not only are persons influenced by others' atmospheres, but the houses in which we live ; the rooms in which we sleep ; the clothes we wear ; and even the utensils we use ; and the objects we handle ; are permeated with the elements of our magnetic life. In our ignorance of these things, we are constantly exposing ourselves to physically and morally injurious influences, but with a better understanding of their character, and their relations to us, which will in the future prevail, we will often be able to avail ourselves of their beneficial, as well as to avoid their injurious effects.

The whole system of cure by magnetism, is based upon the imparting of the healthy or healing influence of one who possesses it in abundance, to another who suffers from a deficiency of it, and even animals when perfectly healthy, can be made useful through their affection for their master or mistress, in yielding the elements of their own lives, to save those of their human friends. Many instances of this kind are on record, which are well attested.

There was a case of this kind recorded in the *Indianapolis Evening Journal*, in December, 1871. Under the heading of “A novel cure for consumption,” it is said : “A young lady of this city, sick with disease of the lungs, was told that if she would get a young puppy and raise it, the dog would take the consumption off her hands and she would get well. She did so, and as the dog grew it was noticed that the animal acquired a hacking cough, while the young lady grew rapidly better. In the meantime however she had become very

much attached to her canine benefactor, and did everything that could be done for him. It was of no use however : consumption the fell, destroyer had fastened upon poor Jack's vitals, and a few days since he passed in his checks. The young lady is in robust health, and firmly believes that the dog saved her life."

The most important point here is overlooked, though it should be naturally inferred, which is, that it was through the fondling of her pet, and perhaps its sleeping upon her bed, that she was enabled to draw magnetic life from the animal.

Mr. J. O. Barrett, in a communication to the *Banner of Light* of Nov. 25, 1871, says : "Mr. Hazeltine related to me the following incident, that occurred in Rockbridge about ten years ago. A family by the name of Handy, living here in retired simplicity of association, owned a beautiful fawn, caught in these woods. It was the pet of Eva, a daughter then sixteen years old. They played together, chasing each other in the yard like two children. Eva and fawn. Eva was taken sick with a severe fever. She sank lower and lower, the physician gave her up to die. She could not turn herself in bed, nor even lift a hand. Several times the fawn attempted to enter the room where its mistress was, but was as often turned out. One afternoon, the window being open to its full height, the fawn jumped into Eva's bedroom, and remained there unknown to the rest of the family, all the while lapping and kissing her face, with undue devotion and caresses. From that hour Eva began to mend, and finally recovered, and is now living. The fawn immediately sickened and died. Was there not here an exchange of magnetic conditions?"

There are innumerable proofs that animals sometimes are capable of powerfully influencing human beings in other ways, and not always beneficially.

In common with the majority of persons, I was incredulous as to this power, until an incident occurred that forever set the question at rest in my mind. At the time, I was about nineteen years of age. One afternoon in summer I returned home, and divesting myself of my coat and shoes, threw myself upon the bed, which was placed opposite an open window. I soon fell asleep, and had slept perhaps half an hour, when I was suddenly awakened with a feeling of terror, and at once assumed a sitting posture, my hands clenched, teeth set, and distinctly sensible that an enemy was near. I looked at my side, and there was a cat, which had placed itself close to my person, with its limbs extended, and where I had been lying it had been in close contact with my right side, while my arm had been extended at a right angle with my body. Instinctively, and even convulsively I seized

the animal, and with unusual strength threw it through the open window. It was some time before I became sufficiently composed to leave the bed, and the agitation of my nervous system continued for the remainder of the day.

It has always been a popular belief, that cats have the power to injure infants, by what is termed "sucking their breath." Learned men on the contrary have generally derided the opinion; but for myself I fully concur in the popular belief in their power to injure, as in my own person, when grown to adult age, I experienced the influence of one of these animals, and it would be folly to admit the existence of this power when applied to myself, and deny it as applied to delicate infants. And besides this, in the family of a near relative, an infant child at two separate times nearly lost its life by a cat, which was driven from its breast, where it was seen by the mother to have its mouth applied to that of the child, while pawing with its fore feet upon the breast. Both times upon driving the animal away, the child was found convulsed, while froth exuded from its mouth.

During the past summer, while visiting a highly respectable family with whom I am on intimate terms, I was incidentally told of a circumstance that had happened a few days previous to my visit, to a young gentleman, a member of the family. A favorite cat was taken with a fit, and the young man whose compassion was excited, stroked the back of the animal, and while so employed he was suddenly attacked with nausea and a violent pain in his head, and in consequence of his indisposition was confined to his bed nearly three days. No one in the family knew anything of Animal Magnetism, and the incident came to my knowledge, from his mother jestingly alluding to it in my presence.

It has also always been a popular belief, and it is a correct one, that it is injurious to the health of children to sleep with elderly persons, and the practice should never be tolerated, and no person should ever sleep with another who is at all diseased. There is scarcely a disease which cannot be communicated in this way; and in all cases it is injurious.

Nor should a young man of a highly susceptible temperament, and delicate organization, study and follow the practice of medicine and surgery, as association and contact with diseased persons, and especially inhaling their breath, will inevitably affect his health unfavorably, as such organisms as his, always attract the morbid emanations of those around them, and he will have no possible chance of building up his own constitution. During the twelve years that I was engaged in the practice of medicine, my health steadily declined, until from

this cause I was compelled to relinquish it, and from that time I gained so rapidly, that within twelve months I was in the enjoyment of perfect health. I have noticed similar results in others.

On the other hand, those who associate with the young and robust, derive benefit from the practice ; and Hufeland—the distinguished physiologist, notices the longevity of schoolmasters, and attributes it to their association with young persons whose emanations contribute to their vitality. Butchers are noted for their robust animal health, derived undoubtedly from their association and contact with healthy animals, whose expiring emanations must be copiously absorbed by them ; but this remark only applies to butchers who slaughter animals, not to those who simply sell their meat in the stalls. The contrast in appearance between these two classes is very remarkable, as may readily be verified by the observation of any person.

CHAPTER VII.

HEALING BY SPIRIT AND MESMERIC POWER—*continued.*

“The spirit of man is the candle of the Lord, searching all the inward parts.”—Prov. xx—27.

THE passage here quoted, expresses in a highly poetical manner the surprising truth which is now so well established, that many magnetic somnambulists can perceive the internal organs of their own bodies, and many times even those of others, and can diagnose and prescribe for disease ; and even more—in many well attested instances they have predicted with absolute accuracy, the accession, progress, crises, and termination of their own diseases ; to the astonishment of their friends and medical attendants.

Deleuze—“Prac. Inst.” p. 56, observes : “Of all the discoveries which have excited attention from the remotest antiquity, that of somnambulism certainly gives us the most insight into the nature and the faculties of man. The phenomena to which it has drawn our attention, demonstrate the distinction of two things—the two-fold existence of the internal and the external man in a single individual. They offer a direct proof of the spirituality of the soul. They make evident the truth known to ancient sages, and so well expressed by M. de Bonald that ‘man is an intelligence served by organs.’”

Count de Gasparin quotes M. Bertrand—“*Traite du Somnambulism*,” chap. iii—where he says, “he was with a somnambulist whom he had magnetized, when one of his friends entered the apartment accompanied by a young man, who had been recently wounded in a duel. This was told him in a low tone, without speaking of the sort of wound. He put the somnambulist *en rapport* with the young man, whereupon, apparently talking to herself, she said ; ‘No ; no ; it is not possible. If a man had received a ball in the head he would have been killed. He must be mistaken. He tells me that the gentleman has a ball in his head.’ They answered that such was the fact. Then opening her mouth, she indicated with her finger that the ball had entered there, and had penetrated to the back of the neck, which was very true.”

In Townshend’s “Facts in Animal Magnetism,” p. 197, he relates a case of a somnambulist who perceived his own disease, and suc-

cessfully prescribed for it. "Mr. W—— had long been in what is called an ailing state. Without being precisely ill, he felt generally incommoded. He had no idea whatever of the cause of his indisposition, and he had consulted no one respecting it, having as he said a particular dislike to medicines of all kinds.

"While he was sleeping mesmerically, it occurred to me to ask him whether he was more cognizant of his malady than when in his natural state. He replied directly; 'Yes I see more exactly what is the matter with me, and I am happy to say that there is no organic complaint. My disorder is a weakness of the lower intestine which proceeds from sedentary habits, and which can only be cured by alterative measures.' He then prescribed for himself a course of the waters and baths of Aix la Chapelle, and a certain regimen (which I carefully noted) and finally pronounced with decision, that in strictly following these rules he should be radically cured before the end of the year.

"When the patient was awake I told him all that he had been saying in sleep-waking, at which he was much astonished, and assured me that the idea of taking baths or drinking the waters of Aix, had never entered his head while in his natural state." Mr. Townshend adds, that in six months after this by following these directions, he was nearly restored to health.

The "Seeress of Prevorst" (p. 31) "could clearly distinguish the internal organs of the body, especially when diseased. She saw distinctly the course of the nerves, and could describe them anatomically." So says Dr. Kerner.

This faculty of magnetic somnambulists, of perceiving the state of the internal organs, has been tested and proved in hundreds of instances, and its existence was established by the extended experiments of the commission of the French Academy of Medicine, and there are persons living amongst us who daily exercise it in the diagnosis, prognosis, and treatment of disease.

"And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirit went out of them."—Acts, xix—11, 12.

HEALING MAGNETISM TRANSMITTED BY MEANS OF MATERIAL SUBSTANCES.

A grain of musk will diffuse its odor for years, without sensible diminution of its substance. Dr. Haine of Berlin was celebrated for his faculty of diagnosing the various eruptions of the skin, by their

odor alone ; and Casper Hauser could detect the presence of a needle though other objects were interposed, and he would point to the exact spot, saying ; " It draws me here."

This last would appear incredible ; but we should remember that though a phenomenon be mysterious, its mysterious character is no argument against its verity, and where the evidence is sufficient, any fact may be established, whatever our previous conceptions of its essential character may have been.

Of Paul's power to impart healing magnetism to certain articles, so that persons receiving and wearing, or handling them, may have been healed of certain diseases, where all the conditions were favorable for such a result, no one should doubt after examining and weighing without prejudice, the abundant testimony which establishes the existence of this power at the present time. The works on Mesmerism abound with these proofs, and to them I must refer the reader for full information upon this subject. I shall only touch it lightly here.

The passage from Acts above quoted, is not by any means the only one in the Bible where the fact is recognized, that certain inanimate substances may possess powerfully alterative properties. If the reader will refer to Ex. xv—24, 25, he will find that when the waters of Marah were found to be bitter, the Lord directed Moses to cast a certain tree into them, when the waters were made sweet. And we are told in Mark vi—56, that the mere touch of the garment of Jesus, was effective in curing disease.

When Elijah, as related in I. Kings, xix—19, 20, cast his mantle upon Elisha, the latter "left the oxen and ran after Elijah." It is the evident intention here, to convey the idea that Elijah's mantle possessed some of the magnetic properties pertaining to the person of the prophet, and that their influence excited the disposition in Elisha, who also was a medium—to follow Elijah. Any intention short of this, would render the act meaningless.

In II. Kings, iv—29, 31, we have the relation of an occurrence, that involves the same principle as that operating in Paul's magnetized handkerchiefs. It reads thus ;

"Then he (Elisha) said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way. If thou meet any man salute him not, and if any salute thee answer him not again, *and lay my staff upon the face of the child.* . . . And Gehazi passed on before them, and laid the staff upon the face of the child, but there was neither voice nor hearing."

Elisha expected the virtues in his staff, which he was accustomed to use, and which was imbued with his personal magnetism, would suffice to restore the child to life, and it was only after the failure had

been reported to him, that he went himself and resorted to other and more active measures.

I once inquired of a spirit through Mr. Foster ; "Do talismans exist?" The reply was ; "Talismans do exist, but they exist only in this way, for instance this ring which I see upon the medium's finger, from being worn by him, possesses magnetic power in a certain degree, and if worn upon the finger of another person, imparts some degree of his influence to the wearer. So a handkerchief of Dr. Newton's, or of any other healing medium, magnetized by him, and sent to another person, possesses his healing powers to a certain limited extent."

Two or three years since, a story circulated through the public prints, of a woman in Massachusetts who purchased a "hair-switch," and after wearing it a few days she began to feel an unpleasant sensation about the throat, which recurred whenever she put it on—a sensation of choking, and a difficulty in breathing which disappeared as soon as it was removed. She was recommended by a friend to apply to a medium, whom she visited, and a spirit communicated with her, and told her that the "switch" was formerly her own (the spirit's) natural hair, that had been cut from her head after death, which had been caused by hanging, and she assured the lady that these disagreeable symptoms would always attend the wearing the "switch."

Whether this story is true or not, it illustrates this class of phenomena, and to this extent is worthy of notice, and is quite as reasonable as what the Manyemas in Africa say of the effects of eating human flesh. These cannibals were visited by Dr. Livingstone, and in one of his letters he writes ; "They say that human flesh is not equal to that of goats, or pigs. It is saltish, and *makes them dream of the dead.*"

As applicable to this subject, we here copy a paragraph from one of the public journals in reference to Mr. Sothern. "Sothern plays *Lord Dundreary*, in the same wig and whiskers that he wore during the first run of the *American Cousin*. He says ; "I have had dozens of Dundreary whiskers and wigs made ; I am not a superstitious man by any means, but I am convinced that I never play the part as well as when I have the original wig and whiskers on. I have the original wig and whiskers, and I use them invariably until they require repairing."

Not with the expectation that the great majority of my readers will believe as I do, I nevertheless venture to say, that I find no difficulty in believing there is sound philosophy in this idea and practice of Mr. Sothern's. The wig and whiskers which he has worn so long, have become imbued with his personal magnetism, and this favors the

approach and influence of certain spirits, who perhaps always assist him in this character, by impressing his mind and energizing his action. We have no doubt that Mr. Sothern is strongly mediumistic, at least in an impressional sense, like all other remarkable actors ; poets ; and musicians ; and that he never performs his parts without the direct assistance of spirit-friends.

All experienced magnetizers have witnessed the effects of magnetized articles, when applied to diseased parts. Deleuze in his "Instructions," p. 241, says ; "We now come to discourse of magnetized objects, of the mode of using them, and of the effects they produce. Tissues, wrought in silk or cotton thread, the leaf of a tree, plates of glass, gold, or steel, and other magnetized objects placed upon the seat of the pain, are often sufficient to ease it : but they produce no effect until the magnetic action has been established. I have very often seen magnetized socks produce a warmth of the feet, which could not have been obtained by any other means. These socks preserve their virtue during four or five days. It then grows feeble and is lost.

"A magnetized handkerchief carried upon the stomach, sustains the action during the intervals of the sittings, and often calms spasms and nervous movements."

"I ought to speak here of the use which is made of plates of glass, magnetized, both because I have often succeeded by means of them, in calming with surprising ease, local pains in the viscera, and because their application is usually accompanied with a very remarkable phenomenon."

Townshend remarks of one of his somnambulistic subjects ; "Whatever I had touched, she distinguished with equal certainty, and would only accept such articles of diet as were transmitted through my hand. . . . Is this by the way more extraordinary, than the acuteness of sense by which the dog recognizes its master's property, or do we only deem it so because less within the scope of our daily experience ?"

The same author remarks as to the influence of precious stones upon his subjects :

"The diamond, when presented to the forehead of a sleep-waker, seemed invariably to excite agreeable feelings. The opal had a soothing effect ; the emerald gave a slightly displeasing sensation ; and the sapphire, one that was positively painful. . . . In general however, I did not touch the patient with the gems, but held them concealed in my hands at a few inches distant from the forehead, and I changed their order sufficiently often, to prove that the sleep-waker's judgment of them was not accidental."

The Seeress of Prevorst became so "sensible to magnetic influences, that the nails in the walls annoyed her, and they were obliged to remove them."

Everybody has heard of persons who could not inhale the perfume of the rose, without being distressed. Montaigne remarked, that there were men who dreaded an apple more than a musket-ball, and I personally knew a gentleman—a Methodist minister—in robust health, who had never attempted to eat an apple without being thrown into convulsions.

Townshend in his work just quoted p. 466., remarks, "Again substances touched, or breathed upon by the mesmerizer, will when tested by such patients as are extremely sensitive, be found to retain something of a mesmeric virtue for a considerable period, as if a material emanation clung round them and at length became dissipated in the surrounding atmosphere. Nay; I must avow a circumstance that more than any other, seems to shake my hypothesis of undulations. I have mesmerized Anna M——, *by sending to her a note which I had previously carried about me for some time.*"

Dr. Kerner says of the "Seeress of Prevorst," p. 38, "On the evening of the 5th of September, 1827, I placed in the hands of Mrs. Hauffe, a ribbon, on which was written the name of a sick lady whose illness as well as herself were quite unknown to me: this ribbon she had doubtless worn or touched. Mrs. H——, had only held it a few minutes in her hand, when she was seized with giddiness, choking, and violent vomiting, together with pain, especially in the ankle of the left foot—anxieties and irritation of the uvula. The hand was washed, and various means tried of removing these symptoms, but she became worse and fell into a cataleptic state that resembled death: her body became quite cold. A blister I applied did not rise, and she only recovered after some days, and very slowly. On the sixth of the month I read the death of this lady in the newspaper, and it thus appeared that she was already dead and buried, when I gave the ribbon to Mrs. H——, which accounts for the effect it produced."

Again, Deleuze on p. 195 says; "A young lady who had for a long time had a very serious nervous disease, was magnetized by a friend of her family, who rendered her a somnambulist the first day.

"She very soon had favorable crises, and her health appeared to be sensibly improved. She flattered herself with the prospect of obtaining a complete cure, when her magnetizer was attacked with an inflammation of the larynx. As he could no longer go out of his own house, he sent every evening to the patient *a magnetized handkerchief*, which renewed somnambulism for two hours. The young lady was

very soon attacked with the same disease, accompanied by the most alarming symptoms. Happily, another magnetizer came to her aid, a circumstance which did not prevent her from being in the greatest danger when the former one died."

It is thought incredible, that substances should be charged with the magnetic qualities of the operator, or wearer, and being sent to another at a distance should produce such important results, yet this is really no more surprising than that infectious diseases should be communicated at as great a distance, and after longer intervals of time, by a piece of cloth, or other material, or even by a letter.

Of magnetized water, so rendered by making a few passes of the hand over it, or breathing on it, Deleuze observes ; "Magnetized water is one of the most powerful and salutary agents that can be employed. The patients are made to drink of it when the communication is established, either at, or between their meals. It carries the magnetic fluid directly into the stomach, and thence into all the organs. It facilitates the crises to which nature is disposed, and therefore sometimes excites the perspiration ; sometimes the evacuations ; and sometimes the circulation of the blood. It strengthens the stomach, appeases pains, and often supplies the place of several medicaments."

Magnetic lucid subjects can invariably distinguish magnetized, from plain water, and Dr. Kerner says of the Seeress of Prevorst ; "In her sleep-waking state she could distinguish the magnetic passes that I had made over a glass of water, they appearing darker than the water itself, and when she was very clairvoyant, she could by this means tell me how many passes I had made, and did so always correctly."

The fact that water can be magnetically charged with healing properties, is clearly recognized in the account given by St. John of the pool of Bethesda.

"Now there is at Jerusalem, by the sheep-market, a pool which is called in the Hebrew tongue, Bethesda, having five porches. "In these lay a great multitude of impotent folk, of blind ; halt ; withered ; waiting for the moving of the water.

"For an angel went down at a certain season, [*probably of the day*] into the pool, and troubled the water ; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."—John v—2, 3, 4.

The writer of the above does not say, that there was a superstition as to the virtues of this pool ; and that many credulously believed in it, but he says there *was* such a pool, and that an angel went down and troubled the waters, and that whosoever then first stepped in, *was made whole*.

I cannot perceive that Jesus viewed the reputed virtues of the waters of this pool, as mythical, for he by no word or sign, indicated a lack of faith in them, and unlike many Christians, I find no difficulty in receiving the apostle's account as literally true, for I can declare, that I have seen a vial of plain water which I had placed upon a table in the presence of Henry Slade, abstracted by spirit agency in broad daylight, and returned by the same power changed in its properties, and slightly in appearance, and which being afterwards used as directed by a spirit, did effect cures in two cases of weak and inflamed eyes, one of which was my own, and I fully believe that if one spirit can charge a vial or bottle of water with magnetic healing properties, that a circle or half a dozen circles of spirits, adapted to the work, could in the time of Jesus, and can now, charge a spring of water favorably situated and conditioned, with medicinal qualities, so that it shall act with great curative effect upon many diseases. And further, I perceive nothing absurd in the opinion, that at some future time, not very remote, when spirits acquire greater facility in exercising power over matter, that pools and baths of water, magnetized by spirit-power, may be used for the removal of disease.

"The curse of the Lord is in the house of the wicked, but He blesseth the habitation of the just."

Dogmatic theology has received severe blows from science, and it is well that it has, for they have weakened the hold of these dogmas upon the minds of men, and have liberated many from their thralldom. The Bible has suffered also, or rather theological interpretations of it have suffered, and many of its true friends are living in fear that its authority will pass entirely away.

The true reason why theology has suffered in this conflict, is because of its being at the present day a system of materialism, built upon a basis of spiritual ideas. Its elements are discordant, utterly incompatible, while science is material and homogeneous from base to summit, and of necessity must in a material warfare like this be invulnerable.

But science is material because it has limited itself to material boundaries, and has confined its observations strictly to these limits, but Spiritualism is even now beckoning it on to new fields of exploration, and a few men of science with larger intuitions and more liberal minds than others of their brethren, are cautiously feeling their way into the realm of spiritual science, and this will soon be annexed to the vast fields which science has heretofore cultivated. It is then,

that science will demonstrate to theology, that the foundation of the latter is based upon immutable truth, and that it is because of the present wide divergence from this truth, that to-day it is apparently drifting without guide or compass.

It is then that the inspiration of the greater portion of the Bible will be made apparent, and demonstrated as it never yet has been, and its facts, sentiments, and teachings, which have been so generally misunderstood, will be interpreted in all their breadth and depth of meaning and will be accredited as tokens of heavenly wisdom.

In the passage of Scripture last quoted, perhaps few discover any meaning beyond what is apparent on its face—that God blesseth the just, and punisheth the wicked; but there is a meaning in this passage far more comprehensive than that—one that a mind enlightened with the truths of Spiritualism readily understands, and that philosophy is even now demonstrating. It is, that every man impresses his qualities and his influence, whether moral or physical, upon every object, animate or inanimate around him. Not only upon those with whom he associates, but upon the very walls of his habitation, so that houses receive and retain the influence of their tenants, and radiate their influence upon all who then or afterwards inhabit or enter them, so that it is literally true, that “The curse of the Lord is in the house of the wicked, but He blesseth the habitation of the just.”

The established facts and philosophy of Mesmerism, throw a flood of light upon the meaning of this passage, and Professor Denton in his able work; “The Soul of Things,” also elucidates this subject from a psychometrical point of view, and fully supports all that Mesmerism affirms in relation to it. To Professor Denton’s work, and works on Mesmerism, the reader is referred for full information. I will here refer to two instances, in which the baleful influence of temporary habitations appear to have produced effects fatal to life.

Some ten or twelve years ago there was a sentry-box in Paris, in which the sentry there on duty committed suicide, by hanging. Another soldier being assigned to the same duty, within three weeks thereafter took his life by similar means. Still another succeeded to the post, being the third, and he in a short time met a similar fate. These events being reported to the Emperor Louis Napoleon, he ordered the box to be removed and destroyed; sensibly concluding that there must have been a common, and that a local cause for these self-inflicted tragedies, and that he would not permit any more lives to be sacrificed on that spot.

Another instance of extraordinary mortality, came under my notice while travelling on the Union Pacific Railway in June, 1872. There

was a passenger on the train in the last stages of consumption, and his condition suggested the question, whether many persons had died while travelling over this road, and I proposed it to Mr. Brock, an intelligent official on that road, and his answer was, that no death had occurred upon any of the Pullman cars running upon that road, excepting upon the car "Michigan," and upon that car twenty-three deaths had occurred. It was known by all the conductors as the "coffin," or "hearse." They rarely spoke of it by any other name. There were then, either fourteen or sixteen of these cars on that road, and they had been running nearly three years.

I shall have more to say upon this subject when treating of haunted localities.

"And when the multitudes saw it they marvelled, and glorified God, which had given such power unto men."—Matt. ix—8.

That God still continues to give this power unto men, is the object of this work to prove, and the only difficulty I find is not in the paucity of proofs but in their superabundance; so that I am compelled from lack of space, and against my inclination, to exclude more than I have presented, and even in presenting these I have from necessity often abbreviated quotations and the remarks necessary to their elucidation, and have thus given to my work a sententious tone which I would gladly have avoided.

I have elsewhere answered the question; If some possess these gifts why do not all possess them? Paul asks; "Have all the gifts of healing? Do all speak with tongues? Do all interpret?" and in another place he answers this question, in these words; "But now hath God set the members, every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body."—I. Cor. xii—18, 19, 20.

God in His wisdom, has distributed His gifts variously to His children: He foreseeing that if all were so constituted as to be mediums for the exercise of these gifts, mankind would fail in the accomplishment of the full and varied purposes of their earthly existence. Even to human understanding it must be evident that it is well that it should be even as it is, and we should rest satisfied in the knowledge that, "A man can receive nothing except it be given him from heaven."—John iii—27.

Then again it may be asked; "Why if spirits can heal certain diseases in certain persons, cannot they heal all diseases in all persons?" The answer is; Their power is limited, and unless in cases where

spirits direct the use of certain other means, they depend upon the use of magnetism, either through the medium, or directly applied by themselves in the same manner that the medium applies it. This fact has been verified by hundreds of clairvoyants who have seen spirits making use of similar processes, as well as by the united testimony of spirits themselves whenever an explanation has been given by them, and as it is with us, the conditions in many cases are not favorable to success.

Deleuze, in his "Instructions" p. 13. says ; "Nature has established a communion, or a physical sympathy between certain individuals. It is for this reason that many magnetisers act much more promptly, and more efficaciously, upon certain patients than upon others, and that the same magnetiser does not agree equally well with all his patients. There are even some of them who are better calculated to heal certain diseases."

These remarks apply equally to spiritual magnetisers, and if fairly considered will satisfactorily answer the question.

"And Asa in the thirty and ninth year of his reign, was diseased in his feet until his disease was exceeding great, yet in his disease he sought not to the Lord, but to the physicians. . . . And Asa slept with his fathers."—II. Chron. xvi—12, 13.

In my readings of the Bible, I have discovered no other passage, in which a sly intent and humor is plainly discernible, but the writer here evidently did not hold the Allopathic or regular school of that period in high estimation, and took this opportunity of giving the fraternity a sly thrust. If we can credit various reports, some of our modern physicians, perhaps from reading of and profiting by the fatal results in Asa's case, are opening their eyes to the advantages they can receive from consultations with clairvoyant healers, more especially in cases of patients with deep-seated and doubtful diseases. The following indignant remarks relating to such practices, are taken from the *Australian Medical Gazette* of March, 1872. The Gazette is published in Melbourne, and is good authority.

It says ; "We believe it is nothing unusual to see the equipages of a number of medical men, drawn up of a morning before the place of business of a well-known and popular 'medium,' while the owners are inside consulting the great 'spiritist,' respecting the treatment and fate of their unfortunate patients. Seriously we ask ; What is the profession coming to in this colony. Where is this demoralizing humbug to end. Melbourne presents the strange spectacle, of hospital physicians, filling the responsible positions of examiners and lecturers

in the local University, who are doing their utmost to degrade medical science to the level of 'Spiritism.' . . . Had a few obscure medical men given in their adhesion to the contemptible delusion of medical 'mediumship,' it would be sufficiently discreditable. What language is strong enough adequately to stigmatize such conduct on the part of learned physicians, holding high office in the Melbourne University, and in the Metropolitan hospitals."

In his disgust at such proceedings the editor of the Medical Gazette does not attempt to conceal them; so we are indebted to his righteous indignation for a knowledge of them in Melbourne, and if the degree of holy indignation that gives zest and tone to certain remarks of the editor of the *Catholic Freeman's Journal*, of date November 3, 1872, can be relied on as the measure of their truth, the same practice of physicians consulting clairvoyants prevails elsewhere. The Journal says; 'Not in New York City—that we can certify to—but certainly in other cities not far away, homœopathic physicians of names the most celebrated, have given themselves up to consulting witches, otherwise called 'Spiritual Mediums.' . . . But who will consult a physician, who in his turn will consult a witch, or as nowadays called, a woman that is a spiritual medium—to know what is the matter with a patient.' "

And yet the Rev. Father McNamee, of the same city, claims for the Catholic Church the apostolic power to heal diseases, for in one of his sermons, in speaking of this power he said: "He (*Jesus*) established his Church, and gave the same wonderful power as a legacy of love and gratefulness to his successors. Hence it is that the priests of the church, when occasion requires, exercise a similar power and with telling effect, both upon the souls and bodies of their children."

We doubt the ability of the writer of the above article in the *Freeman's Journal*, to truthfully certify that no physicians in New York City consult clairvoyants on their patients' account, for we know to the contrary, but can here only record our declaration that some of them do so. With what contempt would the editor of this *Journal*, have regarded Jesus the humble Nazarene—the carpenter's son, going about among the unwashed democracy of Palestine curing their diseases, and openly professing to be "a spiritual medium;" with no diploma, and not knowing, nor caring to know, how to write even a prescription in Latin; and then to think of Peter the fisherman, and Paul the sail-maker, following the example of their master and wearily wending their way through the dusty streets and lanes, curing diseases like quacks by laying on of their hands, and invoking divine assistance

through themselves as mediums. Just imagine a regular Hebrew M. D. bringing a patient to Jesus for him to examine clairvoyantly. Why such an act if recorded, would be one of the most interesting incidents in the New Testament; chiefly from its incredible character; and it is fortunate for the editor of the *Journal* that it never occurred, for a decent regard for consistency would compel him to reject the story. There are too many who think and act the sentiment, whether they speak it or not—Our truth or none: truth can only be our friend, when it confirms our opinions: when it conflicts with them, it is our enemy.

“My father,” said his servant to Naaman “if the prophet had bid thee do some great thing wouldst thou not have done it; how much rather then when he saith to thee; ‘Wash and be clean!’”—II. Kings, v—13.

How very differently, Wesley from his more spiritual plane, viewed these things. In his *Life* by Tyerman, vol. 2. p. 361, an extract is given from a letter of Wesley to his brother Charles, in which he says: “Dear brother I care not a rush for ordinary means, only that it is our duty to try them. All our lives, and all’s God’s dealings with us, have been extraordinary from the beginning. We have reason therefore to expect that what has been, will be again. I have been preternaturally restored more than ten times.”

His faith in curative means by spiritual agency, was as firm as in any other point of Christian doctrine; and it grieved him that the materialism of the church in his day, should cause the exclusion of spiritual gifts, and he gave vent to his feelings upon this subject, in the following words; “The real cause, why the gifts of the Holy Ghost are no longer to be found in the Christian church, is because the Christians are turned heathen again, and have only a form left.”

With these sentiments, what would he think if now living, of the persecution of the Rev. Samuel Watson by his brethren of the Methodist Church, for daring to honestly relate providences and occurrences, either happening to himself or under his observation, which are not a whit more strange, or wonderful, or unorthodox, than many similar occurrences which are attested by Wesley himself.

No doubt the Christians of the third and fourth centuries attributed their changed condition to their superior light and knowledge, and to-day the persecuting brethren of Mr. Watson flatter themselves with the idea of their progressed Christian state, being so far superior to the benighted condition of their founder, Wesley.

If there is one thing more conspicuous than another in the life of Jesus, it is his labors in healing the sick. He taught the sublime principles of love and brotherhood—of purity of life, and faith in God;

but he devoted even more attention to alleviating the afflictions of his fellow-men.

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, *and healing every sickness, and every disease among the people.*”—Matt. ix—35.

The same powers were conferred, and the same duties were imposed upon his disciples :

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits ; to cast them out ; *and to heal all manner of sickness ; and all manner of disease.*”—Matt. x—i.

They were directed to preach the gospel ; to heal the sick ; and cast out unclean spirits ; and Jesus professed to be able to impart to, or develop within them, the power to do these things ; and the results proved that his claims were valid.

“After these things the Lord appointed other Seventy also, and sent them two and two before his face into every city, and place, whither he himself would come, . . . and heal the sick that are therein. . . . And the Seventy returned again with joy, saying ; ‘ Lord even the devils are subject unto us through thy name.’ ”—Luke, x—1, 9, 17.

Here we find that the duties practised by Jesus, and imposed by him upon his disciples, were also made imperative upon the Seventy. The exercise of one gift, or the preformance of one duty, so far as we can perceive, was made as binding as the other, and the results in spreading the truths of the gospel were as great from the exercise of the other gifts as from preaching, and the fruits of their exercise were, that “They glorified the God of Israel.”

Thus we see that Jesus exercised these gifts, and practised these duties ; that his disciples did the same, as did also the seventy ministers whom he ordained. Were these powers and duties intended to be confined to, and end with them. Not by any means, for we find Jesus after this saying :

“Verily, verily, I say unto you ; He that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto my Father.”—John, xiv—12.

Jesus here promised, that these gifts or powers, should come upon (*or among*) all who believe. Is there any uncertain meaning in this promise ? How can we accept the other passages here quoted as of literal signification, and yet ignore or attempt to distort the meaning of this. Can there be any question whatever, that if Jesus ever spoke these words he meant what he said ; that these gifts should continue. Theology makes no answer, for it cannot, but Spiritualism does answer it, and declares that Jesus not only meant what he said, but that we hold the proofs that he also had authority for saying it, and these proofs are accessible to all, and will substantiate the

credibility of him whose words and promises are brought into disrepute, by evasions and denials of their evident meaning.

The mission of the minister of Jesus, is thus plain to any one who will search the Scriptures, and if further proof than that already adduced is required, it can be found upon reference to the eighteenth verse of the fourth chapter of Luke, where Jesus himself explains the object of his mission in these words :

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted ; to preach deliverance to the captives ; and recovering of sight to the blind ; to set at liberty them that are bruised.”

If this was the mission of Jesus, can his ministers have a nobler one.

Why is it that the modern successors of the seventy ministers ordained by him, ignore these gifts, and these duties. The gifts of healing, and of casting out unclean spirits, are most profitable as means of propagating the gospel of truth, which is the gospel of Jesus, as his works and those of the apostles attest ; but the clergy of the present day not only neglect these gifts themselves, but they denounce them when exercised by others. Are they not here amenable to the charge, that, “They profess that they know God, but in works they deny Him.”

The Church insists upon strict obedience to the letter of the law, when it accords with its doctrinal belief, but it does not give a present, literal application, to the instructions of the apostle James to elders and ministers, as to their duties toward the sick. He very plainly says ;

“Is any sick among you ; let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up.”—James, v—14, 15.

The clergy would long hesitate before they would test their possession of the gifts of healing in this manner, and they are very impatient of others who having greater faith in the promises of Jesus, literally and successfully obey his instructions. Spiritualism claims the possession of the gifts which Jesus bequeathed to those who believed in him, and who do his Father's will. They are daily exercised in our midst, and can be witnessed by all who desire this evidence, and we believe without doubting, that all these gifts including that of healing, are exercised through the power of God and the good angels. This is what all the spirits who control reliable mediums declare, and as prayer is always either resorted to or approved—not to demons, but to God—I can see no reason to doubt that the power and influence are heavenly.

Does Jesus in our day sometimes descend from his high estate—drawn by his boundless compassion—to exercise his power in relieving the sufferings of mortals? Was the following an instance of the manifestation of this power?

The circumstances of the case, which occurred in August, 1873, have recently created much excitement in New Hampshire, and the adjacent States. The high religious and moral character of both Mr. Sherman and his wife, preclude the supposition of fraud and deception, and in fact no possible motive for either can be assigned; and I have no hesitation in crediting the perfect honesty of the parties concerned, and the facts themselves. Whether the spiritual agency that effected the cure, was as they supposed, Jesus Christ, we have no means of determining, but that he is able now to work so-called miracles under favorable circumstances, as when on earth, we regard as possible, while on the other hand it is quite as probable that the intelligence was another spirit, whom Mrs. Sherman mistook for him.

The subject of this reputed miracle is a highly respectable lady, the wife of the Rev. Moses Sherman, pastor of the Methodist Episcopal Church in Piermont, New Hampshire. We here give the account of her wonderful cure, as related by herself. She says;

“I have been a great sufferer for fifteen years; my sufferings increasing with the years. For years I have been a confirmed invalid, not wholly though mostly confined to my bed for a great part of the time for several years, till September 10, 1872. From that time up to August 28, 1873, I was wholly confined, not able to stand on my feet, or be raised to a standing posture, or get on or off the bed alone, or help myself much in any way. I was growing more helpless, and was especially so for a few weeks previous to my great change. Much of the time it required two persons to move me.

“I had become discouraged about ever getting up again, and on that night, being in unusual pain and suffering, the prospect looked dark and dreary. I looked forward to years of suffering in a bedridden state, and I felt that I must have more help from God to enable me to bear this life-burden with perfect submission and patience. I therefore tried and was divinely helped, to anew, and fully, and forever, surrender myself and all my being and interests into His hands, to lie there in passive subjection to all God's will.

“When I felt that the consecration was complete, it was easy to grasp Jesus as my Saviour; oh! so easy. My faith reached out to take him as my all, and as I did so I began to be conscious of a presence, his presence; in my room, and a voice whispered in my

inner ear, 'I will come unto you, and will manifest myself unto you.' It seemed as if I might if able to get up, grasp him with my hand and feel his form, so manifest was his presence. I felt I knew him as my Saviour. He seemed to fill the room and my whole being with his loving smile. But I can never tell how much of bliss entered into that hour. I said to myself, 'Truly this is the gate of heaven.' But I was not satisfied. My heart (I did not move or speak with my lips. It was a spiritual manifestation, but as real as though pertaining to the body) cried out; 'Lord if thou wilt, thou canst make me clean.' Immediately that voice replied, so lovingly and sweetly, 'I will; be thou clean,' and with the words came the cleansing power of Christ's most precious blood. I felt, 'It cleanseth me. It cleanseth me.' I was too happy, and too full to speak or move. I was overpowered; struck dumb by such a presence. I felt that I could not lose such a presence, and be left alone. I remembered, 'Ask what ye will,' and I said, 'Lord send me the Comforter, that he may abide with me forever.' I knew he could do it, and it was instantly given going through my whole frame like an electric shock. I felt it, and the words, 'Refining fire go through my heart,' etc., passed through my mind, and were true in my experience. The voice of Jesus whispered, 'And when He is come, he will take of the things of God, and show them unto you.' And for a few moments truly, he did show me wonderful and marvellous things out of God's law. Promise after promise came before my spirit's eye as vividly as if written in letters of light, and since then it has been constantly verified.

"I lay there overpowered by the presence of Jesus, who still remained; though I saw not his form at all—only his presence, and the baptism of the Holy Spirit. While lost in wonder, love, and praise, I said to myself, 'This poor sick worn-out body, is a poor offering to make him for his dwelling, in return for such wonderful love.' The spirit whispered to me—the first intimation I had of the design of the Great Physician—'He is able to restore and fit it up for his own temple.' Instantly Jesus passed near my bed and spake, 'Believest thou that I am able to do this?' and it was repeated many times, while I moaned, 'He is the same yesterday, to-day, and forever.' 'All power is given him,' etc. He did heal the sick, and my judgment was convinced. I knew he was willing. He had come because he was willing, yes and anxious to do it. Power to yield and believe was given. I said, my whole being it seems to me said, 'Lord I believe; help thou my unbelief.'

"He saw me, and knew my whole heart believed. Then He came

still nearer, and I heard the words, 'And he breathed on them and said; Receive ye the Holy Ghost.' And they were accompanied by a breathing; and I felt it on my face. A warming, invigorating influence was breathed upon me. It passed down my body, relieving my pain instantly, and all through my frame I felt returning strength, and life. It was as if a current from a galvanic battery was passing through me. After a time I was told to move; then to turn in bed. I did so without effort. Before, it had taken two persons and caused great suffering. Then, 'Call your husband.' I waked him, and told him the Saviour was present at work on me, and while telling him, there came the command, 'That the people may know the Son of Man hath power on earth still to forgive sins; arise and walk.' And as I finished telling what he was doing, I arose without help and without effort, and walked across the room several times, and gained strength while so doing.

"In a week I went to the Weirs, and gained while there. I have been to church half the day for three Sabbaths, and yesterday to the prayer-meeting besides. I am a new creature in all respects, physically, mentally, and morally. I have awakened to newness of life; I am free from pain, unless I get tired, and though still weak I am gaining rapidly. My diseases, and they were many, and pronounced incurable, are gone. My head is apparently well, and I have faith that the sick-headaches are removed if I obey God in all His laws. I am trying to obey the slightest whispers of His Spirit, and I would rather die than doubt the work He has performed on me.

"I pronounce it a miraculous work, to all believers and unbelievers. Jesus saved me, and made me well. After I had walked about the room and gone back to rest, Jesus again stood and conversed with me. He said I would now have a chance to be called a fool for the sake of Christ. 'Would I confess it to be a miracle, and be called a fool?' I said, 'Yes, anything, I am willing to die if need be for the Lord Jesus.' I feel that I have given all for Christ, and he is my all to-day. He bade me tell the people how great things the Lord had done for me: I am trying to do so, as far as I have opportunity.

"ELIEN C. SHERMAN."

I also here copy a letter from her husband regarding this really marvellous cure, as we find it published in the religious journal in New York, to the editor of which it was addressed:

PIERMONT, N. H. Nov. 6, 1873.

"To the Editor of 'The Christian at Work':

"I have great pleasure in sending you the following account of

the wonderful restoration to health of my wife, who had for years been a bedridden suffering invalid. We desire to do this, only for the glory of God, and the good of His cause, in obedience to the word of the Heavenly Healer. 'This thing is not done in a corner. Go tell how great things the Lord hath done for thee.'

"I will preface the account of the cure, with a few words in regard to her religious experience, hoping it may be for the benefit of precious souls.

"Ellen Clark was born in Landaff, N. H., August 3, 1835. . . . She was never very robust, but retained usually good health till her sixteenth year, when through an injury received by over-exertion she laid the foundation for a spinal disease. The spinal trouble was very much aggravated four years later, by a fall down a flight of stairs, and a few months after that, her constitution received a further shock.

"Immediately after the injury first mentioned, she commenced having exceedingly distressing sick and nervous headache, which continued all through these years, as often on an average, as once in two weeks. In time her whole system became seriously deranged. Her nervous system became nearly a wreck. At times she was somewhat mentally deranged, and more than one physician expressed the fear that the case would result in permanent insanity. Besides all this, the year before, her health began to fail through a fall on the ice; she partially dislocated one of her knees, so injuring the ligaments that she was unable to walk for weeks without the aid of crutches, and ever since it has been in a considerable degree weak and stiff.

"On September 10th, 1872, through a severe cold, she took her bed, where she lay except when lifted from it till the night of August 27th last. She was wholly unable to walk a step, or even to stand, nor could she be raised to a fully upright posture. She could sit up but a few minutes at a time without the most extreme distress. The best medical skill that we could avail ourselves of was employed. Only temporary relief could be obtained. The spine grew worse in spite of every surgical appliance; the nervous prostration and irritation increasing. During the following two or three weeks she was especially helpless, the services of two being required to lift her on and off the bed.

"This was her condition, as accurately as I can describe, on the morning of August 27th, and she was in a more than usual degree of pain. As to the state of her mind, her reason was at this time so far as we could see unclouded. She had until within a few months, usually kept up good courage that she would measurably recover. But the conviction had been growing upon her, and never seemed so clear as that night, that her lot for life was to be that of a bedridden, suffer-

ing invalid. Then she had recently been made the subject of some very uncharitable remarks, which had come to her ears, and which were very cruel, giving her great pain. In this state of body and mind she was left for the night, her husband sleeping in an adjoining room within call. It was the night of Wednesday, August 27th, that my wife retired for her night's rest, feeling that she must have more grace to bear these cruel speeches, and to be perfectly submissive to all God's will. She asked for this grace. She went over the ground of entire consecration: she was enabled to feel to submit entirely to the Divine will: as she felt thus, she felt that Jesus saved even her. It was then that she began to be conscious of a real presence. She knew it was Jesus. He seemed to stand at the foot of her bed, though recognized only by the inner senses, and he appeared surpassingly lovely. While she said within herself, 'Oh! if I could always have such presence with me, it would be joyful to lie here and suffer.' Then Christ's promise to send the comforter to his disciples, to abide with them forever, occurred to her. She asked for the fulfilment of his promise, and cried out, "Lord if thou wilt thou canst make me clean: and instantly her prayer was heard, and there came the response, 'I will, be thou clean,' and instantly she felt a sensation like that of an electric shock. . . .

"Up to this time, the thought of having anything done for her body, had not crossed her mind. But now came the question, 'Should you be willing to be raised up and work for the Lord?' and this thought of being raised up, she conceived to be only as possible by God's blessing; as means used which might result in a gradual recovery. Whenever in the past the thought had been suggested to her by others, of being healed in answer to prayer, she had repelled such an idea. She did not doubt that God was able, or that it had been done for others, but she said, 'It is not for me.' She had not the least faith, that any such thing would ever be done to her.

"But to return. She found this at first hard to assent to. She was willing to be a bedridden invalid, but to get up and face the storms, and trials, and vexations of every-day life, she shrank from it. But she finally thought; 'Yes Lord, by Thy help I would.' And then the presence drew near and whispered. 'Believest thou that I am able to do this?' She reasoned, as the question was repeated many times, 'All power is given Him in heaven and on earth. He is the same, yesterday to-day and forever.' Her intellect was convinced, and her whole heart divinely helped, believed, and she said; 'Lord I do believe, help my unbelief.' At once a sensation as a warm breath was forcibly breathed upon her face, followed by a thrill through her frame like a current from a galvanic battery, removing her

pain—up to this moment very severe—and strengthening and invigorating her whole body.

“All this time she had lain motionless. Now she raised one hand, and then the other, without pain. The previous day she had been unable to get either one to her head without the help of the other. Then she turned in the bed with almost no effort—coming over ‘like a cork’ as she expressed it. At this point she rang the bell to awaken her husband. I came into the room, when she said; ‘Do you not feel that there is a strong influence in the room?’ Upon my answering in the negative, she said, ‘There is; the Saviour is here at work upon me.’ While these utterances were passing her lips the word came from Jesus; ‘That the people may know that the Son of Man hath still power on earth to forgive sins; arise and walk!’ She at once arose from the bed, and easily and without pain save a little hurt in her feet and ankles, walked alone several times across the room. This was about one o’clock of the morning of August 28th, up to which time she had not closed her eyes since retiring to bed for the night. After a time she lay down and slept till near 7, then arose and dressed herself and walked out to breakfast.

“Two months have since passed away. She remains free from disease, with increasing strength. She finds constant rest of soul in Jesus. Assailed by the adversary, she constantly holds by faith. Meanwhile the Lord is giving her work to do, in public and private labor for souls, and with her pen, in answer to scores of letters of inquiry. They ask; ‘Is all this that we hear true?’ I answer; the facts are exactly as I have here stated. Some may say that the experience of that night was but the hallucination of a disordered imagination: but the fact of the cure remains, as also that of the spinal transformation. Somehow it has been done—what medical skill and careful nursing utterly failed to accomplish, or indeed ameliorate.

“Many will attempt to account for this on natural principles but we are simple enough, and credulous enough,—if it be credulity,—to believe unwaveringly that our Lord Jesus Christ has even in these days, wrought as real a miracle as any he ever performed when he walked upon earth in his flesh. Not for our sakes has he done this, but for the confirmation of the faith of Christians, and to convince a sceptical age that he is still a living God, and that Christ is still able and willing to forgive sins, and make a clean heart, and save to the uttermost.

“Yours in the faith,

“M. SHERMAN.

“*Pastor of the Methodist Episcopal Church.*”

These frank and honest confessions of their faith in spiritual power, do credit to the sincerity and courage of Mr. Sherman and his wife ; but they will soon discover, what every earnest Spiritualist discovers, that they are addressing minds imbued with theological materialism, and as time wears on they will further find, that by repeating the truthful story of their experience, they will be widening the chasm between themselves and their orthodox friends, and will constantly be asking themselves ; " Who hath believed our report ? " And we can safely predict, that sooner or later they will seek refuge in the more congenial fold of Spiritualism. Their draft upon the faith of the Church is too heavy, and it will be dishonored when the first flush of novelty is past.

I will add that shortly after this occurrence was made public ; at the weekly meeting of Methodist preachers at Wesleyan Hall, Boston, the efficacy of prayer was referred to in connection with this manifestation of spiritual power, when the Rev. G. W. F. Clark, said he was personally acquainted with Mrs. Sherman, and had no doubt that the reports published in the secular papers of the city were true ; and the Rev. Joshua Gill said he was well acquainted with Mr. Sherman and his wife, who were devoted Christians. He fully endorsed the published statements. Rev. Mr. Merrill related two remarkable instances in which the power and efficacy of prayer were shown. In one case, a lady who was affected with a lameness in one limb, was cured, after prayer for a number of hours with friends. In the other, a lady who had been an invalid for a number of years, was entirely cured by the same means, and went about the house singing praises.

CHAPTER VIII.

PHYSICAL MANIFESTATIONS.

“To another, the Working of Miracles.”—I. Cor. xii—10.

THE definition of a miracle, as given by Webster, is,
“An event or effect, contrary to the established constitution and course of things, or a deviation from the known laws of nature. A supernatural event.”

If no event, or effect, is a miracle, unless it be “contrary to the established constitution and course of things,” then I have no faith in miracles, for I believe that every event occurs under the operation of natural law. But if it be simply, “a deviation from the *known* laws of nature,” then miracles are not only possible, but in all ages have been established facts, as they are to-day.

“A miracle would be a violation of the laws of nature—therefore, there can be no such thing as a miracle.” So it is often affirmed; but how is it possible to know whether any particular occurrence which is called a miracle, is, or is not in violation of the laws of nature, when the most conceited pedant would not venture to assert, that we are acquainted with *the* laws of nature. The most we can say is, that we have some knowledge, of some of these laws.

And what are these laws? Huxley gives us his views of one of them, and one about which there is little diversity of opinion as to its being one of the best exemplars of these laws. He says: “I suppose if there be an iron law, it is that of gravitation; and if there be a physical necessity, it is that a stone unsupported must fall to the ground. But what is all we really know, and can know, about the latter phenomena, is simply that in all human experience, stones have fallen to the ground under these conditions. That we have not the smallest reason for believing, that any stone so circumstanced, will not fall to the ground, and that we have on the contrary every reason to believe that it will so fall.”

That ponderable substances, *unsupported*, will fall to the ground, and that undeviating law determines that they shall, is evident, but the support necessary to sustain these bodies, and which does sustain them, is not always visible, nor in any way evident to our senses. That ponderable bodies often have been suspended in the air, although the means of support were not appreciable to the senses, is as capable of conclusive proof as any other fact of common occur-

rence, but it cannot for a moment be supposed that the suspension was effected without support, so that this particular law of nature is not violated in these cases ; and so it will be found that in all the other phenomena of Spiritualism, we prove an existing force or power upon which they depend.

Lord Bacon admits that there are difficulties in physics, and still more in metaphysics, that baffle all the (*known*) laws of nature.

Scientifically considered, these laws are simply deductions, drawn from observation and comparison of certain phenomena or facts, and are neither more nor less infallible, than many other deductions upon which theories are based in the various departments of science and philosophy. Many of these so-called laws have been modified and changed, as the opinions of leading scientific minds have changed. In the last century it was supposed to be a violation of the law of gravitation, for an insignificant body like a meteorite to move in an independent orbit of its own, within the planetary orbits. It was held that it would inevitably be drawn to that planet, whose attraction was strongest upon it. Now the law is changed, since scientists have discovered that within the bounds of the solar system, there are myriads of these bodies which must constantly move in attractive and repulsive relations to the planets, and sun, and which yet preserve their own independent movements.

The "laws of nature" have been turned as demolishing engines, against nearly every important discovery made during the last three centuries ; and each of these discoveries in turn has been assigned a place by the scientific world, where it has worked in perfect harmony with these laws, as then amended and revised.

I cannot believe that Christ overcame any law of nature in working his miracles. On the contrary, the proof is abundant in the New Testament itself, that he worked only in harmony with natural law, even as God Himself does. By so acting Christ in one sense made law his servant, for by conforming to it he accomplished his purposes, and worked his miracles, even as by regarding the law, spiritual phenomena are wrought to-day, both through and apart from mediums, and when any one asserts that physical manifestations set the laws of nature at defiance, it is only equivalent to acknowledging, that he is ignorant of the laws by which the phenomena are produced.

Bishop Butler must have been of this opinion, for in his "Analogy" he remarks, that "God's miraculous interpositions, may have been all along by general laws of wisdom. * * * There may be beings, to whom the whole Christian dispensation may appear as natural, as the visible known course of things appear to us."

Spiritualism and Science, occupy common ground in maintaining, that all phenomena occur under the operation of natural law.

A reverend gentleman not long since wrote to one of our public journals, that, "These wonderful things cannot really be done in Henry Slade's presence, as they would be miracles, and miracles are impossible now." By "miracles" I presume he meant manifestations of Divine, or spirit power, similar to those which took place in the times of Jesus, and the apostles. They were once possible; why not now? Can a sentence be found in the Bible to warrant this assumption? On the other hand, various passages can be cited in proof, that Jesus expected the power to continue. Why is it admitted that miracles were once performed: is it not because the record so states? Now we quote from this same record, to prove that Jesus promised the power should continue; and if its continuance is denied, then it is implied that he made a mistake, and that he was necessarily fallible, and not Divine. We save from this dilemma, by showing similar miracles to-day, and thence prove that he was not in error in predicting their continuance, and render probable what has heretofore been improbable; namely the actual occurrence of those ascribed to him and his followers.

In maintaining that miracles ceased with the apostles, Protestants assume that we in this age, require less evidence to convince us of the truths of Christianity than did those of old, while every thoughtful mind knows, that the world never required a tithe of the evidence it now does, to induce it to accept new truths, or to endorse old ones. If miracles were necessary to establish Christianity among a credulous ignorant people, nineteen centuries since, they are more necessary to perpetuate it with us to-day, who are so sceptical as to all theological teachings.

Especially to the minds of youth, this assertion by their teachers of belief in the miracles of that period, and of their cessation since, is unsatisfactory, and tends to cast doubt upon their existence at any time. For they reason from the doctrine of their impossibility now, that they never were possible, and to any person who accepts this belief of their cessation, it is a natural and easy step to deny them altogether.

There are also many persons who are afraid to admit the truth of the spiritual phenomena of to-day, lest it diminish their faith in the miraculous character of those related in Scripture, as if God could not, or without reason would not, furnish to the millions of waiting, famishing souls, now existing, the proofs of a future life which He vouchsafed to a comparatively few, in ages long past. It should be evident to every intelligent mind, that even one modern miracle well estab-

lished, will furnish an argument that will outweigh all the arguments advanced by modern theologians, in favor of the miracles of the Bible.

But that miracles were not considered by the apostles, as of the highest order of spiritual manifestations, is evident from I. Cor. xii—28, where Paul enumerates some of the gifts in the order of their relative importance, and miracles are placed fourth in the list; neither are miracles or physical manifestations considered the most important of the gifts by experienced Spiritualists, although they undoubtedly, serve a highly important purpose in convincing materialistic minds.

One reason why miracles were not esteemed as highly as some other gifts, by the apostles, probably was that they were not by any means confined to the Christian Church, but were sufficiently common with others, as both sacred and profane history attest.

Thomas Brevior, in an interesting article in the *London Spiritual Magazine* for October, 1872, on this subject says: "Able and learned men have thought it necessary to show (often in spite of evidence to the contrary) that Roman Catholic and Pagan miracles must be spurious, because it has been thought that miracles were evidence of the Divine authority of the worker, or visible agent, and of the truth of all his doctrines and teachings, or at least of the general truth of the system in attestation of which the miracle was considered to be wrought. But we may now see that miracles furnish no such evidence. . . . What proof or confirmation of ethical or religious truth, could we derive from witnessing a miracle except in so far as it proved the reality of spirit existence, or was in some way related to that belief.

"Could any heathen miracle make it right to offer human sacrifices to appease the anger of the gods, or could any miracle make the parable of the good Samaritan more true, or endow it with more persuasive efficacy. The Bible itself exemplifies this. It shows that miracles in themselves are no evidence of divinity, or truth, but only of power: that they may be magical; demoniacal; and even diabolical; as well as Divine. The first miracle it records; that of the talking serpent; was satanic; and one of the latest visions the New Testament records, is that of unclean spirits working miracles. If Moses and Aaron wrought miracles, 'as the Lord commanded' 'Pharaoh also called the wise men and sorcerers, and the magicians of Egypt, and they also did in like manner with their enchantments.' Nor does it affect the point that in this trial of strength the wise men, the magicians, and the sorcerers, were ultimately vanquished.

"If the 'Spirit of the Lord caught away Philip,' it was 'the Devil' who took up Jesus 'into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them,'

The Evangelist who records this, represents Jesus as saying, 'There shall arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that were it possible, they shall deceive the very elect,' and St. Paul speaks of 'him, whose coming is after the working of Satan, with all power, and signs, and lying wonders.'

"If then, miracles are no certain credentials of a divine authority, no infallible test of truth, what purpose do they serve. . . . Miracles are the sign of a presence, and of power, that is not of earth; of a world beyond nature; of a life beyond the present; they evidence that we are indeed

"Moving about in worlds not realized."

Miracles are part of the world's history; they are not to be limited by the boundaries of any nation, faith, or creed, and the spirit of scepticism in relation to them, is the same in the Church as out of it. Hume, Renan and others of the same school, who oppose all miracles, find sympathy and support with many material though orthodox minds, who like them consistently reject all evidence in support of modern spiritual phenomena. It is with the Church as with the lover, who will admire and cherish the ringlets of the one he adores, while other ringlets of equal beauty will possess no charm for his imagination. The Church venerates and cherishes the miracles of the Bible, while the equally wonderful and far better substantiated phenomena of Spiritualism have no value in its estimation.

"And behold the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, saying, 'Arise up quickly.' And his chains fell from his hands. . . . When they were past the first and the second ward they came unto the iron gate that leadeth into the city, which opened to them of his own accord, and they went out,"—Acts, xii—7, 10.

In Biblical history we can find no narrative of a physical manifestation of a more wonderful character than this liberation of Peter from prison, and it testifies to his possession of most extraordinary powers of mediumship, through which his spirit friends effected his release. The phenomena were successively; the production of a spirit light; smiting Peter in the side; raising him up; removing his chains; and afterwards opening the outer iron gate. There is no difficulty in a Spiritualist believing this narration to be in every respect worthy of credit, and I think I shall be able to show that a power similar to that, has effected extraordinary things in our times.

Among the mediums of our day who are most celebrated for the

occurrence of physical manifestations in their presence, are the Davenport Brothers. These young men enter a box or cabinet, placed on supports, which raises them some two feet from the floor, when they are tied in the most secure manner by persons selected by the audience, and are untied by spirit power, as Peter was, in an incredibly short time. Or when thus tied, sometimes from one to six hands are protruded through the opening at the same instant, or as many as three or four different musical instruments are played upon at once.

Whilst these manifestations are being made, the doors of the cabinet are often suddenly thrown open, and the mediums are always found securely bound in the manner they were at the moment of closing the doors.

At other times, they being bound to chairs on the open stage, and the lights extinguished, guitars and violins which have been previously lubricated with phosphorated oil, are seen floating ten or fifteen feet above the heads of the audience, while the chords emit musical sounds. The crowning act is generally reserved for the last. Another medium who is associated with them—Mr. Fay—seats himself on a chair in full view of the audience, where he is firmly bound—the lights are extinguished, and in a few seconds, upon the light being again produced, his coat, notwithstanding the many chords binding it to his person, is found removed many feet distant, and upon the light being again extinguished and in another moment again produced, the same coat is discovered on his person as at first, with every cord and knot intact. Repeatedly at the instant of turning on of the light, the coat has been seen to leave his person.

The brothers as before remarked, now publicly advance no theory to explain the phenomena. They only announce that they are agents for the exhibition of certain things, of which the audience must form their own opinions. When they first appeared before the public they stated the truth—that they were merely passive instruments through whom the manifestations were produced by spirit agency; but this aroused turbulent passions in many of the spectators, and in numerous instances in this country, and in England, they were assaulted, their lives endangered, their cabinet and musical instruments demolished, and their séances brought to an abrupt termination. For some years now they have ventured no explanation in public, and thus avoid any pretext for violence, while at the same time on all proper occasions in private they testify to their own passivity, and to spirit agency.

That the Brothers Davenport, and Mr. Fay, are honest and reliable in their conduct as mediums before the public, is thoroughly estab-

lished by the testimony of the late Rev. Dr. Ferguson, of Nashville, Tenn. recorded in a work by T. L. Nichols M.D. entitled ; "Supermundane Facts in the Life of Jesse Babcock Ferguson, A.M., LL.D." This testimony is peculiarly valuable, not only from the reputation of the witness as an eminent clergyman and editor of religious journals and magazines, and from the acknowledged high tone of his moral character, but also from his having been associated with the Davenport Brothers for nearly a year, as adviser and agent, both in this country and on their visit to England ; this position affording him every facility for forming a correct judgment as to their character, and that of the phenomena produced through them. Mr. Ferguson says of them :

"The Brothers Davenport and Mr. Wm. Fay, have in my presence been relieved without any action of their own, or the aid of any mortal, from every form of fastening which could be devised by hundreds of persons, sailors, riggers, skilled artisans, and others, in the cities of New York, New England, Canada, and England ; and I am fully warranted in saying, that there is no method of fastening ever devised, from which they cannot be relieved without the slightest active effort on their part, or by any one present. In hundreds of instances, after being so loosed by a force and intelligence sufficient for the work, they have been again bound without mortal aid, and usually in a more thorough and perfect manner than by the most skilful committees chosen for that purpose.

"While thus bound, hands and feet immovable, without the possibility of any action on their part, and enclosed in a cabinet in full view of the spectators, and without the possibility of deception by confederates or otherwise, I have heard in the cabinet as many as six musical instruments playing together a succession of five tunes, while at the same time two hands were displayed at an opening, and heavy blows were heard upon the sides, back and floor, of the cabinet.

"The doors of the cabinet have all been thrown open while the music was still sounding, the instruments were seen to be thrown out with force upon the floor, while the young men were instantly examined and found to be securely fastened, so as to remove all doubt of the fact that they took no active part in the concert to which all had listened. It would take three or four pairs of hands at the lowest estimate, to play upon the various instruments. The only hands belonging to living human beings in the cabinet, were two pairs bound together too firmly to allow them to participate in the performance.

"In these cases, the time occupied in opening the doors and ex-

aming the young men bound in and to the cabinet, does not exceed two seconds from the full action of the instruments, so that there is not the shadow of a possibility, that if they could have got out of their fastenings they could have returned to them. More than this, it has occurred hundreds of times, that when they had been bound with the utmost care and skill, before the doors had been closed, or a second had elapsed, when only the shadow of the door fell upon one of the Davenports, or Mr. Fay, hands would be shown, or heavy instruments thrown from the cabinet.

"In hundreds of cases when the Brothers Davenport, or one of them and Mr. Fay, were bound in the cabinet in the most thorough and complicated manner, I have witnessed perhaps even a more satisfactory test to the spectators, than the one last described. After the knots and fastenings have been examined, I have placed flour, coins, or other substances in both hands of each. The doors of the cabinet are closed; sounds are made, which denote the presence and action of intelligent forces; ropes are heard rattling; and in a few moments the two are seen completely freed from their bonds. They open their hands, and show that the flour, coin, shot, or whatever had been placed in them still remain, proving that they had been entirely passive in what had taken place.

"In the presence of from two or three persons to two or three hundred, and on hundreds of occasions, when two of the young men—usually Mr. Fay and one of the Davenports, have been bound to their chairs, and all the other persons present so held or secured as to remove the possibility of collusion, I have seen and heard musical instruments moving through the air over areas of from five or six to thirty or forty feet diameter, sometimes with immense velocity, producing strong currents of air, making circular or eccentric movements which have been compared to the flights of bats, or swallows, sometimes passing high above the heads of the company, sometimes playfully gamboling at their feet, often gently tapping, and in a few cases violently striking persons present. Two guitars often fly in this wavy manner, in different parts of the room, both twanging rapidly as they go, while a bell and tambourine are sounding. The flight of the instruments can be clearly seen by placing upon them a little phosphorated oil.

"More inexplicable and astounding than any fact I have yet mentioned in this connection, perhaps is the following, which I have observed hundreds of times, and in which I cannot by any possibility be mistaken. The young men are fairly tied, their wrists being tied together, and also to the chairs in which they are seated. The knot

at the wrist is sealed with sealing wax, to place the slipping or untying of the rope beyond a suspicion of possibility. Then in an instant, in the twinkling of an eye, with the velocity of thought, in no appreciable time, the coat of Mr. Fay is removed from his body, it (the coat) and the knots and seal remaining intact. Here is what natural philosophers will call a physical impossibility; yet I have seen it hundreds of times, and it has been seen by thousands, I may say hundreds of thousands of persons. By the flash of a match in my hand, I have seen the coat flying through the air, and the coat and the knots and seals have been instantly examined.

"To remove any doubt of the marvellous character of this fact, the coat of some person present lent for the purpose has been put on in the same way under the same circumstances, and with a lightning-like rapidity, which of itself would not be humanly possible if there were no ropes or sealing wax. On several occasions, not only have coats been removed or put on in this manner in defiance of all ordinary ideas of possibility, and the laws of matter, but the waistcoat of one of the Brothers Davenport has been instantly removed, while his hands were tied together, and his coat remained upon him. In this case there could be no question of the fact, since the light was struck instantly and his coat seen in its place. . . .

"I have also witnessed the movements and playing of the musical instruments while the faces and persons of those present were manipulated, while the Davenports and Mr. Fay were not tied, but firmly held hand and foot by men chosen from the company, and when the doors were locked and every one so secured as to make deception impossible. This has been done many times in the presence of hundreds, and also of three or four persons trying the experiment—myself in that case making one of them. I have also witnessed similar operations when these so-called mediums were asleep, and no one with them but myself. . . .

"I have heard and considered every doubt and denial that scepticism has urged whenever it has been my duty to present these facts, and I can say that not one of them is founded upon accurate observation, or philosophical deduction, or can weigh the weight of a feather against the thousand times demonstrated reality of the facts above stated.

"For twelve years, these young men now about twenty-five years old, have been before the public, subjected almost daily and often several times a day, to tests the most intelligent and scientific, and also to those of a boorish and barbarous character, and they claim that they have triumphed in all, and have never been detected in any

fraud, and have never been tied by all the appliances of human art, so that the power attending them has not been able to untie them."

In another place Dr. Ferguson says of the Davenport Brothers ; "During this time I resided with them at the same hotels, and we often occupied the same suite of apartments. I travelled with them in the unavoidable intimacy of travelling companionship, over thousands of miles of the wide spread territory referred to, and consequently must have had every opportunity of detecting fraud, if fraud there were to be detected, but it becomes me to say that I never detected any, nor the appearance of any. When they were to all appearance sound asleep, some of the most marked of the manifestations have occurred."

I have here given the testimony of a gentleman to the genuineness of these manifestations, who above all others was best qualified to make an authoritative statement regarding them, and his testimony was given subsequently to the severance of his connection with the Davenport Brothers, when he had no interest in testifying otherwise than truly. Added to this, is the fact that the evidence is furnished by a man, who from his youth to the termination of his life—which took place some three years since—was universally respected : a man of education, intelligence and veracity : one upon whom no taint of deceit or hypocrisy ever rested.

In support of this testimony of Dr. Ferguson, is that of many thousands of intelligent disinterested observers, who do not, because they cannot, account for what they have witnessed upon any other hypothesis than a supermundane one. It would not simply be in, credulity, but absurdity, to doubt Dr. Ferguson's competency to form a correct judgment of these manifestations, in view of the favorable circumstances under which he was placed in relation to them.

There are a number of mediums now through whom manifestations are given, nearly similar to those taking place through the Davenport Brothers, and doubtless soon this phase of spirit power will be witnessed in every part of the country.

This form of mediumship can be traced back to the time when Samson loosed the cords with which the Philistines had bound him. It is said in Judges, xv—14.

"And when he came unto Lehi the Philistines shouted against him, and the *spirit* of the Lord came mightily upon him, and *the cords that were upon his arms* became as flax that was burnt with fire, and *his bands loosed from off his hands.*"

Another striking physical manifestation is related in—Ex. xiv—24, 25.

"And it came to pass that in the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire, and of the cloud, and troubled the host of the Egyptians. *And took off their chariot wheels*; that they draw them heavily."

The morning watch here spoken of was in the night, so that this feat was performed in darkness; and that it was effected by spirit agency there should be no doubt, for in the 19th verse of the same chapter it is said that

"An angel," went before them in a pillar of fire, also see Numbers—xx—16. and Judges ii—1.

No modern medium that we know of, is capable of performing such a marvellous thing as is related of Jesus, in his feeding five thousand persons with five loaves and two fishes; but then this great power does not of itself prove his divinity, for Elisha performed a miracle similar in character, though not equal in degree, as narrated in II. Kings—iv—42 to 44.

And there came a man from Baalshalisha and brought the man of God bread of the first fruits, twenty loaves of barley and full ears of corn in the husk thereof. And he said, "Give unto the people that they may eat." And his servitor said; What, should I set this before a hundred men? He said again; Give the people that they may eat, for thus saith the Lord: They shall eat and shall leave thereof. So he set it before them and they did eat, and left thereof according to the word of the Lord.

Physical manifestations appear in even greater variety with us, than they did in ancient times, if we suppose that some of every class then known were recorded in the Bible.

At a séance with Henry Slade at his rooms in New York, March 2, 1871, after other manifestations, the medium took a light bamboo cane and placed it on the floor under the table—our four hands being upon the table in contact—and in a few moments the cane was thrust upwards between my knees, and appeared in front of me above the table. I then replaced it upon the floor, when it was again thrust up at my right side—being the furthest from the medium—and tapped me twice smartly upon my hand before I could seize it. Again I placed it on the floor and again it was presented at my side.

"At my suggestion the accordeon was then placed on the floor under the table, the medium previously showing me that the sides had sprung open so that it could not be played upon without these sides being held firmly together. In a moment we heard the instrument moving, and upon placing my hand under the table on a level with my knee it was raised and presented to my hand, but before I could grasp the bottom it fell to the floor. Again it was raised and brought to my hand, and this time I passed my hand over it and seized it by its lower end, holding it firmly. The instrument then sounded the

notes quite loudly, though no tune was played. I was able to feel every movement made to expand and contract the bellows.

At this sitting my chair was drawn in different directions, the table moved and raps were heard. The hands of the medium were constantly on the table with mine, excepting when the use of one of mine was required to place the cane, or hold the accordeon. The room was lighted through two windows by the morning sun.

At another séance with the same medium for the exhibition of materialized forms, on the evening of March 25, 1871, after the spirits had concluded their labors in that direction, Owasso, the Indian spirit control said the influence was still so strong that they would do something different. Turning up the gas-light to its full capacity, and sitting quietly, in a few minutes my chair was turned around so that the back of it was towards the medium, then it was turned as far in the opposite direction, and soon one side of it was elevated so that I was nearly thrown off, and in a moment the opposite side was raised to the same height. The next moment a lock of my hair on the right side of my head was pulled, and upon my requesting Owasso to pull my hair on the opposite side, my request was instantly complied with.

All this time the hands of the medium grasped mine firmly, nor for a moment was the grasp relaxed, while my constant attention was directed to them and to him.

The medium then came under control of Owasso again, who patting me on the breast said: "I lifted you didn't I, and pulled your hair, Ha?" "Yes," I replied "you did it all very neatly, but if you had raised me a little more I should have been thrown off." "Oh no," he replied, "I knew what I was about, you would not have done that." He was evidently as pleased with his success as a child would have been, and his manner, tone of voice, and mode of expression, were exactly like those of a frolicksome boy.

He closed with the remark; "Is it not a pity that everybody will not believe that we live."

April 27, 1871, while conversing with Dr. Slade in his parlor, he related an incident that happened the day previously. A lady and he approached the piano, which was closed, and as they touched it to remove the covering, sounds came from the chords, and after a few repetitions of these the piano itself was raised and then let down again.

I suggested that we should repeat the experiment at that time, to which he assented, and proceeded to the instrument seating himself upon the stool and requesting me to stand at his left side, and another gentleman who was present to place himself at his right. The instrument was covered and we all placed our hands upon it. Immediately

sounds were heard from the instrument, as if the chords had been struck in the usual manner, succeeded by other sounds as if struck at random by a heavy hand. The medium very soon became excited, and arose from his seat and retreated across the room, the sounds then ceasing. We persuaded him to again approach the piano, and this time all three standing, we placed our hands upon the top of it, the woolen cover intervening, when in a moment the front of the instrument was raised at least four inches, and then slowly let down. This excited him again and he retreated, nor could we persuade him to again approach it.

The statement of Dr. Slade being startled and even frightened at phenomena produced through his own mediumship, will excite a smile of incredulity in most of my readers, as the fact certainly did in me, and it was only after a watchful experience that I became satisfied his excitement was not assumed, and that the demand upon his nervous or vital force and elements, was the cause, as it was exhibited under nearly all circumstances, even when it seriously interfered with manifestations of an original character in which he was as deeply interested as I, and when the annoyance it caused him was even greater than it caused me; and I have many times seen him struggle to overcome his feelings until every muscle quivered, his speech became affected, and his countenance gave indubitable evidence of the painfulness of the effort to suppress any outward manifestation of them. Dr. Kenney is invariably effected in a similar manner whenever he sits for physical manifestations.

December 4th 1870, Dr. Slade held a séance at my residence. He had never before visited me. Previously to his arrival I had placed a table weighing perhaps eighty pounds, and nearly five feet in diameter, with folding leaves, in the middle of a large room and provided a slate and pencil and large accordeon. Upon his arrival he with four of my family and myself took our seats around the table. Two gas lights burned brightly during the séance. The object of this sitting at my own house, was to disprove the assertion sometimes made that the medium had appliances at his own rooms, which are necessary for the accomplishment of his purposes.

Soon after being seated raps were heard, and the table was agitated, and then raised a foot or more from the floor. This was repeated three different times, while all our hands including those of the medium were resting on it. The accordeon twice played freely while held by his right hand, he grasping it by its lower end, leaving the rest of the instrument free and unsupported with the keys turned towards me and in full sight of all; the keys making the usual nec-

essary movements without any contact with visible fingers, and without any hand being within at least eight inches of them.

I felt repeated touches on my shoulders and other portions of my person, and feeling efforts directed to the movement of my chair, I requested the spirits to move it towards the medium, when it was moved about nine inches, then upon requesting it to be moved in a contrary direction, my request was complied with.

The slate was placed by the medium partially under and in contact with the lower side of the table leaf, and full and pertinent answers were written to a number of questions.

The medium was then controlled, and communicated an address from a deceased relative that was very appropriate and affecting. The sitting continued nearly two hours, and manifestations were constant during the whole time.

The reader is requested to bear in mind, that every article here touched or used by the medium belonged to me ; that all was arranged previously to his coming, and that he entered the house and room for the first time ; that one of his hands was constantly upon the table with ours, and the other always there excepting when holding the slate or accordeon ; while his lower limbs were all the time turned outwards, and in full view of myself and others.

“And I heard the voice of harpers, harping with their harps.”—Rev. xiv.—2.

I have mentioned two or three instances where musical notes from the accordeon and piano were produced by spirit agency. At the private residence of a lady, Mrs. B—— on 44th Street in New York, I was at one time present when, through the mediumship of Mrs. Margaret Fox Kane, we heard some of the most exquisite notes issue from the closed piano in the room in which we sat, that it has ever fallen to my lot to listen to ; and at another time at Dr. Slade's there being present the medium, my wife and self, the exact imitation of the sounds produced by a musical box were heard, as if the instrument were moving rapidly through the air around and over us. The sounds were clear and distinctly metallic, quite loud and they continued for some minutes ; three different tunes being played. In this instance we sat in the dark, but I had previously carefully inspected the room ; there were no closets in it ; the only two doors opened one into the parlor, and the other into the hall, both of which were well lighted, and during the whole time I held both hands of the medium.

In the playing of the accordeon, which is such a common manifestation in the presence of Dr. Slade, he clasps it by the bottom and

holds it suspended horizontally, with that part of the instrument which is nearest his hand just under the corner of the table, nearest the sitter, with perhaps fully half the instrument plainly in view. It soon begins to expand and contract, and in a moment the notes are heard, and often while thus working the instrument is drawn with the hand grasping it, entirely clear of the table, and every part of it together with the hand will be in full view of the sitter, perhaps directly over and even touching his knees, the keys at the same time being turned towards him and working without mortal pressure. I have witnessed this a score of times.

In May 1871, during an informal visit to Dr. Slade, he, his partner Mr. Simmons, and myself, were present in the parlor, the medium sitting upon the piano stool facing us, while we sat apart at opposite sides of the room. We were engaged in conversation of a general character, when we suddenly perceived the eyes of the medium to roll upwards, and then close, while a tremor passed over his frame. We knew he was under control, and immediately I was addressed in broad Scotch dialect, by a spirit who announced himself as Mr. Campbell. He had often before controlled, and in a very pleasant tone and manner he inquired whether I would like to hear a tune played on the piano, and upon my expressing the gratification it would afford me, the medium turned to the piano and skilfully played two tunes that were not familiar to me. When he had finished and turned to us again, I asked what tunes they were, and his reply was conveyed in such ear-splitting Scotch phrases, that I could make nothing of the explanation, and upon my laughing and saying that I was not posted in the Scotch dialect, he also smiled and said he supposed not; and bidding us good-night the medium resumed his ordinary condition.

Both Dr. Slade and Mr. Simmons assured me that the former had no knowledge whatever of music, and was incapable of playing any tune on the piano or any other instrument, in his own proper state. Of course this is not conclusive evidence; but in addition, I have conversed with five respectable persons who have known the medium from his childhood, and who have watched his course, and all agree in asserting it as their belief that he is to be relied on in this statement. They testify to his moral character and to his veracity, and to this I can add my own testimony that in all my intercourse with him, which has been frequent and varied for a period of four years, I have always found him and so far as I know others also have found him, to be actuated by principles of honor and truthfulness.

Dr. Slade's execution of difficult pieces of music while under spirit control, is not an isolated case, as hundreds of instances are known

where mediums have played upon different instruments while thus controlled, when in their natural state they were without any practical knowledge of music. It is not four weeks since, while visiting Dr. Kenney, he and I only being in the room, that he was controlled by a musical spirit, and sang a song in Italian and accompanied it on the piano. He both sang and played well, while in his natural state he can not play a note, nor sing any but the very simplest tunes in the simplest manner. Until within a few weeks previous to this incident he had never had a piano in his house.

The late Judge Edmonds said: "I have seen a person who knew nothing of music, except a little that he had learned at a country singing school, go to a piano and play in perfect keeping as to time and concord, the several parts of the overture to an opera." And he adds; "Governor Talmadge in a recent letter writes: "My youngest daughter aged thirteen, plays on the piano by the instructions of the spirits like an experienced performer. She knows nothing of notes or music, and never played the piano before in her life. The first time, she played Beethoven's Grand Waltz, and then several others with which we were familiar. After that she played many we had never heard before, and improvised words suited to the airs, beautiful, and of the highest tone of religious and moral sentiment."

"And when they had prayed, the place was shaken where they were assembled together."—Acts iv.—31.

This phase of spirit manifestations was not uncommon in those days. In Acts, xvi.—26, is another account of these shakings:

"And suddenly there was a great earthquake, (or trembling) so that the foundations of the prison were shaken."

And we find mention made of a similar occurrence in Matt. xxviii —2, where simultaneously with the appearance of a spirit, the earth was shaken. It reads thus:

"And behold there was a great earthquake, for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it."

Shakings of the walls of the buildings where the Cevenal prophets were gathered, was not uncommon; and in the early days of the Quakers, when George Fox and his little band were laboring to establish the principles of their faith, similar manifestations occurred. In the early history of Methodism we find like demonstrations, and in reading my father's journal I find he relates an instance, where when preaching, the building shook so violently without any apparent cause, that the exercises were temporarily suspended, while many of the congregation were much frightened. He ascribed it to its proper cause—spiritual power.

Perhaps a dozen times while I have been engaged in séances with Henry Slade, the walls, floor, and furniture have been violently shaken by the same agency, and I have often experienced similar vibrations when present at Mrs. Andrew's séances at Moravia

“And he besought him much, that he would not send them away out of the country.”—Mark v.—10.

SPIRITS HAUNTING CERTAIN LOCALITIES.

The passage here quoted, refers to a truth which has been known and attested in all ages—that sometimes dark-minded spirits are attracted and bound to certain places, these places generally, but not always being those which they inhabited during their earth life.

Of all the proofs of spirit presence and power, those based upon manifestations of this character are perhaps the most voluminous, and most convincing, for they are usually gathered from many witnesses of the same phenomena, and generally their evidence is consistent and uniform as to what they observe and hear.

Longfellow correctly supposes that all houses that have been long inhabited, are frequented by their former tenants. He says :

“All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.”

And Mrs. H. B. Stowe appears to have nearly the same opinion, for she remarks : “I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and that the hush and thrill of spirit which we feel in them, may be owing to the overshadowing presence of the invisible. St. Paul says: *We are compassed about with a great cloud of witnesses* ; but how can they be witnesses, if they cannot see and be cognizant.”

Not only is the evidence that certain houses are haunted by earth-bound spirits, more general than evidence of other spiritual phenomena, but in no other class of these phenomena is the contemptuous rejection of incontrovertible evidence as to spirit manifestations, so palpable and repugnant to enlightened minds, as it is in this.

This prejudiced determination to not admit the validity of any amount of disinterested intelligent testimony, in proof of these physical manifestations, is exemplified in the treatment by Sir Walter Scott of the testimony to the celebrated occurrences at the ancient palace of Woodstock, when the commissioners of the Long Parliament took

up their lodgings there, while making arrangements to reduce the park and palace to a condition more in harmony with puritanical taste.

For this purpose the commissioners commenced their labors the 13th October 1649, and as Sir Walter Scott says in his *Demonology and Witchcraft*, p. 362. "In the course of their progress they were encountered by obstacles which apparently came from the next world. Their bed chambers were infested with visits of a thing resembling a dog, but which *came and passed, as mere earthly dogs cannot do*. Logs of wood, the remains of a very large tree called the King's oak, which they had splinted into billets for burning, were tossed through the house, and the chairs displaced and shuffled about. While they were in bed the feet of their couches were lifted higher than their heads, and then dropped with violence. Trenchers "without a wish" flew at their heads of free will. Thunder and lightning came next, which were set down to the same cause. Spectres made their appearance as they thought, in different shapes, and one of the party saw the apparition of a hoof, which kicked a candlestick and lighted candle into the middle of the room, and then politely scratched on the red snuff to extinguish it.

"Other and worse tricks were practised on the astonished commissioners, who considering that all the fiends of hell were let loose upon them, retreated from Woodstock without completing an errand, which was in their opinion impeded by infernal powers, though the opposition offered was rather of a playful and malicious, than of a dangerous cast."

In the *British Magazine* for 1747 there is a detailed account of these occurrences at Woodstock. This account was quoted by Mr. Howe in a work, entitled; "The Every Day Book." Referring to this account, Sir Walter Scott in his Introduction to his novel "Woodstock" remarks:—"There is therefore no doubt that in the year 1649, a number of incidents supposed to be supernatural took place at the King's Palace of Woodstock, which the Commissioners of Parliament were then and there endeavoring to dilapidate and destroy. The account of this by the Commissioners themselves, or under their authority, was repeatedly published." And then he quotes from Mr. Howe's work, and from his quotations I make the following extracts:

"October 16 :—This day they first sat for the dispatch of business. In the midst of their first debate there entered a large black dog, (as they thought) which made a terrible howling, overturned two or three of their chairs, and doing some other damage went under the bed,

and there gnawed the cords. *The door this while continued constantly shut*, when after some two or three hours Giles Sharp, their secretary, looking under the bed *perceived that the creature was vanished*.

“October 17.—As they were this day sitting at dinner in a lower room, they heard plainly the noise of persons walking overhead, though they well knew the doors were all locked.”

The wood was brought from another room and hurled with violence on the floor, and the furniture shared the same fate, their papers of the minutes torn, and the inkstand broken, as they found upon un locking and examining the room. On the night following, they were lifted in their beds. On the second night thereafter their candles were extinguished, and trenchers of wood were hurled about the room. Similar occurrences took place on the succeeding night, and the commissioners were severely bruised by blows inflicted by invisible hands, and noises heard as if fagots of wood were thrown upon the floor, but in the morning none were found. One night after this candles were put out as before. They had a dog with them but were not protected as it set up a piteous cry. The clothes of their bed were all pulled off, and bricks, although there was no wind, were thrown off the chimney tops into the rooms.

“October 26.—The beds were shaken as before, the windows seemed all broken to pieces, and glass fell in vast quantities all about the room. In the morning they found the windows all whole, but the floor strewed with broken glass.

“October 29.—At midnight candles went out as before. Something walked majestically through the room, and opened and shut the window. Great stones were thrown violently into the room, some whereof fell on the bed, others on the floor, and about a quarter after one, a noise was heard as of forty cannon discharged together, and again repeated at about eight minutes distance.

“October 30.—Something walked into the chamber treading like a bear; it walked many times about, then threw the warming pan violently upon the floor, and so bruised it that it was spoiled. Great stones, and horse's bones, were also thrown into the room.

“November 1.—Candles were placed *in all parts of the room*, and a great fire made. At midnight, *the candles yet burning*, a noise like the burst of a cannon was heard in the room, and the burning billets were tossed all over the room, and about the beds. . . . One of the servants now lighted a large candle, and set it in the doorway between the two chambers to see what passed, and as he watched it he plainly saw a hoof striking the candle and candlestick into the

middle of the room, and afterwards making three scrapes over the snuff of the candle to scrape it out.

"Upon this the same person was so bold as to draw a sword, but he had scarce got it out when he perceived another invisible hand had hold of it too, and pulled with him for it, and at last prevailing, struck him so violently on the head with the pommel that he fell down for dead with the blow. At this instant was heard another burst like the discharge of the broadside of a ship of war, and at about a minute or two's distance each, no less than nineteen more such. These shook the house so violently, that they expected every moment it would fall upon their heads. The neighbors on this were all alarmed, and running to the house they all joined in prayer and psalm-singing, during which the noise continued in the other rooms, and the discharge of cannon without, though nobody was there.

"Dr. Plot (in his *Natural History of Oxfordshire*) concludes his relation of this memorable event with observing, that though tricks have often been played in affairs of this kind, many of these things are not reconcilable with juggling, such as :—1st. The loud noises beyond the power of man to make without instruments which were not there. 2d. The tearing and breaking of the beds. 3d. The throwing about the fire. 4th. The hoof treading out the candle, and 5th. The striving for the sword, and the blow the man received from the pommel of it."

There have been other reliable accounts of these transactions published, and one of these narrators remarks : "This famous story, though related by a thousand people and attested in all its circumstances beyond all possibility of doubt, by people of rank learning and reputation of Oxford and the adjacent towns, has never yet been generally accounted for or at all understood." And I believe the reality of the occurrences have never been brought in question.

Referring to what happened under date of October 16, it will be seen, that the Commissioners sat in the day-time, and therefore what then happened was in a lighted room; that the doors were shut so that there was no ingress nor egress by these avenues; and yet in the midst of their deliberations there entered a large black dog which made a terrible howling, overturned some of their chairs, retreated under the bed, and afterwards upon searching—it had vanished.

In that room there were present, the five Commissioners and we presume at least some of the other persons attached to the commission, as the lawyer and surveyor, the three servants, ordinary keeper and secretary—although this is not stated—and to suppose that all who were present should be under a similar hallucination,

and all imagine they saw what did not occur, is an absurdity, and if any faith can be placed in weight of evidence, it is impossible to believe that they all could have been deceived in what they witnessed.

Their common experience in what is here recorded, and in what happened after that date, with the length of time which that experience covered, together with the reasonable supposition that at least one or more among them was competent to deliberately observe and sensibly reason upon what he saw, precludes the supposition that the witnesses were hallucinated, or in any way deceived, and yet Sir Walter Scott says :

"The whole matter was after the Restoration, discovered to be the trick of one of their own party who had attended the Commissioners as a clerk, under the name of Giles Sharp." But Sir Walter at the time of writing, was trusting entirely to his memory of having seen the pamphlet in which this avowal of deception was published, for he says : "But although the detection or explanation of the real history of the Woodstock demons has also been published, and I have myself seen it, I have at this time forgotten whether it exists in a separate collection, or where it is to be looked for."

We thus find this eminent author so eager to discover some grounds of evidence against the supermundane character of these manifestations, that he does not pause to reflect upon the weakness he displays, in seriously offering the unsupported assertions of a confessedly unknown person, as to their deceptive origin, and pitting these assertions against the positive and consistent testimony of numerous witnesses, each of them so far as he knew, being as shrewd and observing as the—to him—unknown person, whose unsupported assertions he accepts as conclusive.

There is also this against endorsing, the claims of this Joseph Collins, (the person who pretended to be Giles Sharp), the clerk of the commissioners, which is, the difficulty in conceiving how, even if he had been a juggler equal in skill to those of India, he could have produced the effects there witnessed, at least without the juggler's necessary appliances.

It is also evident, that while we cannot possibly conceive of any sufficient motive the commissioners or their employees could have had in deceiving, or even in exaggerating, we can readily understand that this Collins, if he really claimed to have been the author of all that so mysteriously occurred, may have been tempted to make this claim, hoping that by casting ridicule upon the king's enemies, he might gain favor with the king's friends.

Here are disturbances which continued for weeks ; witnessed and

testified to by scores of persons, among them half a dozen or more whose interest and feelings laid in accomplishing that which these manifestations tended to defeat, who all agreed as to their character, even to details, and who were unable to account for them upon any natural hypothesis—yet in the face of all this concurrent testimony, we are expected to accept as truth the assertions of perhaps a vain, weak man, who many years after these occurrences thought that without risk, he could add a little to his reputation for smartness, and advance his interest by claiming to be the author of the disturbances, knowing full well that none but those who dare incur the double charge of superstition and disloyalty, would question his claims.

The fact is, no person nor persons could have carried on such a successful deception for so long a time, under such disadvantages to themselves, and with such facilities for discovery by the Commissioners and others, unless the latter were allied to idiocy, and we have no reason to suppose that the Commissioners were other than experienced, practical men of the world, and competent to detect any deception like this—if it were such—when their senses of sight, hearing, and feeling, were free to act, as they were in this case.

CHAPTER IX.

PHYSICAL MANIFESTATIONS—*continued.*

THE ghostly disturbances in the Wesley family, are even better substantiated than those at Woodstock ; for we have the concurrent testimony of nearly all the members of the family, and of other most respectable persons, which places the occurrence of the manifestations beyond all possible doubt.

Southey, an unbeliever in ghostly phenomena, in his *Life of Wesley* Vol. 1. p. 22 gives a concise statement of these occurrences in the following words :

“While John was at school, certain disturbances occurred in his father’s house, so unaccountable that every person by whom they were witnessed believed them to be supernatural.

“At the latter end of the year 1715, the maid-servant was terrified by hearing at the dining-room door, several dismal groans, as of a person at the point of death. The family gave little heed to her story and endeavored to laugh her out of her fears, but a few nights afterward they began to hear strange knockings, usually three or four at a time, in different parts of the house. Every person heard these noises except Mr. Wesley himself, and as according to vulgar opinion such sounds were not audible by the individual to whom they foreboded evil, they refrained from telling him lest he should suppose that it betokened his own death, as they indeed all apprehended.

“At length however the disturbances became so great and so frequent, that few or none of the family durst be alone, and Mrs. Wesley thought it better to inform her husband, for it was not possible that the matter could long be concealed from him, and moreover as she says, she was minded he should speak to it.

“The noises were now various as well as strange ; loud rumblings above stairs or below ; a clatter among a number of bottles as if they had all at once been dashed to pieces ; footsteps as of a man going up and downstairs at all hours of the night ; sounds like that of dancing in an empty room, the door of which was locked ; gobbling like a turkey-cock ; but most frequently a knocking about the beds at night, and in different parts of the house.

“Mrs. Wesley would at first have persuaded the children and ser-

vants that it was occasioned by rats within doors, and mischievous persons without, and her husband had recourse to the same ready solution, or some of his daughters he supposed sate up late and made a noise, and a hint that their lovers might have something to do with the mystery, made the young ladies heartily hope he might soon be convinced that there was more in the matter than he was disposed to believe. In this they were not disappointed, for on the next night a little after midnight he was awakened by nine loud and distinct knocks, which seemed to be in the next room, with a pause at every third stroke. He rose and went to see if he could discover the cause, but could perceive nothing. Still he thought it might be some person out of doors, and relied upon a stout mastiff to rid them of this nuisance. But the dog which upon the first disturbance had barked violently, was ever afterwards cowed by it, and seeming more terrified than any of the children came whining himself to his master and mistress, as if to seek protection in a human presence. And when the man-servant, Robin Brown, took the mastiff at night into his room to be at once a guard and companion, as soon as the latch began to jar as usual, the dog crept into bed and barked and howled so as to alarm the house.

"The fears of the family for Mr. Wesley's life being removed as soon as he had heard the mysterious noises, they began to apprehend that one of the sons had met with a violent death, and more particularly Samuel, the eldest. The father therefore, one night after several deep groans had been heard, adjured it to speak if it had power, and tell him why it troubled the house, and upon this three distinct knockings were made. He then questioned it, if it were Samuel his son, bidding it if it were and could not speak, to knock again; but to their great comfort there was no further knocking that night, and when they heard that Samuel and the two boys were safe and well, the visitations of the goblin became rather a matter of curiosity, and amusement, than alarm.

"Emilia gave it the name of 'Old Jeffery,' and by this name he was now known, as a harmless though by no means an agreeable inmate of the parsonage. Jeffery was not a malicious goblin, but he was easily offended. Before Mrs. Wesley was satisfied that there was something supernatural in the noises, she recollected that one of her neighbors had frightened the rats from his dwelling by blowing a horn there: the horn therefore was borrowed, and blown stoutly about the house for half a day, greatly against the judgment of one of the sisters, who maintained that if it was anything supernatural it would certainly be very angry, and more troublesome. Her opinion

was verified by the event. Jeffery had never till then begun his operations during the day ; from that time, he came by day as well as by night, and was louder than before. And he never entered Mr. Wesley's study till the owner one day rebuked him sharply, called him a deaf-and-dumb devil, and bade him cease to disturb the innocent children, and come to him in his study if he had anything to say. This was a sort of defiance, and Jeffery therefore took him at his word. No other person in the family ever felt the goblin, but Mr. Wesley was thrice pushed by it with considerable force.

“ So he himself relates, and his evidence is clear and distinct. He says also that once or twice when he spoke to it, he heard two or three feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats. What is said of an actual appearance is not so well confirmed. Mrs. Wesley thought she saw something run from under the bed and thought it most like a badger, but she could not well say of what shape, and the man saw something like a white rabbit which came from behind the oven, with its ears flat upon the neck, and its little scut standing straight up. A shadow may possibly explain the first of these appearances ; the other may be imputed to that proneness which ignorant persons so commonly evince, to exaggerate in all uncommon cases.

“ These circumstances therefore though apparently silly in themselves, in no degree invalidate the other parts of the story, which rest upon the concurrent testimony of many intelligent witnesses. The door was once violently pushed against Emilia, when there was no person on the outside : the latches were frequently lifted up ; the windows clattered always before Jeffery entered a room, and whatever iron or brass was there, rung and jarred exceedingly. It was also observed that the wind commonly rose after any of his noises, and increased with it, and whistled loudly around the house.

“ Mr. Wesley's trencher, (for it was before our potteries had pushed their ware into every village throughout the kingdom) danced one day upon the table to his no small amusement, and the hand of Robin's handmill at another time was turned round with great swiftness. Unluckily Robin had just done grinding. Nothing vexed him, he said, but that the mill was empty : if there had been corn in it, Jeffery might have ground his heart out before he would have disturbed him.

“ It was plainly a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the king, and the Prince of Wales, without disturbing family prayers. Mr. Wesley was sore upon this subject, and became angry, and therefore repeated the prayer. But when Samuel was in-

formed of this, his remark was : 'As to the devil's being an enemy to King George, were I the king myself, I would rather Old Nick should be my enemy than my friend.'

"The children were the only persons who were disturbed by those visitations. The manner in which they were affected is remarkable. When the noises began they appeared to be frightened in their sleep ; a sweat came over them ; and they panted and trembled, till the disturbance was so loud as to awaken them. Before it ceased, the family had become quite accustomed to it, and were tired with hearing or speaking of it. 'Send me some news,' said one of the sisters to her brother Samuel, 'for we are secluded from the sight or hearing of any versal thing, except Jeffery.'"

Southey gathered the foregoing facts principally from the letters relating to these disturbances, which passed between the members of the family. Seventeen of these letters he publishes with the notes to vol. I. besides extracts from the journal of Mr. Wesley Sen.; the statement of Rev. Mr. Hoole, who witnessed many of the manifestations ; and the narrative of John Wesley, published in the *Armenian Magazine*. Southey further says in reference to this subject ;

"An author, who in this age relates such a story, and treats it as not utterly incredible and absurd, must expect to be ridiculed ; but the testimony upon which it rests, is far too strong to be set aside, because of the strangeness of the relation. The letters which passed at the time, between Samuel Wesley and the family at Epsworth ; the journal which Mr. Wesley kept of these remarkable transactions ; and the evidence concerning them which John afterwards collected ; fell into the hands of Dr. Priestly, and were published by him, as being "perhaps the best authenticated and best told story of the kind that is anywhere extant." . . . Such things may be preternatural, and yet not miraculous : they may be not in the ordinary course of nature ; and yet imply no alteration of its laws. And with regard to the good end which they may be supposed to answer, it would be end sufficient, if sometimes one of those unhappy persons, who looking through the dim glass of infidelity see nothing beyond this life and the narrow sphere of mortal existence, should from the well-established truth of one such story, (trifling and objectless as it might otherwise appear) be led to a conclusion that there are more things in heaven and earth, than are dreamt of in their philosophy."

These are truthful words, they are full of meaning, and should command the attention of all minds that are open to the light of truth, and which are in any degree disposed to yield to this subject a fair and patient hearing. The writer of them is living to-day on earth

might fail to clearly perceive their source, but every well informed Spiritualist will recognize their spiritual origin.

Tyerman in his *Life of Wesley*.—vol I. p. 22., remarks in reference to these disturbances. "It was during his (John Wesley's) residence at this celebrated school, that the mysterious and preternatural voices were heard in his father's house. The often told story need not be repeated, but there can be no question that its influence upon himself was powerful and important. He took the trouble of obtaining minute particulars from his mother, and from his four sisters, Emily, Mary, Susannah, and Anne, and from Robin Brown. He likewise transcribed his father's diary containing an account of the disturbances thereby showing the intense interest he felt in the affair. In fact it would seem that from this period, Wesley was a firm believer in ghosts and apparitions. . . . John Wesley believed the noises to be supernatural. . . . We have little doubt that the Epsworth noises, *deepened and most powerfully increased Wesley's conviction of the existence of an unseen world, and in this way exercised an important influence on the whole of his future life.* . . . The impressions it produced, or rather strengthened respecting invisible realities, were of the utmost consequence in moulding his character, and *in making him one of the most earnest preachers of the Christian's creed that ever lived.*"

These are the legitimate effects we claim, for an intelligent firm belief in the existence and communion of spirits with mortals. Strange indeed would it be if it were otherwise—if a knowledge of heaven and its inhabitants, should weaken the force of correct teachings respecting both. If this knowledge should disqualify the expounder of sacred things to interpret the secrets of the next life, what can be the character of his teachings upon this subject when his mind is shrouded in ignorance of them. And yet this is the position of clerical opposers of Spiritualism; and I am compelled to add, that if this is not deplorable mental blindness I am ignorant of its true character.

Dr. Adam Clarke, the eminent Bible commentator, remarks upon these manifestations at Epsworth; "The accounts are so circumstantial and authentic, as to entitle them to the most implicit credit. The eye and ear witnesses were persons of strong understanding, and well cultivated minds, untinctured by superstition, and in some instances rather sceptically inclined. They used the utmost care, scrupulosity, and watchfulness, to prevent them from being imposed upon by trick or fraud. . . . That they were preternatural, the whole state of the case and supporting evidence seem to show."

It would be difficult to find a narration of spirit manifestations better attested than this. Mr. Wesley the father, was wholly incredulous.

lous as to the character of the noises, until he was compelled to accept the supernatural theory as the only one capable of accounting for them. The mother, sons, and daughters, were all educated, intelligent persons, and previously unbelievers in spirit manifestations, and from the length of time the disturbances continued, they had abundant opportunities for forming a correct judgment as to their nature, and not only every member of the family arrived at the same conclusion, but the most intelligent among their neighbors also became convinced of their supermundane origin. If this were an isolated instance, we might possibly be justified in withholding our assent, but as many hundred well attested narratives of similar occurrences are on record, it would seem that nothing but immutable prejudice could refuse credit to this, the truth of which is so thoroughly established.

The extraordinary occurrences at Stockwell ; a village near London ; in the year 1772, baffled the scrutiny of all observers, and became famous under the name of the Stockwell Ghost.

They commenced in the house of a Mrs. Golding, whose plates, dishes and glass-ware, and other movables, seemed suddenly to become animated, and would be impelled from the shelves, and the table, and fly through the room and break to pieces.

Mrs. Golding had a few days prior to the commencement of these movements, engaged a maid by the name of Anne Robinson, and after fruitless efforts to discover a cause, the maid became suspected and watched, but not the slightest evidence of her agency in the matter was apparent. Mrs. Golding also invited neighbors to visit and remain in the house, but they soon became alarmed and left, and the work of destruction continued until scarcely a dish remained for use. She next abandoned her dwelling and sought refuge with a neighbor, but the disturbances accompanied her, and she was compelled to again move. Her suspicions of her maid now induced her to dismiss her, when all again became quiet.

The more extended and correct knowledge we now have of the causes and means of these phenomena, make it quite certain that the maid Anne Robinson was an unconscious medium, and that it was through her mediumistic qualities that mischievous spirits effected these results.

As it was with the occurrences at Woodstock, a person was here found long after the cessation of these manifestations, to lay claim to the ability to explain them. This person was a Mr. Brayfield, who asserted that Anne had confessed to him that she alone produced what was witnessed ; but as this Brayfield produced no evidence to

substantiate his assertion—made long after the occurrences—we cannot perceive why we should accept his unsupported word in this matter, and especially when the probabilities weigh so heavily against him. In an unprejudiced state of mind, it is impossible to conceive of an ignorant unsophisticated girl like this Anne Robinson, producing such marvellous results, defying the closest scrutiny when watched by jealous unfriendly eyes, and when the observers had far more liberty of action than the simple person supposed to be operating. There are other cases also where similar agency is averred, but none where any proof is presented of its being well founded, and there has been no instance where the person to whom the occurrences are ascribed, has ever been able to repeat them, so that others could understand them, or by any teaching imitate them.

We will not speak of the jugglers of India, but it would be perfectly safe to challenge those of Europe, and America, to arrange their wires and other contrivances in an inhabited house, surrounded by curious strangers, with no accomplices, and successfully defy discovery under circumstances similar to those attending these manifestations; yet we are expected to credit the assertion of some person unknown, that an ignorant servant girl could do this, and this evidence is greedily seized upon by material minds as ample to sustain their disbelief in supermundane agency. It involves a degree of credulity beyond conception, for educated men to accept such flimsy evidence as sufficient; and yet they accuse believers in the spiritual hypothesis—supported by the direct testimony of all the witnesses in the case—of credulity.

The Castle of Slawensick, in Silesia, Germany; was in the year 1806 the seat of some very interesting spiritual manifestations which have escaped the fate attending those of Woodstock and Stockwell, for with them, the story of no irresponsible person is quoted as conclusive evidence against their spiritual origin. Their opposers content themselves with general assertions of trickery and deception.

Dr. Kerner chief physician at Weinsberg, received the account of the occurrences which there took place from Councillor Hahn, who with his friend Lieutenant Kern, witnessed them. This account was published by Dr. Kerner in his *Life of the Seeress of Prevorst*, and the facts in the case have never been seriously questioned, although the spiritual agency employed in their production is often denied. At the conclusion of his written account, Councillor Hahn says:

“I have described these events exactly as I heard and saw them from beginning to end. I observed them with the most entire self-

possession. I had no fear, nor the slightest tendency to it, yet the whole thing remains to me perfectly inexplicable.

“Written the 19th November 1808.

“AUGUSTUS HAHN, Councillor.”

A detailed account of these occurrences is given by Mrs. Crowe, in her *Night Side of Nature*; to which I refer the reader.

In the same work, p. 445, Mrs. Crowe also gives a very interesting account of the developments in a suit that was tried in Edinburgh, in the year 1835, which account I here copy. She says:

“Now I am well aware, how absurd and impossible these events will appear to many people, and that they will have recourse to any explanation, rather than admit them for facts. Yet so late as the year 1835, a suit was brought before the Sheriff of Edinburgh, in which Captain Molesworth was defendant, and the landlord of the house he inhabited (which was at Trinity, about a couple of miles from Edinburgh) was plaintiff, founded upon circumstances not so varied certainly, but quite as inexplicable. The suit lasted two years, and I have been favored with the particulars of the case by Mr. M. L., the advocate employed by the plaintiff, who spent many hours in examining the numerous witnesses, several of whom were officers of the army, and gentlemen of undoubted honor and capacity for observation.

“Captain Molesworth took the house of a Mr. Webster, who resided in the adjoining one, in May or June 1835, and when he had been in it about two months he began to complain of sundry extraordinary noises, which finding it impossible to account for, he took it into his head strangely enough were made by Mr. Webster. The latter naturally represented, that it was not probable he should desire to damage the reputation of his own house, or drive his tenant out of it, and retorted the accusation.

“Still as these noises and knockings continued, Captain M. not only lifted the boards in the room most infested, but actually made holes in the wall which divided his residence from Mr. W.’s, for the purpose of detecting the delinquent—of course without success. Do what they would the thing went on just the same. Footsteps of invisible feet, knockings and scratchings, and rustlings, first on one side, and then on the other, were heard daily and nightly. Sometimes this unseen agent seemed to be knocking to a certain tune, and if a question were addressed to it which could be answered numerically as: “How many people are there in this room?” for example; it would answer by so many knocks. The beds too, were occasionally heaved

up as if somebody were underneath, and where the knockings were the wall trembled visibly, but search as they would no one could be found.

"Captain Molesworth had had two daughters, one of whom named Matilda had lately died, the other a girl between twelve and thirteen called Jane, was sickly, and generally kept her bed, and as it was observed that wherever she was, these noises most frequently prevailed. Mr. Webster, who did not like the *mala fama* that was attaching itself to his house, declared that she made them, whilst the people in the neighborhood believed that it was the ghost of Matilda, warning her sister that she was soon to follow.

"Sheriff's officers, masons, justices of peace, and the officers of the regiment quartered at Leith, who were friends of Captain M. all came to his aid in hopes of detecting or frightening away his tormentor, but in vain. Sometimes it was said to be a trick of somebody outside the house, and then they formed a cordon round it; and next, as the poor sick girl was suspected, they tied her up in a bag; but it was all to no purpose.

"At length, ill and wearied out by the annoyances and the anxieties attending the affair, Captain M. quitted the house, and Mr. W. brought an action against him for the damages committed by lifting the boards, breaking the walls, and firing at the wainscot, as well as for the injury done to his house by saying it was haunted, which prevented other tenants taking it."

It is not alone in the records of the past, that we are to look for proofs of unhappy or mischievous spirits haunting the places associated with their earthly existence, for we can quite as readily find evidence of their presence in our day. Their attraction to certain localities, is as strong now as when the evil spirits "besought him much that he would not send them away out of the country." There is scarcely a week, in which there are not accounts in our daily and weekly journals, of cases in which the varied manifestations of this class are demonstrable to all who will take the trouble to witness or investigate them.

A correspondent of the *Richmond Whig*, in a letter from Buchanan, Va. of date Jan. 7, 1871, related some remarkable occurrences, which at that time were engrossing the attention of the inhabitants of that town.

For six weeks previous to that date, the house of the Rev. G. C. Thrasher had been the theatre of many curious and ghostly exploits. The commencement of these was the extraction from Mr. Thrasher's

corn-crib while the door was securely fastened, of a sack of corn which was found poured on the ground.

"Then night after night it came, performed its fantastic tricks, opened windows barred on the inside, and doors locked and guarded, scattered furniture and the utensils of the culinary department hither and thither, and went away unperceived, despite the fact that each night the house was guarded inside and around, by vigilant neighbors, armed to the teeth, and eager to capture or detect the bold hobgoblin who had time and again passed through their ranks unseen.

"Three evenings ago Mr. Thrasher went over to Dr. Wood's residence, and while there heard his little children whom he had left at home, ringing a bell, and at the same time heard a violent knocking at the door, and on approaching, being armed with a shot gun, and accompanied by Dr. Wood, distinctly heard his little son inquire of the unwelcome visitor, what it wanted. A reply was given, but in an indistinguishable mumble, resembling as Dr. Wood describes it, a confusion of voices coming from the ground. Both gentlemen affirm that not the least trace of any person or thing was visible, although every nook and corner of the premises were carefully examined, nor could any person in the house produce the sounds they heard, no one being at home at the time except his three little children, the eldest a brave little boy of twelve summers who with pistol in hand was interlocuting the hobgoblin, who had puzzled the grayest heads in Buchanan. . . .

"If you doubt this statement I would refer you to the most respectable gentlemen of Buchanan and its vicinity, and to Rev. Mr. Thrasher himself, who is a gentleman of high standing, and a minister of the Baptist Church."

A correspondent of the *Richmond Despatch*, under date of Jan. 24th, said: "The next evening the visit was made before five o'clock, and the kitchen window broken, but notwithstanding there was snow on the ground no tracks or traces of the mysterious visitors were to be found: indeed no tracks had ever been seen. . . . It, she, or he, now began to knock violently at the front or back door. The noise was generally heard from three o'clock in the afternoon till eight in the evening, and would consist of very loud and rapid knocks. Mr. Thrasher would sit in his chamber with the door opening into the passage, and on the first knock would rush out. The knocking would continue until he reached the outer door, but on throwing it open he could see no one, although there was no place for some distance in which a man could hide. Every stratagem was resorted to, such as sending persons on each side of the house; but all in vain."

This writer also states that a violent noise like that made by a man jumping up and down on heavy boot-heels, was distinctly heard in the hall, but upon their instantly rushing out nothing was visible. Mr. Thrasher's house was situated on a hill, in full view of the whole town, and a man at the front door, in daylight, when and where many of these noises were heard would almost certainly have been seen, even if no one had been especially on the watch.

A correspondent of the *Lexington (Va.) Gazette*, furnished some further particulars. He writes :

"His ghostship has entirely changed his tactics again. . . . He has grown still more persistent and violent in disturbing the inside of the house, turning the beds topsy-turvy, throwing trash and chips about the house, upsetting barrels of apples in the garret, etc. . . . Friday afternoon, while the family and their guests were sitting in the parlor, chips would fly about in a mysterious manner, and no one could be detected in throwing them."

This writer also states, that while two gentleman whose names he gives, were sleeping in the house, what appeared to be a man entered their room and after approaching the bed retraced his steps and descended the stairs, and immediately ascended them again, while the door of Mr. Thrasher's room which had been locked, opened and shut five or six times. In another room where another visitor was sleeping, the coverlids of his bed were pulled so violently as to awaken him, but on jumping up he could neither see nor hear anything.

"Saturday evening, Rev. Mr. Whitescarver felt too unwell to go to church and was lying on a sofa in the parlor, while Mrs. Thrasher and children were in the dining-room ; the folding doors between the rooms being open. Suddenly something heavy was heard to fall in the passage, and Mr. W—— went quickly into the dining-room and opened the door leading into the passage. He found a stick of wood lying on the floor, and while talking about it another fell, until eight or ten large sticks of wood were gathered up. . . . Mr. Thrasher says he has abandoned all hope of solving the mystery and is heartily tired of chasing shadows, but that he cordially invites any one to his house who may be disposed to investigate the affair, and will give full possession to any committee who desire to solve it."

Many other incidents are related, among them those of appearances of men, who when approached unaccountably disappeared.

The disturbances continued for a period of four months, or until a few days previous to the time when Mr. Thrasher unable longer to bear them, moved from the premises. A period of time sufficiently

long to permit the fullest observation of the phenomena, and to provide means for the detection of trickery and deception, if any existed, but no clue was discovered which led to the solution of any part of the mystery.

Being somewhat interested in the accounts of these events, I addressed a note to the Rev. Mr. Thrasher, asking for information from him in relation to them; and his reply was as follows:

"Buchanan, Va., Jan. 21, 1871.

"DR. E. CROWELL.

"DEAR SIR. Your favor of 15th inst. has been received, and contents noted, and in reply I would say that the letter published in the *Richmond Whig* is in the main true. The mysterious knockings continue, generally commencing at 3½ o'clock in the afternoon, and continuing at intervals until about 9 o'clock in the evening. My children, consisting of three sons varying in age from three to eleven years, have seen the form of a man, have spoken to it, and sometimes they receive incoherent answers. What it is, or can be, I am utterly at a loss to know or conjecture. I have done my utmost to find out the mystery, but all is of no avail.

"Respectfully yours,

"GEO. C. THRASHER."

In another letter to me, dated Jonesborough Tenn. May 6, 1871, the place to which he had removed,—he writes:

"The manifestations continued at my house in Va. for four months, and only ceased about one week before I moved to this place. I have not been able to make any discovery as to the cause; it is still wrapped in profound mystery. Should I ever discover anything more in relation to it I will make it known."

The following narration I received from the lips of the two witnesses to the occurrences; Mr. and Mrs. B—— with whom I am intimately acquainted, and for whose veracity I will vouch as I would for that of members of my own family. I know no more truthful persons: they are intelligent and well informed, and up to the time these events transpired, had no faith whatever in ghosts or so-called supernatural agencies. I will here copy from my notes, taken about two years after the occurrence of the events, and at the time they were related to me by them.

In the year 1869, a gentleman and his wife, without children, who had but recently arrived in Brooklyn N. Y. rented a house in the southern portion of the city, into which they moved. The building stood apart, with no other buildings on the same block, and was an

old-fashioned country dwelling, and had been vacant for some time when Mr. B—— engaged it, without any knowledge of its previous history.

A portion of their furniture had been brought into the house, and Mrs. B—— in the afternoon was alone engaged in arranging it, when she was startled by the sounds of voices in the basement, apparently of persons engaged in a dispute. These in a moment were followed by a sound as of something falling to the ground. She thought some person had entered with her husband by the basement door, and that he had been assaulted, and under this impression she rushed down the stairs, only to find the basement empty, and the doors securely fastened from the inside.

She was not in the least superstitious, but was bewildered by the strangeness of the occurrence, and upon the return of her husband related the circumstance to him. Mr. B—— smiled at the supposed hallucination of his wife, and nothing more was said about it until they sat down to their evening meal, when Mrs. B—— jestingly remarked ; “ If there are ghosts here, I hope they will not begrudge us our food.” Instantly three loud raps were heard upon the door at the opposite side of the room, which opened to the basement stairs, followed by a gurgling choking sound, which commencing at the door seemed to continue and approach the table where they were seated. Here it ceased. Their supper as may be supposed was a hurried and light one.

They had arranged their bed temporarily in a room on the main floor, and upon retiring the door between their room and the next was left open, as also was the one opposite this, opening to the kitchen, and soon after the light was extinguished all the covers to the stove openings appeared from the sounds to be dancing and jumping, while various other kitchen utensils were apparently thrown about the room. Mr. B—— arose and struck a light and entered the kitchen, where every article was precisely as it had been placed by his wife. He returned to bed, but had not yet slept, when suddenly they were aroused by the sounds of some heavy body falling upon the floor in the room above them. It seemed as if all the ceiling of that room had been thrown down at once. They both rushed upstairs, where they found all quiet, and the ceiling in perfect condition. No furniture nor anything movable had yet been carried into these upper rooms, and nothing was visible but bare walls.

This ended the disturbances for that night, and the next day Mr. B—— repaired to the house of a friend, to whom he related his experiences. It so happened that this friend had some knowledge of cir-

cles for spirit manifestations, and he proposed that he with two other gentlemen should come over in the evening, and that they together with Mr. and Mrs. B——, should hold a séance, and see what would come of it. This proposal after some hesitation on the part of Mr. B—— was agreed to, and in the evening the parties assembled and seated themselves around a table, with their hands resting upon it. Raps were soon heard, and after a few minutes upon inquiring who it was that had made the disturbances the previous night, the answer was given: "Aunt Jane S—— made the noises." "Who is she," was asked; when, at that moment Mr. B—— was seized with a sensation of choking, as if a handkerchief had been passed around his throat and tightly drawn, and the difficulty of breathing was so great that both he and the others were much alarmed for his safety, but it passed away as suddenly as it occurred, and then by the raps it was communicated that Aunt Jane S—— (the name in full being given) formerly occupied that dwelling alone; that a Mr. J—— and his two sons, had murdered her by choking her with a handkerchief; the object being to obtain her money; that it was the sons who performed the deed, while the father looked on; and that they had obtained all her money, excepting one deposit that had been made in a corner of the cellar, and if they would dig for that they could have it.

Upon this she was requested to move the table and to place it over the spot where the treasure was buried, supposing that by retaining their hands upon it she possibly might effect this, but great was their surprise when they saw the table arise in the air, free itself from their hands, and passing over a moderately sized stove, descend upon the floor in one corner of the room. They then inquired further, and were told that the deposit was covered with short boards, and some pieces of old cloth, and the whole with earth.

The parties now left—Mr. and Mrs. B—— with them, as they had determined not to pass another night in the house—after appointing the afternoon of the ensuing day, as the time for exploration. When the hour arrived, provided with a spade, they all entered the cellar, and soon penetrated to the boards and old cloth at the spot designated. These they removed, and one of the gentlemen present forced the spade further into the earth, when at this moment a loud sepulchral groan fell upon their ears. The spade was dropped, and each gazed wildly at the other, fully impressed that this was more than they had bargained for, but nothing more then occurring they regained their courage, and Mr. B—— took the spade, and in his turn vigorously forced it into the earth, but here another groan, if possible more unearthly than the former fairly electrified them, while the effect upon

Mrs. B—— who held the lamp, was to cause her to drop it, and they were plunged into total darkness. They were ;

“ Five minds with but a single thought ;
Five hearts that beat as one.”

as they started for the stairs, leading from this abode of terror. There was no time for interchanging courtesies, and the only lady among them, Mrs. B—— was the last to make her exit.

Mr. B—— now made inquiries of the neighbors as to who had formerly inhabited the place, when he was informed that for many years the sole occupant had been a woman, whom they called Aunt Jane S—— : that she was exceedingly penurious ; that she died suddenly, no one being present ; and that no cause could be assigned for her death : that after her decease, sums of money were found buried under almost every tree, of which there were a dozen or more upon the place.

Upon inquiring about the Mr. J—— whom the spirit accused, Mr. B—— found it was the name of the person from whom he had taken the premises ; that he had two grown sons, and that his sudden accession to wealth shortly after the death of the old woman, had been a common topic of remark amongst his neighbors.

Noises and disturbances of one kind and another daily occurred while Mr. B—— remained in possession of the house, but as they lodged elsewhere they escaped the nocturnal annoyances, and in about ten days, they removed from the house altogether.

The question will arise in the mind of the reader ; “ Why did not Mr. B—— take further steps to discover, and appropriate the buried treasure ? ” This question arose in my own mind when Mr. and Mrs. B—— related the story to me, and I made the inquiry, and the answer was : “ We never believed in ghosts until then, and even then we saw nothing. All the evidence we had were the noises, movements of tables and other objects, and the rapping, but these together with the suspicion that a murder had been committed, produced such a feeling of horror that we had but one desire, and that was to remove as soon and as far as possible from the place, and we have had no desire since to revisit the spot.”

It may also be asked “ Why did not Mr. B—— follow up the trail against Mr. J—— and his sons ? ” The reply is : Evidence like this is not admissible in a court of justice ; he did not consider the investigation of this case particularly his duty ; not being a Spiritualist, he neither had faith in nor understood the philosophy of these disturbances and revelations, and prudently, and naturally, being a stranger

in Brooklyn, he desired to avoid all ridicule and trouble, and so abstained from action in the premises. There can be no doubt that when public opinion becomes more enlightened and will tolerate the narration of such occurrences in society, that the ends of justice will often be promoted through similar revelations.

Upon the corner of G—— and A—— streets, in the city of Brooklyn, stands a large commodious house. The lot adjoining is cultivated as a garden, as is also the space in the rear, and thus the house is detached from other buildings. In the year 1863 a relative of mine, Mrs. W—— moved into this house with her family. This consisted of herself, husband, two young daughters, and a son. Mrs. W—— and myself have been acquainted and on intimate terms from childhood, and I can vouch, not only for her entire reliability but also for her sound practical sense and strength of character.

During the first week of their occupation of the premises, the only thing that occurred to excite attention was that whenever late at night a candle or lamp was taken into the hall while proceeding to admit one of the family, it would invariably be extinguished before reaching the street door, and this notwithstanding any degree of care that might be used, and in the absence of any draught of air.

In the second week of their tenancy, one day Mrs. W—— was with her youngest daughter—a child of ten years of age—occupied in the basement dining-room; all the other members of the family including the servant being absent, and all the outside doors having been secured by her, when she heard footsteps descending the stairs, and listening, she heard them approach the door of the dining-room and at the same time heard the rustling apparently of a silk dress near the door. She was surprised to hear a person in the house and opened the door, but no person was visible, and she with her daughter then inspected the hall, closets, kitchen, and every place on that floor, and from there ascended and made the strictest search over every part of the house, without success.

In a few days thereafter a similar occurrence took place, with similar results, and was repeated at intervals during some months. One evening, Mrs. W——, her son and eldest daughter being absent, and her husband with the youngest daughter being in the back parlor; he reading, and the child lying on the sofa, and the door opening into the main hall being ajar, they heard footsteps tripping down the stairs from the floor above, accompanied by a rustling sound as of the dress of a female. The steps as they approached the partially open door became more distinct, and Mr. W—— lowering his book remarked to his daughter; “My dear, your mother has returned; but how did

she get in?" and in the full conviction that Mrs. W—— had returned, he approached the door, threw it open, and entered the hall, when to his surprise—the hall being lighted—he found no person there. He then remarked to the child; "Your mother is trying to surprise us." After listening a moment and hearing no further sounds, he called Mrs. W—— by name, then went from room to room becoming more interested in the search, inspecting every closet, and every place where a person could secrete, until every portion of the house had been searched, but in vain.

Mrs. W—— returned home in a short time thereafter, and upon hearing of the occurrence she remarked; "It must be the invisible lady whom I before heard."

A few days after this, Mrs. W—— with her two daughters were sitting in the back parlor. It was evening, and with the exception of the servant who was in the kitchen, they were alone in the house, when the same footsteps were again heard descending the stairs from the floor above, accompanied by the same rustling noise, and approached the door as before, and when this was opened by Mrs. W—— nothing was seen or heard, and from this time these peculiar sounds were heard at intervals by all the members of the family so that they became somewhat unpleasantly accustomed to them.

Several times Mr. W——'s hat was struck from his head while descending the stairs, or passing through the hall. This always occurred in the evening, and at one time his hat was struck with such violence, that for a moment he felt quite certain it was done by some person with designs against his person or life, but as it occurred in the light this suspicion had to be dismissed.

Thus one year passed. Mrs. W——'s courage had inspired the other members of the family, and they had lost nearly all sense of fear. Excepting to two or three intimate friends, these events were never alluded to. At that time I had no faith whatever in ghosts, and though I listened patiently to what was said, I believed the cause of all this to exist alone in their imagination, and even expressed my opinion to this effect.

It was one year from the time they had taken possession of the premises, in the month of May, when one day about three o'clock in the afternoon, one of the servants being in the kitchen while another recently engaged was busy on the second floor, and Mrs. W—— was sewing in the back parlor, that the latter was startled by hearing an angry exclamation, followed by the servant who had been employed above rushing down the stairs, through the hall, and from thence into the basement, and upon Mrs. W—— following her, she

found the girl giving angry vent to her feelings to the other servant, saying she should remain no longer in the house, that she was not used to being watched and followed as if she were a thief. She added that Mrs. W—— had been upstairs all the day before, and nearly all that day, dodging around and watching her. Mrs. W—— replied; “Why you must be out of your mind. I was not upstairs yesterday when you were there, neither to-day have I been there since morning, and then only for a moment. I have been in the back parlor with my daughters all the rest of the time.” Mrs. W—— says the girl looked at her wonderingly, and then inquired, how long since she had changed her dress. Mrs. W—— replied “I have not changed it to-day, and it is the same I wore yesterday,” and then inquired in what dress she had seen her. The girl replied; “In a mussy white dress.” Mrs. W—— could not persuade the girl to resume her work, and she left in the full belief, that Mrs. W—— had deceived her. The other servant affected to laugh at her friend being frightened at a “spook” but she also suddenly left a few days thereafter.

Mrs. W—— could not regard this affair so lightly as she had regarded the previous occurrences, but said nothing about it to any but the members of her family. In about a week thereafter a sister of mine visited her for a few days, and at night was assigned a room opening upon the hall on the same floor. At breakfast, the morning succeeding her arrival, she inquired of Mrs. W—— who it was that walked the floor of the hall for such a length of time in the night. She said it appeared to be somebody in slippers. Mrs. W—— gave an evasive reply and the subject was dropped. The second night my sister had retired and had extinguished the light, and was nearly asleep, when she was aroused by the same footsteps, and arising she opened the door and looked into the hall, but could perceive nothing, nor did she then hear any sound of footsteps. She then closed and carefully secured the door, and returned to bed, and had nearly composed herself to sleep, when she felt as if two hands were pressed upon the bed over her chest, and at the same moment she also felt what appeared to be the breath of a person upon her face. This alarmed her and she sprang from the bed, struck a light, and to her amazement could find nothing to account for the sensations. She looked under the bed, and examined the fastenings of the door, but all was as when she retired. Her first impulse was to leave the room, but the evidence of her senses that nothing was there reassured her, and leaving the light burning she again returned to bed and was not again molested. The succeeding night she changed her quarters.

Mrs. W. had resided in this house three years when a Scotch gen-

tleman, a friend, arrived in Brooklyn and became a temporary inmate of her family. He was assigned the rear room on the second floor, the windows opening upon the garden, where he passed the first night. The next day towards evening, Mrs. W—— being in the garden, she was there joined by the gentleman ; he had left the house early in the morning and she had not met him since the preceding evening. She inquired, how he had rested the previous night ? He replied : “ I was about to speak to you of that, and would like to occupy some other room to-night, for I passed a restless night. I was much fatigued when I retired, so that in a few minutes I was in a sound sleep, but was soon awakened by what appeared to be a heavy weight pressing upon my breast. With considerable effort I sprang up, and as distinctly as I now see you, I saw an unearthly-looking creature sliding off at the foot of the bed. I struck a light, but nothing was visible. I examined the door and window fastenings, and found everything as I had left it. Leaving the gas burning I then determined if possible to sleep, but in vain, as I would no sooner lose consciousness than I would be aroused by a low soft tread passing to and fro through the hall, and each time it approached it halted at my door. It occurred to me that this might be some member of the family ; I opened the door, went out and passed through the hall, peering in every direction, but made no discovery. I then asked : ‘ Who is there ? ’ but received no reply. I stood and listened but heard nothing ; and after repeating this two or three times I returned to my room, and leaving the gas burning again retired. But madam,” said he, “ that same tramp I heard until the dawn of day, and the first sound sleep I obtained was after sunrise.”

As Mrs. W—— declared to me, she now felt very nervous over these occurrences, as others also had been thus annoyed, and some had even heard sighs and suppressed groans ; and hardly knowing what she said, she remarked to Mr. S—— that perhaps sleeping in a strange room had excited his imagination, and probably he would not find any recurrence of these things. Whether this observation had any influence upon him, or whether his mind was relieved by unburdening it to another, at any rate he decided to occupy the room another night, and after that continued to sleep in it for nearly a month.

After he had occupied it for a few nights Mrs. W—— proposed to change his apartment, but he said ; “ No I have become acquainted with the spirits ; we are very good friends now. There is more than one, we often commune together.” Before his departure he conversed more freely with Mrs. W—— about the house. He said it was

haunted, and that he became fully satisfied of this the second night, but declined stating what evidence convinced him. He advised her to keep silence regarding the subject and especially on account of her children. As to others few could comprehend these things, or would admit that spirits return to annoy mortals, but he for one had proofs aside from these, and knew that they did return.

Mrs. W—— further said: “There are many occurrences similar to these which I could relate. There was one room that I always had superstitious feelings in entering, even at noon-day. It would be difficult for me to define the feeling, but it would always come over me when I entered it, even without any remembrance of former feelings. I have not spoken of these things to persons outside my family, and immediate relatives. I cannot say I had any fear, although I felt that some unseen beings were often wandering through the place.

“One afternoon my youngest daughter with three or four companions, were playing in the garden, when suddenly one of them stopped and exclaimed: ‘O Annie see that little girl and pale lady up there, at the window!’ They all looked and saw the child, with its hands upon the window-sash, and its face close to the glass, while the lady stood beside it. Both were dressed in white, she very pale, and her expression sad and gloomy. In a minute, my daughter followed by the others—all excited—rushed into the house, and inquired of me what lady and little girl were up in the back room. I replied that there was no person there, and that they were mistaken, but I could not convince them, and they searched the house—of course without avail—and for a long time they were positive in the belief that the white lady—as they named her—and child escaped them.

“The same apparitions were seen subsequently at the same window, from the garden, by a lady and gentleman who were visiting me.

“At that time I had not the least faith in ghosts or spirits returning to earth, and I could not realize that these disturbances were supernatural. Perhaps it was on that account that I felt so little fear. I think similar occurrences happening now would impress me more forcibly, as I have some degree of faith in the ability of spirits to return, which would cause me to regard such things more seriously.”

This house had been unoccupied for about two years previously to the time when Mrs. W—— engaged it, and with many persons it had the reputation of being haunted; but no rumor of this kind reached Mrs. W—— until about a year after she had moved into it.

There is reason to believe, that advanced spirits are unable to directly exert power over gross matter. The lower the plane upon

which a spirit exists ; other conditions being equal ; the easier it is for it to produce physical manifestations, and we find in all cases where these phenomena are produced, and where the truth can be ascertained, that some gross, or at least unadvanced spirit is present, who is the immediate operator.

Why spirits of this class can more readily operate on earthly substances, is not positively known, but we have reason to believe, that it is attributable to their yet retaining some of the gross though invisible elements of earth, which constitute a connecting link or medium, uniting them with visible matter, and by which they are enabled to control and direct the forces requisite to move material objects ; to produce audible sounds ; and even to render themselves visible to us. These spirits are generally of limited intelligence.

But all spirits on a low plane have not the power to produce these phenomena. The power appears to be exceptional, not general. Why some of these should possess it above others of the same class, we have no clearer knowledge of, than we have of the reason why some persons in this life should possess psychological, or mediumistic power in a greater degree than others. One fact appears to be well established, which is, that as these spirits progress they lose it, and with it their manifestations cease.

In every instance, where I have had full opportunity to investigate this subject of physical manifestations, where they occur through mediums, I have been assured by the intelligence, that the mortal medium is directly operated on by one or more of such spirits, whose peculiar powers in their turn are used by spirits of a higher order, and that these latter form a band or circle surrounding and protecting, the earthly medium, and directing the exercise of the power or force.

These superintending spirits also are not necessarily always on an exalted plane, at least as to wisdom ; but are sufficiently progressed to be animated by an earnest desire to benefit the human race, and so far as they understand to lead us from error into a clearer light, and a better mode of living.

The majority of all physical manifestations that occur apart from a medium, are the productions of one or more of these undeveloped spirits, sometimes actuated by a love of sport or unintentional mischief, at other times by a desire to attract the attention of mortals to their existence and presence, while with others, and these are in the minority, the object appears to be to annoy and render unhappy the objects of their dislike, and they sometimes seem to be actuated by a deep seated malice that extends to all whom they can reach, and even as in our life we find those who take a fiendish satisfaction in inflicting

pain and injury, so in that life some unhappy spirits are yet afflicted with a similar unfortunate disposition. There are fortunately, few of this latter class.

During the first three years of my investigation of spiritual phenomena, I visited all convenient places where these phenomena were reported to occur, and though I often found the families or persons where they occurred not impressed with the belief of the agency being a spiritual one, they always agreed as to the facts themselves, and always desired to avoid attracting notice to them. I also found that the persons first noticing and relating the occurrences had invariably been sneered and laughed at by those around them for their credulity, but I also found that generally these latter had been compelled to assent to the opinions of the former, as to the verity of the occurrences, when they examined for themselves, the evidence being too strong for their incredulity. All fair minded, intelligent persons, who will take equal pains to examine into some of these occurrences so frequently reported in our public journals, I am quite certain will confirm my experience by their investigations.

“ All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

“ We meet them at the door-way, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

“ There are more guests at table, than the hosts
Invited ; the illuminated hall
Is thronged with quiet inoffensive ghosts,
As silent as the pictures on the wall.

“ The stranger at the fireside cannot see
The forms I see, nor hear the sounds I hear,
He but perceives what is ; while unto me,
All that has been, is visible and clear.

“ We have no title-deeds to house or lands ;
Owners and occupants of earlier dates,
From graves forgotten, stretch their dusky hands,
And hold in mortmain, still, their old estates.”

LONGFELLOW.

CHAPTER X.

PREDICTING FUTURE EVENTS:

“To another ; prophecy.”—I. Cor. xii—10.

IT requires but slight attention to the different passages of Scripture, in which the term *prophecy* is used, to determine that it does not ordinarily signify the forecasting of future events : but the term is more generally used by biblical writers to comprehend all spiritual utterances through prophets, or mediums. Paul used the term in this comprehensive sense when he said :

“But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all : he is judged of all. *And thus are the secrets of his heart made manifest* ; and so falling down on his face he will worship God, and *report* that God is in you of a truth.”—I. Cor. xiv—24, 25.

In the light of modern inspirational mediumship, we readily understand that what Paul here said was equivalent to saying ; “But if all who speak do so under inspiration, or under spirit control, and utter that which is beyond their own unaided powers, then all who hear them will be convinced, and especially if it should happen that the speaker should make known the secrets of their hearts.” This conviction in the minds of the hearers of the truth of their utterances, could not be expected were the subject to exclusively relate to events in the future, but general inspirational speaking upon subjects of present importance, would be admirably calculated to produce the effect Paul mentions.

There can be no question, that “prophecy” included all the inspired utterances of the prophets, among which were sometimes but not generally, predictions.

This view of the subject is supported by many other passages ; as in I Cor. xiv—29 :

“Let the prophets speak to two or three and let the other judge.”

And again the 14th verse of same Chapter reads ;

“If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy, one by one, that all may learn and all be comforted.”

In Acts xxi—9 it is also said ;

And the same man had four daughters, virgins ; which did prophecy.”

Or speak under spirit impression, or control, as hundreds of young women speak to day.

It is in this sense, that the Thessalonians are exhorted by Paul, to
 "Quench not the spirit. Despise not prophecyings.—Thess. v—19, 20.

That the prophets themselves, like modern mediums, did not always deem the impressions or communications they received, relating to the future, as infallible, although they believed them to be directly from God, is evident from the answer of Elijah to Hazael, who was sent by Benhadad king of Syria, to inquire whether he would recover. The answer was :

"Thou mayest certainly recover, but the Lord hath shown me that thou shalt surely die."

It is seen by this answer that the prophet had in view the possibility of the failure of his prediction, and he prudently answers with a reservation, to provide for the possibility of the event falsifying the prediction. Very much as a sensible modern clairvoyant medium, when asked ; "Can we depend upon this prediction?" would answer ; "It may not so happen, but this is what I am impressed to say."

Through Charles H. Foster, the celebrated clairvoyant, I at one time inquired of a spirit-friend who had just given me convincing evidence of his identity ; "Can spirits generally foresee what is to happen to us on earth ? If so to what extent ?" The answer was ; "Only by tracing from cause to effect. We can at times see very clearly ; but not always."

At another time, a spirit with whom I had often communicated, had confidently predicted the results of a long journey to a relative of mine, and in answer to my question whether he had acquired positive knowledge of these results, or if it was only a supposition, he assured me that he had taken the pains to trace my friend through the course of her journey to its termination, and that he spoke from positive knowledge. I then inquired, how it was that that the spirits controlling and assisting at the *Banner of Light* circles, could not foresee the great fire in Boston, which destroyed the *Banner of Light* establishment, in which so many spirits were interested ? His answer was : "Speaking for myself, I can trace the course of an individual through a long space of time in his motives and actions, and their results, but I cannot foresee any event that does not have its origin in some design, or action of his. That fire probably originated in accident, in which no person had any direct motive or part. Spirits must generally have some point to trace from, and this we have, in the motives and actions of individuals ; but apart from these we usually have none."

At one of Mrs. Conant's circles in Boston, the controlling intelligence was asked. "Do spirits know of the future affairs pertaining to this world?" The reply was : "Only by comparison. They

know that certain effects will follow inevitably certain causes, and they being able to see these causes while you are not, can thus more readily perceive the future. . . . Life is a mathematical problem: the past, present, and future, are connected. They who understand the present clearly, and know the past, can judge very correctly concerning the future. Astronomers can predict with positive certainty, the approach of certain changes in the heavenly bodies. How can they do this? By study and mathematical demonstration; by comparing the past with the present; and judging, in connection with the future. Life in the absolute admits of no division; the past and future, are in the absolute, the whole; the present."

The controlling intelligence of the late A. B. Whiting, an inspirational speaker of great power and clearness, said:

"I can read their past and present like an open book, and from the tendencies and circumstances there revealed, the character of the person, and other data and relations, I can forecast the future much as you would calculate and solve a mathematical problem, and with the same accuracy. I do not claim infallibility. An error may occur in the figures of the most practical mathematician; so there may in mine; but with about the same infrequency. I never say anything positively, of which I am not certain as I am that 'figures cannot lie.'"

Friendly spirits often perceive future events in the lives of us mortals, and sometimes they impress our minds with a strong conviction that they will take place, and when these impressions are realized the *modus operandi* becomes a perplexing question, as the agency of our unseen friends in the matter is not often suspected. This undoubtedly is the key to a correct understanding of the following story, related by Dr. Millingen, in his *Curiosities of Medical Experience* p. 301.

"The singular sympathies that forewarn a future union between the sexes, have in some instances been most surprising. The following example that came within my knowledge, is perhaps one of the most singular. Mr. —, a brother officer of mine, was a man of taciturn and retired habits, seldom frequented public places of amusement, and when there, felt anything but gratification.

"One evening after dinner he was however prevailed upon to go to a ball. We had not been long in the room, when to my utter surprise he expressed great admiration of a young lady who was dancing, and what still more amazed us all, he engaged her to dance. Such an act of apparent levity on his part, struck us as a singularity which might have been attributed to an unusual indulgence at table,

had not the contrary been the case, for he was remarkably abstemious.

"The dance was scarcely over, when he came to me and told me with a look of deep despondency, that his lovely partner was a married woman. The tone of sadness in which he addressed me was truly ludicrous. A few minutes after he left the ball room. The strangeness of his conduct led me to fear that his mind was not altogether in a sound state, but I was confirmed in my apprehension when he told me the following morning, that he was convinced he should be married to the object of his admiration, whose husband was a young and healthy clergyman in the neighborhood.

"Here matters rested, and we both went abroad. We did not meet until three years after, when to my utter surprise, I found that his prediction had been verified." The lady's husband had died from a fall from his horse, and the parties were married. But what rendered the circumstance still more strange, is, that a similar presentiment was experienced by the young lady, who on returning from the ball mentioned to her sister with much emotion, that she had danced with a stranger to whom she felt convinced that she was destined to be married. This conviction embittered every moment of her life as despite her most strenuous endeavors, she could not dismiss the stranger from her constant thoughts, reluctantly yielding to the hope of seeing him again."

That many instances occur, where upon their first meeting individuals of opposite sex are pervaded by feelings of absorbing interest, each in the other, and are irresistibly drawn together, is well known, but I can perceive no reason to doubt, and many reasons to believe, that in very many cases the fancies that bring persons into matrimonial relations, are impressions made by spirits, generally with good intent, but sometimes with mischievous or even vicious designs. Marriages are many times literally made in heaven, but if unhappy spirits in the other place sometimes arrange them, such marriages must as literally be made there.

I much doubt whether mortals ever truly prophesy of themselves; all their knowledge of future events probably being received by direct spirit impression; this foreknowledge fortunately, being primarily limited to that inner spiritual state, where as a rule, it could only be safely or profitably exercised.

With our present knowledge of the frequency and force of spirit impressions, we can reasonably conclude that this explains the mystery which at first view, would seem to surround the person whose prediction was so singularly verified in the following remarkable story

which I copy from Mr. Howitt's second volume of *The History of the Supernatural*, p. 42.

"Dr. Woff mentions in his travels, that being at Aleppo in 1822, at the house of John Barker Esq. British Consul-General of Aleppo, and Antioch; he was inquiring after Lady Esther Stanhope. 'She is crazy undoubtedly,' said Mr. Barker, and he told him in proof of it, that she kept in her house a French gentleman of the name of Lustenau, who had formerly been a general of Tippoo Sahib, in India, and who was deemed a prophet. He had declared to Lady Esther, the precise day and hour of Napoleon's escape from Elba.

Mr. Barker then, in the presence of Mr. Maseyk, the Dutch Consul, read a letter of Lady Esther's, dated April 1821, begging him not to go to Aleppo, or Antioch, as M. Lustenau declared that both those places would be destroyed by an earthquake in about a year. The time had nearly arrived, and M. Derche said that she had recently warned him not to go to Aleppo, for that it would be destroyed by an earthquake in less than a fortnight.

"Those gentlemen made themselves very merry over the prophecy, at dinner. A few days afterwards Wolff quitted Aleppo in the afternoon, and encamped that evening on the road to Lataika, in the desert, near the village of Juseea. As the people of Juseea were talking with Wolff, and the people of his little camp, they felt the first motions of an earthquake. In another instant the village of Juseea disappeared, being swallowed up by the gaping earth, and the thunder as of cannon came from a distance. Shock after shock succeeded, and presently came troops of wild Arabs and Bedouins flying over the plains on their terrified horses, and with the hoods of their burnouses drawn down, crying as they fled past one after another; 'This is of God! this is of God!'

"Wolff immediately sent an express messenger to Aleppo, to Mr. Barker. He found the whole of Aleppo, Antioch, Lataika, Hums, and Haina, had been destroyed by the earthquake; with all the villages for twenty miles around; and that sixty thousand people had been plunged at once into an awful eternity. Mr. Barker himself had escaped marvellously, by creeping with his wife and child of six years old, from beneath the ruins of their house.

"Amongst those who perished in the ruins of Aleppo, was Ezra de Piccitto, a Spanish Jew, the Austrian Consul-general of Syria. He was a man detested for his tyrannies by the inhabitants of all nations. A hundred days before the earthquake, he had sent an Austrian subject out of the town in irons. A Turk who had heard of it, coolly asked M. Maseyk to count a hundred upon the beads which he held,

for said he: 'On the hundredth day from this act of his tyranny, Ezra de Piccitto will die.' This in fact was the hundredth day, and as M. Maseyk had counted the ninety-ninth bead, the earthquake came, and Piccitto was killed. This M. Maseyk told Dr. Wolff himself."

The explanations of the processes, by which spiritual intelligences can calculate and predict the occurrence of future events in the lives of individuals, as given in the spirit communications already quoted in this chapter, do not seemingly apply to strictly terrestrial events and phenomena like this earthquake; but that some spirits possess a faculty whereby they at least sometimes, foresee such events, is not only proved by this well-authenticated account of Dr. Wolff's, but by numerous other well-attested instances in which events have been predicted, in which mortals had no agency. We believe the events are foreseen by certain spirits advanced in wisdom, or who are exceptionally but naturally, endowed with the faculty of discerning the future, and that they sometimes impress this knowledge upon the minds of certain mediumistic persons, as was probably done in this case.

Volumes could be written, filled with recitals of predictions fulfilled, many of them pertaining to our times and well substantiated. From a poem entitled "The Canal" composed seventy years ago, by our then minister to France, Joel Barlow, I quote the following prophecy:

"Ah speed thy labors, sage of unknown name:
Rise into flight and seize thy promised fame.
For thee the chymic powers their bounds expand;
Imprison'd lightnings wait thy guiding hand.
Unnumbered messengers in viewless flight,
Shall bear thy mandates with the speed of light."

To this revelation of the then future but now realized, Magnetic Telegraph, his living, lineal descendant, Warren Sumner Barlow, thus responds:

"The lightning from the clouds was caught,
And vitalized with living thought.
Our Franklin reigned the flaming steed,
While Morse subdued him to our need:
Whose heart propels electric fires,
Around the world, on slender wires."

In the course of my investigations, I have had but one prediction communicated to me by spirits, where the time set for its fulfilment has yet elapsed. On the 24th day of February 1871 the spirit of Dr. Davis, with whom I was communicating through his medium,

Dr. Slade, said to me, that in the course of his and my father's examination of my affairs, they had perceived that within three years from that time I would come into possession of some property, from the decease of a relative ; or properly speaking I would have the management of it.

There is an aged lady, a relative upon whose demise some property will descend to my family, and I at once concluded that the prediction could only relate to her. The day succeeding the reception of this communication, I wrote out the words of the prediction, with date etc., and enclosed the paper in an envelope, and before sealing it I showed the memorandum to a brother-in-law, he agreeing with me that it could only apply to this aged lady, upon whose decease his family also would share in the property. I then sealed the envelope and deposited it in my safe, no other person having any knowledge of the prediction, where it remained untouched until December 12th 1873, when in presence of three persons, one of whom was the elderly lady referred to, I removed and opened the envelope and read the contents.

On the previous day, December 11th, my brother-in-law above mentioned had passed away in the prime of life, after a brief illness, leaving me executor of his will with power to manage his estate, a duty in which I am now engaged. From the time the prediction was made, to the time of his death, was two years nine months and seventeen days. It is remarkable that he should have been the only person to whom I made known the prediction.

As appropriate to this matter, I would state that on the 9th of the month succeeding the passing away of my brother-in-law, while the Indian spirit "Old John" was controlling Dr. Kenney, he said to me : "Brave, the spirit brave" (my relative) "says ; ' Eugene, do you remember when you were at the Slade medium's, that the spirit of Dr. Davis told you, that before three years some person would die, and you would have some property to manage, and that you showed it to me, and we both thought it referred to the death of Mrs. R——, Eugene, it was me who was meant.'"

This prediction and its fulfilment, had been mentioned to no person out of our families, and none of us had seen Dr. Kenney since the death of Mr. S—— excepting myself, and I had not in any manner alluded to the circumstance in his presence.

CHAPTER XI.

APPARITIONS.

"To another ; discerning of spirits."—I. Cor. xii—10.

"Laugh you who never had
Your dead come back, but do not take from me
The harmless comfort of my foolish dream,
That these, our mortal eyes,
Which outwardly reflect the earth and skies,
Do introvert upon eternity.

"And that the shapes you deem
Imaginations, just as clearly fall,
Each from its own divine original,
And through some subtle element of light
Upon the inward spiritual eye :
As do the things which round about them lie,
Gross and material, on the external sight."

ALICE CARY.

THE same faith that cheered the soul of the talented authoress of the above lines, in the power of our departed friends to revisit the scenes of their earth-life, and under favorable circumstances to render themselves apparent to our mortal senses, has equally animated many generous and true natures in all ages.

Both the Old and New Testaments abound in narrations of the appearance of angels or spirits to mortals, and many times the exact words of their conversation are reported, and the whole is related, evidently without the least suspicion that any can doubt either its possibility, or its probability.

In the sixteenth Chapter of Genesis, it is stated that an angel appeared to Hagar, and comforted her. In the eighteenth Chapter, three "men" or spirits, one of whom is called the "Lord" appeared to Abraham, and "they did eat." In the nineteenth Chapter two angels appeared to Lot, and assisted him and his family to escape from the doomed city. In the twenty-first Chapter an angel restrains Abraham when he is about to sacrifice his son Isaac. In the thirty-second Chapter angels met Jacob, and in verse 24 we are told, that a "man" or spirit wrestled with him until daybreak. In

the fourteenth Chapter of Exodus, an angel guided the host of Israel in their exodus from Egypt. In the twenty-second Chapter of Numbers, Balaam met an angel by the way. In the second Chapter of Judges, an angel spoke to all the people at Bochim. In the sixth Chapter, an angel came and sat under an oak, and announced to Gideon his mission to save Israel; and in the thirteenth Chapter an angel appeared to the wife of Manoah, and afterwards to Manoah himself. In Joshua, Chapter V., it is said that Joshua saw a "man," or spirit, with a drawn sword in his hand. In I. Samuel xxviii. the woman of Endor saw "gods" or spirits, ascend from the earth. In the nineteenth Chapter of I. Kings an angel appeared to Elijah, and he was fed by him. In the twenty-first Chapter I. Chronicles, David like Joshua saw an angel, having a drawn sword in his hand. In the third Chapter of Daniel an angel appeared amid the flames, in company with Shadrach, Meshach, and Abednego; and in the tenth Chapter, Daniel saw a spirit "clothed in linen, whose loins were girded with pure gold."

Passing to the New Testament, we find from the first Chapter of Matthew, that an angel appeared to Joseph in a dream. In the seventeenth Chapter, the spirits of Moses and Elias appeared to Jesus, and three others, and conversed with Jesus; and in the twenty-eighth Chapter, an angel appeared to the two Marys, at the sepulchre, and this spirit removed the stone from the entrance, thus effecting a physical manifestation like many of the manifestations in our day, which are so often derided and denied, by those who accept this narration with devout faith. In Luke Chapter I. it is stated that an angel appeared to Zacharias while in the temple, and talked with him, and afterward in same Chapter, we read, that an angel appeared to Mary, and announced the birth of Jesus. In the second Chapter, angels appeared to the shepherds. In John Chapter XX. we read that Mary Magdalene saw two angels or spirits in white, who addressed her. In Acts Chapter V. an angel opened the prison doors, and liberated the apostles. In the tenth Chapter an angel came to Cornelius, a gentile, and spoke to him. In the twelfth Chapter an angel appeared to Peter in prison, and released him. In the sixteenth Chapter, Paul saw a "man" or spirit, in a vision, who prayed him to "come over into Macedonia and help us." In the twenty-seventh Chapter, Paul again saw an angel or spirit, who addressed him; and in Revelation, John saw numerous angels or spirits, was addressed by them, and heard their songs of praise.

From the times of the apostles to the present, there is an unbroken chain of evidence, establishing the appearance of the spirits of those who

have experienced the change by death; both Christian and Heathen writers alike recording their testimony to these occurrences. Every nation that has possessed a literature, has left records of apparitions, and all other nations so far as we know have been imbued with the belief in them, and at the present day there is not a civilized people on the globe, whose religious and social systems are not in a greater or less degree permeated by this belief; and as to uncivilized nations and tribes, it is as Professor Huxley says in his *Lay Sermons* p. 163. "There are savages without God in any proper sense of the word, but none without ghosts."

All cannot equally perceive spirits, as these ordinarily appear, any more than all can receive other spiritual impressions, or comprehend other spiritual things. We read; "And I Daniel, *alone* saw the vision, for the men that were with me saw not the vision."—Dan. x.—7. When Samuel appeared to the woman of Endor, it is evident that Saul was unable to perceive him, and he had to depend upon the medium's description of Samuel, in order to be convinced of his presence.—See I. Sam. xxviii—12 to 14.

Yet we often hear the question asked in an objective tone; "Why, if one person can see apparitions, do not all perceive them?" This question will be more fully answered in the course of this Chapter, but the fact that all cannot perceive them, is no argument against some seeing them, any more than the inability of some to perceive the delicate neutral tints of the spectrum, is proof that no person can see them; or that an eye accustomed to darkness cannot perceive objects therein, because another not so accustomed cannot. We find from Acts vii—56, 57, that Stephen

"Being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

But the unspiritual Jews could see nothing of this, and viewing Stephen's declaration as false and blasphemous; "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord," as I have known persons inclined to do, when a clairvoyant described the heavenly visions which are only clairvoyantly perceived.

Paul, who was endowed with this faculty of discerning spirits, from experience had learned that all were not capable of perceiving them, and it was with this knowledge that he said;

"Him, God raised up the third day and shewed himself openly, *not to all the people*, but unto witnesses chosen before God, even to us."—Acts x—40, 41.

In all the narrations in the Bible of visions and apparitions, there are not more than two instances in which either visions or apparitions

followed any expressed desire or request on the part of persons for such results ; they always came as they do to day, (unless in the presence of a medium, and where all the known conditions are provided, or complied with,) unexpectedly, and in their own time. The faculty of seeing, is not only limited to comparatively few, but it varies in each individual possessing it according to internal and external conditions, of which we are to a great extent ignorant. It is the same with mesmeric lucid subjects, who no doubt are like spiritual mediums, only under the psychological influence of mortal instead of spiritual operators.

Townshend, in his "*Facts in Mesmerism*" p. 226, remarks, concerning one of his subjects ; Anna M——. "It seemed to me that her new visual faculty was always in its best condition when spontaneously exerted, and that any efforts on her part, any over-anxiety to fulfil our requisitions, marred it altogether. . . . It was when she was sitting quietly, and apparently forgetful that she was an object of observation, that she displayed the most remarkable phenomena of vision." It is the same with mediums, and my experience has been that the most convincing proofs I have received of spirit identity, have come when the medium was entirely passive, and neither he nor I, expectant of such proofs.

But while on the one hand, eager expectancy often defeats the attainment of the object, the chilling repelling unbelief in the possibility of our friends revisiting us, is often equally fatal to successful efforts on their part, and they would more frequently appear, if we would render them the assistance which they would derive, from a quiet and earnest desire on our part, to again greet them from that bourn whence travellers *do return*.

As only certain persons have the gift of discerning spirits, so only certain spirits possess the power to render themselves visible, even to those mortals who are endowed with the faculty of discerning. It was so with the father of the Seeress of Prevorst, of whom Dr. Kerner says : "Another circumstance that convinced me of the truth of her revelations, was, that at my last visit when she was fully aware of her approaching end, she told me in confidence that her deceased father had lately been with her, and that having asked him, why since he had been dead a year she had not seen him before, he answered that it had not been in his power to reveal himself to her earlier."

All well read Spiritualists, are conversant with the history of Frederica Hauffe ; otherwise called the "Seeress of Prevorst ;" but for the information of others, I will state that she was born in 1801, in the village of Prevorst, in Wirtemberg. In her childhood she en-

joyed good health, but very early in life she developed various spiritual gifts, which with the loss of health, occurring in early womanhood, seemed to increase in power, and attended her during her brief life.

After some years' illness, which baffled the skill of her physicians, she was brought to Lowenstein, and Dr. Justinus Kerner chief physician at Weinsberg, was called to visit her, and he became her constant medical attendant thereafter. The character of Dr. Kerner for probity and honor—his skill and experience in his profession—his learning and intelligence; were all indisputable; and no responsible writer has ventured to cast a doubt upon any of the facts he relates, however he may differ with him in opinion as to their origin and nature. Mrs. Crowe, some years since published a translation of Dr. Kerner's account of Mrs. Hauffe, under the title of *The Seeress of Prevorst*.

Perhaps no person was ever more largely endowed with the gift of "Discerning of Spirits," than this afflicted woman. Her nervous system was in a strangely abnormal state, and partly arising from this peculiarity, and partly from her abstemious diet, her body became to a certain extent etherealized, eliminating its grosser elements, and thus her spirit was enabled to exercise greater freedom than is usual with embodied spirits.

She lived more in the inner life than in the outer, and spirits were her almost constant companions, much against her will, as she viewed this compulsory double existence, as a heavy misfortune, and such in her case it must have been. At the time when Dr. Kerner was called to see her, she was in this condition, and he says of her:

"I had never seen her, but I had heard many false and perverted accounts of her, and I must confess that I shared the world's opinions and gave credit to its lies." But further observation changed all this, and he did her full justice.

In reference to her attempts to explain the manner in which she discerned spirits, Dr. Kerner remarks: "She said that it was not with her fleshly but with her spiritual eye which lay beneath it, that she saw this second image in the eyes of others, and also discerned spirits," and he gives it as his opinion, that "It is not by means of the ordinary organs of sight, but by inspiration as it were—a magnetic awakening of the spirit within."

Mrs. Hauffe further said; "Certainly these forms are not the offspring of my imagination, for I have no pleasure in them, on the contrary they give me pain, and I never think of them but when I see them or am questioned about them. Unfortunately my life is now

so constituted, that my soul as well as my spirit sees into the spiritual world—which is however indeed upon the earth—and I see them, not only singly but frequently in multitudes, and of different kinds, and many departed souls.

“I see many with whom I come into no approximation, and others who come to me with whom I converse, and who remain near me for months. I see them at various times, by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not sensible of any circumstance or sensation that calls them up. I see them alike whether I am strong or weak, plethoric or in a state of inanition, glad or sorrowful, amused or otherwise, and I cannot dismiss them. Not that they are always with me, but that they come at their own pleasure like mortal visitors, and equally whether I am in a spiritual or corporeal state, at the time.

“When I am in my calmest and most healthy sleep they awaken me. I know not how, but I feel that I am awakened by them, and that I should have slept on had they not come to my bedside. I observe frequently that when a ghost visits me by night, those who sleep in the same room with me are by their dreams made aware of its presence. They speak afterwards of the apparition they saw in their dreams, although I have not breathed a syllable on the subject to them. While the ghosts are with me I see and hear everything around me as usual, and can think of other subjects, and though I can avert my eyes from them it is difficult for me to do it. I feel in a sort of magnetic rapport with them. They appear to me like a thin cloud that one could see through, which however I cannot do. I never observed that they threw any shadow. I see them more clearly by sun, or moonlight, than in the dark, but whether I could see them in absolute darkness I do not know.

“If any object comes between me and them they are hidden from me. I cannot see them with closed eyes, nor when I turn my face from them, but I am so sensible of their presence, that I could designate the exact spot they are standing upon, and I can hear them speak although I stop my ears. I cannot endure that they should approach me very near, they give me a feeling of debility. Other persons who do not see them, are frequently sensible of the effects of their proximity, when they are with me; they have a disposition to faintness; and feel a constriction and oppression of the nerves. Even animals are not exempt from this effect.

“The appearance of the ghosts is the same as when they were alive but colorless, rather grayish:—so is their attire, like a cloud. The brighter and happier spirits are differently clothed; they have a long

loose shining robe, with a girdle round the waist. The features of spectres are as when alive, but mostly sad and gloomy. Their eyes are bright ; often like a flame. I have never seen any with hair. All the female ghosts have the same head covering, even when over it, as is sometimes the case, they have that they wore when alive. This consists in a sort of veil which comes over the forehead, and covers the hair. The forms of the good spirits appear bright—those of the evil dusky.

“Whether it is only under this form that my senses can perceive them, and whether to a more spiritualized being they would not appear as spirits, I cannot say ; but I suspect it. Their gait is like the gait of the living, only that the better spirits seem to float, and the evil ones tread heavier, so that their footsteps may sometimes be heard, not by me alone, but by those who are with me.

“They have various ways of attracting attention by other sounds besides speech ; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing ; knocking ; noises as of the throwing of sand, or gravel ; rustling of paper ; rolling of a ball ; shuffling as in slippers etc., etc.

“They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened, or through the walls. I observe that the darker a spectre is, the stronger is his voice, and the more ghostly powers of making noises and so forth he seems to have. . . .

“When I talk to them piously, I have seen the spirits, especially the darker ones, draw in my words as it were, whereby they become brighter ; but I feel much weaker. The spirits of the happy invigorate me, and give me a very different feeling to the others. I observe that the happy spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones : the first belong not to earth, nor the last to heaven. . . .

“The spirits who come to me, are mostly on the inferior steps of the mid-region ; which is in our atmosphere ; but mid-region is a misnomer, and I call it so unwillingly. They are chiefly spirits of those, who from the attraction of and attachment to the external world have remained below, or of those who have not believed in their redemption through Christ, or who in the moment of dying have been troubled with an earthly thought which has clung to them, and impeded their upward flight. . . .

“Those on the lower degrees who are the heaviest, are in a continual

twilight with nothing to delight their eyes. This dimness does not belong to the place they are in, but proceeds from their own souls. The orbit of the sun is no longer visible to them, and although they are in our atmosphere they have no eyes for earthly objects. It is only by their inward improvement that they obtain light and the power of seeing. As soon as they have light in their souls they can quit our atmosphere, and they can see light again.

"These are they who mostly come to me, whilst I am unhappily so constituted that I can see them, and they me. They come to me that I may aid them through prayer, and give them a word of consolation. Others come under the erroneous persuasion, that the avowal of some crime which weighs upon their spirit will bring them rest. Under the influence of this error they are often more anxious about some single misdeed, than about all the rest of their ill-spent lives. And others still come to me, to whom some earthly feeling or thought has clung in death which they cannot shake off. It were better they addressed themselves to the spirits of the blest, but their weight draws them more to men than spirits. They come to me, and I see them, independently of my own will."

When Mrs. Hauffe at one time awoke from her trance condition, she said the persons around her all looked so thick and heavy, she could not imagine how they could move; and at another time she said, that "though the dark spirits seemed like lead, compared to the bright forms, yet they were very light compared to us."

Dr. Kerner remarks; "Indeed, even of all apparitions and communications from the world of spirits, she was very unwilling to converse, and never did it except when requested. Unless when dropped by accident, or when pressed to make revelations, we heard nothing of these things, however remarkable."

And again he says of her, just before her death; "In one of her last days she told me, that during her fever she often saw visions, all sorts of forms passed before her eyes, but it was impossible to express how entirely different these ocular illusions were to the real discerning of spirits, and she only wished other people were in a condition, to compare these two kinds of perception with one another; both of which were equally distinct from our ordinary perception, and also from that of the second-sight."

He also says; "I myself once saw a spectre, at the moment that Mrs. Hauffe's eyes were fixed on it. To me the outlines were not distinct; it looked like a pillar of vapor or cloud, of the size of a man; it stood by her bedside, and she was speaking to it in a low voice."

"I visited Mrs. Hauffe at least three thousand times; passed hours

and hours with her ; was better acquainted with her associates, and circumstances, than she was herself ; and I gave myself inexpressible pains, to investigate all reports, but I never could discover deception ; whilst others, who never heard nor saw her, and who spoke of her as the blind do of colors, detected the imposition without difficulty."

Some at the present day who have inherited the same traits of mind, view Spiritualism at the same safe distance, and with equal knowledge condemn it.

He vouches for her character, in the following words : " Her moral character was blameless. She was pious without hypocrisy, and even her long-suffering and the strange nature of it, she looked upon as from the grace of God, and frequently expressed these feelings in verse."

It should be considered, that the experience and testimony of Mrs. Hauffe, corroborated by Dr. Kerner, was given to the world before Modern Spiritualism had been heard of, and it should be observed, what an almost perfect accord exists between her revelations and those received through our mediums—she and they bearing testimony to the same truths.

Many persons discern spirits clairvoyantly, as Mrs. Hauffe did, who never mention the subject to any but their most intimate friends, and it is only by accident that others hear of it. The late Rev. Dr. Ferguson of Nashville, Tenn. says of Mrs. Ferguson ; who restrained him from saying more :

" Mrs. Ferguson is a medium for visions as well as writing. She always sees the spirit while communicating, whether through herself or others. Frequently while engaged in her household duties, she receives a request from some spirit-friend to give forth a communication. In such cases she sometimes refuses, and again after her duties are over will sit down, and in a few moments pour forth the wishes of her invisible visitants. She often recognizes them while engaged in ordinary conversation with her friends ; while visiting among her neighbors ; at church ; and on the street ; and refers to such greetings, only in the sacred privacy of confiding friendship, and then with evident wonder that all do not realize their presence.

" She sees them come and go ; marks their pleasure and disappointment ; and were it not for the materialistic scepticism she meets, would perhaps never meet an earthly friend without calling attention to a presence near them they may still cherish in their memory, or may have forgotten. We would delight to give you many of her visions, but have failed to secure her consent. Nothing but

the highest sense of religious duty, and that after repeated admonitions from her spirit monitors, could induce her to allow even this brief notice."—*Spirit Communion*, p. 27.

Henry Slade assured me, that he many times saw spirits accompanying persons who entered his rooms, and that when on the street he sometimes saw the words "pickpocket," or "burglar" conspicuously appearing above the heads of men whom he met. Sometimes he saw such words over the heads of passengers in the street-cars. He also often sees spirits with persons on the streets, and in public rooms. He says he now rarely mentions to persons the fact of seeing spirits near and with them, as many would not believe, while others who did, would be frightened or rendered uneasy. The words he sees over the heads of persons, doubtless are represented to him psychologically, through spirit impression.

In the minutes of the Criminal Court of Mayence, published in 1835, there is an account of a woman by the name of Margaret Jäger, who had poisoned several people.

She was arrested, and whilst in prison two other criminals who were confined in the same cell, saw a spectre two nights in succession which was not seen by the accused, but on the third night it was visible to her also, and so terrified her that she made confession of her crimes in open court.

In February, 1873, a negro by the name of Warren, was arrested and imprisoned in Princeton, Illinois, for a murderous assault on a Swedish girl, named Christine Nilson, and when taken into court confessed the crime. His confession according to his own account, was made from fright caused by the ghostly visits of the spirit of another criminal by the name of Swanson, a wife-poisoner, who committed suicide in the same cell. Warren said he could not stand the visits from this ghost, and preferred being sent to the Penitentiary for life to remaining in that cell.

Professor Zerffi in his work, "Spiritualism and Animal Magnetism" refers to a case, "that happened at Frankfort-on-the-Main, in the Jewish hospital, where a servant died one night. The next morning her sister and niece, both living in different places, the one at a distance of five miles from town, the other in town, appeared at the house of the lady in whose service she was to inquire after their relative, who had appeared to both of them during the night, whilst she was dying. The superintendent of the hospital who has recorded this incident, asserts that such cases often occur."

Spiritual apparitions have been as often seen by the educated and refined, taking their relative numbers into consideration, as by the

uneducated and vulgar. The former rarely speak of their experience, but occasionally a person of this class has the courage to make known facts of this kind, happening under his own observation. It was thus with Oberlin, the devoted pastor of Ban de la Roche, in Alsace, France, who for upwards of fifty years labored for the good of the people of that valley. Many accounts have been published of his spiritual experience, but I will here quote from the account of a visit to him by Mr. Smithson, as I find it related by Mr. Owen, in his *Footfalls on the Boundary of another World*, p. 361.

"There, Oberlin found the peasantry with very peculiar opinions. He said to Mr. Smithson, that when he first came to reside among the inhabitants of Steinthal, they had what he then considered many superstitious notions respecting the proximity of the spiritual world, and of the appearance of various objects and phenomena in that world, which from time to time were seen by some of the people belonging to his flock.

"For instance, it was not unusual for a person who had died, to appear to some individual in the valley. . . . The report of every new occurrence of this kind was brought to Oberlin, who at length became so much annoyed that he was resolved to put down this species of superstition, as he called it, from the pulpit, and exerted himself for a considerable time to this end, but with little or no desirable effect. Cases became more numerous, and the circumstances so striking, as even to stagger the scepticism of Oberlin himself.

"Ultimately the pastor came over to the opinions of his parishioners in this matter, and when Mr. Smithson asked him, what had worked such conviction, he replied; 'that he himself had had ocular and demonstrative experience, respecting these important subjects.' He added, that 'he had a large pile of papers, which he had written on this kind of spiritual phenomena, containing the facts, with his own reflections upon them.'

"He stated further to Mr. Smithson, that such apparitions were particularly frequent after that well known and terrible accident which buried several villages—the fall of the Rossberg in 1806. Soon after as Oberlin expressed it, a considerable number of the inhabitants of the valley 'had their spiritual eyesight opened, and perceived the apparitions of many of the sufferers.'

"Stober, the pupil and biographer of Oberlin, and throughout his life the intimate friend of the family, states that the good pastor was fully persuaded of the actual presence of his wife for several years after her decease. His unwavering conviction was, that like an attendant angel she watched over him, held communion with him, and

was visible to his sight; that she instructed him respecting the other world, and guarded him from danger in this; that when he contemplated any new plan of utility, in regard to the results of which he was uncertain, she either encouraged his efforts, or checked him in his project. He considered his interviews with her not as a thing to be doubted, but as obvious and certain; as certain as any event that is witnessed with the bodily eyes. When asked how he distinguished her appearance, and her communications from dreams, he replied; 'How do you distinguish one color from another?'

Mr. Owen adds:

"I myself, met when in Paris during the month of May, 1859, Monsieur Matter, a French gentleman holding an important official position in the Department of Public Instruction, who had visited Oberlin sometime before his death, and to whom the worthy pastor submitted the 'large pile of papers' referred to by Mr. Smithson. He found it to contain, among other things, a narrative of a series of apparitions of his deceased wife, and of his interviews with her.

"Monsieur Matter, who kindly furnished me with notes in writing on this matter, adds; 'Oberlin was convinced that the inhabitants of the invisible world can appear to us, and we to them, when God wills, and that we are apparitions to them as they to us.'"

Mrs. Crowe in her "Night Side of Nature" p. 292 after remarking that "His wife came to him frequently after her death, was seen by the rest of his household as well as himself, and warned him beforehand of many events that occurred;" says, that "Professor Barthe who visited Oberlin in 1824, says that whilst he spoke of his intercourse with the spiritual world, as familiarly as of the daily visits of his parishioners, he was at the same time perfectly free from fanaticism, and eagerly alive to all the concerns of this earthly existence. He asserted, what I find many somnambules and deceased persons also assert, that everything on earth is but a copy, of which the antitype is to be found in the other.

"He said to his visitor, that he might as well attempt to persuade him that that was not a table before them, as that he did not hold communication with the other world. 'I give you credit for being honest when you assure me that you never saw anything of the kind,' said he; 'give me the same credit when I assure you that I do.' With respect to the faculty of ghost-seeing, he said it depended on several circumstances external, and internal. People who live in the bustle and glare of the world, seldom see them, whilst those who live in still, solitary thinly inhabited places like the moun-

tainous districts of various countries do. So if I go into the forest by night, I see the phosphoric light of a piece of rotten wood, but if I go by day I cannot see it, yet it is still there. Again there must be a rapport. A tender mother is awakened by the faintest cry of her infant, whilst the maid slumbers and never hears it; and if I thrust a needle amongst a parcel of wood shavings, and hold a magnet over them, the needle is stirred, whilst the shavings are quite unmoved. There must be a particular aptitude; what it consists in I do not know, for of my people, many of whom are ghost-seers, some are weak and sickly, others vigorous and strong. . . .

"The visits of his wife continued for nine years after her death, and then ceased. At length she sent him a message through another deceased person, to say that she was now elevated to a higher state, and could therefore no longer revisit the earth."

The writings of John Wesley abound in expressions, and in narrations, which indicate or declare, his firm belief in the return of departed spirits.

In his journal under date of 25th May 1768, he makes entry of an account given him by Elizabeth Hobson, a convert to his preaching, and for whose strict piety and truthfulness he vouches. He says:

"Being at Sunderland, I took down from one who had feared God from her infancy, one of the strangest accounts I ever read, and yet I can find no pretence to disbelieve it. The well-known character of the person excludes all suspicion of fraud, and the nature of the circumstances themselves, exclude the possibility of a delusion.

"It is true there are several of them I do not comprehend, but this is with me a very slender objection, for what is it which I do comprehend; even of things which I see daily. Truly, not 'the smallest grain of sand or spire of grass.' I know not how the one grows, nor how the particles of the other adhere together. *What pretence have I then, to deny well-attested facts because I cannot comprehend them.* . . .

"One of the capital objections to all these accounts, which I have known urged over and over is this; 'Did you ever see an apparition yourself?' No; nor did I ever see a murder, yet I believe there is such a thing, yea and that in one place or another murder is committed every day. Therefore I cannot as a reasonable man deny the fact although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses, fully convinces me of both the one and the other.

"Elizabeth Hobson was born in Sunderland in the year 1744. Her father dying when she was three or four years old, her uncle,

Thomas Rea, a pious man, brought her up as his own daughter. She was serious from a child, and grew up in the fear of God. . . .

“On Wednesday May 25th, 1768, and the three following days, I talked with her at large, but it was with great difficulty I prevailed on her to speak. The substance of what she said was as follows :

“From my childhood, when any of our neighbors died, whether men, women, or children, I used to see them either just when they died, or a little before, nor was I at all afraid, it was so common. Indeed many times I did not then know they were dead. I saw many of them by day, many by night. Those that came when it was dark, brought light with them. I observed that little children, and many grown persons, had a bright glorious light around them, but many had a gloomy dismal light, and a dusky cloud over them.

“When I told my uncle this, he did not seem to be at all surprised at it, but several times said ; ‘Be not afraid, only take care to fear and serve God ; as long as He is on your side none will be able to hurt you.’ . . .

“When I was about sixteen my uncle fell ill, and grew worse and worse for three months. One day, having been sent out on an errand, I was coming home through a lane, when I saw him in the field, coming swiftly toward me. I ran to meet him, but he was gone. When I came home I found him calling for me. As soon as I came to his bedside he clasped his arms around my neck, and bursting into tears, earnestly exhorted me to continue in the ways of God, kept his hold till he sank down and died, and even then they could hardly unclasp his fingers. I would fain have died with him, and wished to be buried with him, dead or alive.

“From that time I was crying from morning till night, and praying that I might see him. I grew weaker and weaker, till one morning about one o'clock as I was lying crying as usual, I heard some noise, and rising up saw him come to the bedside. He looked much displeased ; shook his head at me ; and in a minute or two went away. About a week after I took to my bed, and grew worse and worse, till in six or seven days my life was despaired of. Then about eleven at night my uncle came in, looked well pleased, and sat down by the bedside. He came every night after at the same hour, and stayed till cock-crowing. I was exceeding glad and kept my eyes fixed on him all the time he stayed. If I wanted drink or anything, though I did not speak or stir he fetched it, and set it on the chair by the bedside. Indeed I could not speak. Many times I strove, but could not move my tongue. Every morning when he went away he waved his hand to me, and I heard delightful music as if many persons were

singing together. In about six weeks I grew better. I was then musing one night whether I did well in desiring he might come, and I was praying that God would do His own will, when he came in and stood by the bedside. But he was not in his usual dress; he had on a white robe, which reached down to his feet. He looked quite well pleased. . . .

"In a year after this, a young man courted me, and in some months we agreed to be married. But he purposed to take another voyage first, and one evening went on board his ship. About eleven o'clock, going out to look for my mother, I saw him standing at his mother's door, with his hands in his pockets and his hat pulled over his eyes. I went to him and stretched out my hand to put up his hat, but he went swiftly by me and I saw the wall on the other side of the lane part as he went through, and then immediately close after him. At ten next morning he died.

"A few days after John Simpson, one of our neighbors—a man that truly feared God, and one with whom I was particularly acquainted, went to sea as usual. He sailed out on a Tuesday. The Friday night following, between eleven and twelve o'clock, I heard one walking in my room, and every step sounded as if he was stepping in water. He then came to the bedside in his sea-jacket all wet, and stretched his hand over me. Three drops of water fell on my breast, and felt as cold as ice. I strove to awaken his wife, who lay with me, but I could not any more than if she was dead. Afterwards I heard that he was cast away that night. In less than a minute he went away, but he came to me every night for six or seven nights following, between eleven and two. Before he came and when he went away I always heard sweet music. . . .

"A little before Michaelmas, 1763, my brother George who was a good young man went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside surrounded with a glorious light, and looking earnestly at me. He was wet all over. That night the ship in which he sailed, split upon a rock, and all the crew were drowned.

"On April 9, 1767, about midnight, I was lying awake, and saw my brother John, standing by my bedside. Just at that time he died in Jamaica."

In the Autobiography of Lord Brougham, vol. i. p. 146, he gives from his journal, an account of early personal experience, in which a mutual pledge was taken by himself and a young friend, that whoever first died should if possible appear to the other. I will here

copy the story, together with his account of the fulfilment of the pledge on the part of his friend. Under date of December 19, 1799, he says :

“Tired with the cold of yesterday, I was glad to take the advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

“After I left the high-school, I went with G——, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks, discussed and speculated upon grave subjects, among others on the immortality of the soul, and on a future state. This question and the possibility—I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation, and we actually committed the folly of drawing up an agreement written with our blood, to the effect that whichever of us died the first, should appear to the other, and thus solve any doubts we had entertained of the life after death.

“After we had finished our classes at the college, G—— went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him. Moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of him through them, so that all the old school-boy intimacy had died out, and I had nearly forgotten his existence.

“I had taken as I have said a warm bath, and while lying in it and enjoying the comfort of the heat after the late freezing I had undergone, I turned my head around, looking toward the chair on which I had deposited my clothes, as I was about to get out of the bath. On the chair sat G——, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G——, had disappeared. The vision produced such a shock that I had no inclination to talk about it, or to speak about it, even to Stuart, but the impression it made upon me was too vivid to be easily forgotten, and so strongly was I affected by it, that I have here written down the whole history, with the date 19th December, and all the particulars as they are now fresh before me.”

This is a clear, direct statement of an occurrence, which if we can judge from the manner in which it is thus far treated by him, was regarded by Lord Brougham as the veritable spirit-apparition of his old class-mate, who thus fulfilled a promise made and sealed in the most solemn, though superstitious manner. He does not speak of it

as an illusion, nor as unimportant, but as a "most remarkable thing."

He says "I had nearly forgotten his existence." "On the chair sat G——, looking calmly at me." Strange it is, if this was an illusion, that he should at the very instant of seeing the imaginary figure, recognize his former friend whom he had not seen nor heard from for many years, whom he had almost forgotten, and whom he was not thinking of at the time. That the perception and recognition were simultaneous and complete, is evident from his immediately fainting. And then it is something remarkable that a man like Lord Brougham, in perfect health, of a firm steady nervous organization, and thoroughly informed as to the scientific theories of illusions and hallucinations, should have so completely collapsed at a fanciful creation of his own brain. This is not usually the result of morbid perceptions, even when the subject is weak and timid.

He speaks of it, as "the apparition or whatever it was that had taken the likeness of G——." There is no indication here that he for a moment suspected it to be an illusion, but on the contrary he evidently regarded it as something objective and real, for he says; "This vision produced such a shock, that I had no inclination to talk about it." The tone of this remark proves that he considered it a serious matter, too serious to submit it to the humiliation of incurring the jests, and sneers, that serious mention of it would have excited, and he was in no humor to listen to the reply of respectable ignorance, that it was simply the creation of his own disordered brain. He was too deeply impressed to tolerate any such doubts of his own judgment. His whole language is of this impressive cast, as when he adds; "and so strongly was I affected by it that I have here written down the whole history."

In what follows I think it will be equally apparent to the reader, that when Lord Brougham had perused what he had thus far written, he considered it necessary to save himself from the charge of superstition, by casting doubt upon the spiritual hypothesis. He continues:

"No doubt I had fallen asleep: and that the appearance presented so distinctly to my eyes, was a dream, I cannot for a moment doubt. Yet for years I had no communication with G——, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels, either connected with G——, or with India, or with anything relating to him, or to any member of his family. I recollected quickly enough, our old discussion and the bargain we had made. *I could not discharge from my mind, the impression that G—— must have died, and that his appearance to me was to*

be received by me, as proof of a future state, yet all the while I felt convinced that the whole was a dream, and so painfully vivid and so unfading was the impression, that I could not bring myself to talk of it, or to make the slightest allusion to it."

The foregoing was entered in Lord Brougham's journal in December, 1799, and of itself is convincing evidence of the apparition of his deceased friend, but taken in connection with what follows, we consider the question whether this was a spirit apparition or not, to be as well settled in the affirmative, as any other fact which rests upon ocular proof and corroborative evidence. Nearly sixty-three years afterwards, when writing his Autobiography, he remarks under date of October 16, 1862 ;

"I have just been copying out from my journal, the account of this strange dream. *Certissima mortis imago!* And now to finish the story began above sixty years since. Soon after my return to Edinburgh, there arrived a letter from India announcing G——'s death, and stating that he had died on the 19th of December! Singular coincidence."

Very singular indeed—if a coincidence. Yet with such conclusive unsought proofs of the supermundane character of this manifestation, the logical mind of this great man, bowed in deference to the demands of material science, and no less material theology, and he humiliated himself by apologetically saying, "I believe every such seeming miracle is like every ghost story, capable of explanation," of course he means, on known scientific principles.

In further proof that Lord Brougham had full faith, in this appearance having been a spirit apparition, and at least some faith in modern Spiritualism, we here quote from a Preface written by him but a short time before his death—to a work entitled ; *The Book of Nature* by Mr. Charles O. Groom Napier F. C. S. published in London in 1870. This preface closes with the following remarks :

"There is but one question I would ask the author : Is the Spiritualism of this work, foreign to our materialistic manufacturing age? No : for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties : to these the author addresses himself. But even in the most cloudless skies of scepticism, I see a rain-cloud—if it be no bigger than a man's hand—it is modern Spiritualism."

In 1869 Rev. Dr. Bellows contributed to *Appletons' Journal* a paper, entitled, "Sittings with Powers the Sculptor." In this paper he states, that Mr. Powers, in the course of a conversation with him in Florence, related this beautiful clairvoyant experience.

"I have always thought that there was something yet inexplicable about the nervous organization, which might eventually show us to be living much nearer to spiritual forms than most believe, and that a not impossible opening of our inner senses might even here, enable us to perceive these forms. When we see a man in his flesh and blood we see his outward robes. If his nervous system alone were delicately separated out from his body, for the nerves fill not only each tissue of the body but extend even to the enamel of the teeth, and the fibres of the hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and filmy as it might be in parts, his form would be perfectly retained, even to his eyes. Now this is one great step toward his spiritual body. A little further refinement might bring us to what is beneath the nervous system; the spiritual body; and it might still have the precise form of the man. I believe it possible for this to-day to appear, and under certain states to be seen. I do not often mention a waking vision which I enjoyed more than twenty years ago, but I will tell it to you. It happened five and twenty years ago.

"I had retired at the usual hour, and as I blew out the candle and got into bed I looked upon our infant child sleeping calmly on the other side of its mother, who also was sound asleep. As I lay broad awake, thinking on many things, I became suddenly conscious of a strong light in the room, and thought I must have forgotten to blow out the candle. I looked at the stand, but the candle was out. Still the light increased, and I began to fear something was on fire in the room, and I looked over toward my wife's side to see if it were so. There was no sign of fire, but as I cast my eye upwards and as it were to the back of my bed, I saw a green hillside on which two bright figures, a young man and a young woman, their arms across each other's shoulders, were standing and looking down with countenances full of love and grace, upon our sleeping infant.

"A glorious brightness seemed to clothe them, and to shine in upon the room. Thinking it possible that I was dreaming, and merely fancying myself awake, (for the vision vanished in about the time I have been telling you the story, and left me wondering,) I felt my pulse to see whether I had any fever. My pulse was calm as a clock, I never was broader awake in my life, and said to myself; 'Thank God what I have been looking for years to enjoy, has at length been granted me—a direct look into the spirit-world.' I was so moved by the reflections excited by this experience, that I could not restrain myself from awaking my wife, and telling her what had happened."

That courageous and talented advocate of the cause of Spiritualism; the Rev. Samuel Watson, who in his work entitled : *The Clock struck One*, and other works has created such a sensation, especially in the Methodist Church, on page 155 of that work says :

“Many years ago there was a young man by the name of Charles Dennie, who professed religion and joined the Church where I was stationed at Asbury Chapel, in this City (Memphis). He wrote some very fine poetry, which was published in the Memphis Christian Advocate while I edited it, and he was preparing for the ministry. He went to New Orleans on business, and died suddenly. His remains were brought to Memphis, and I preached his funeral sermon, at his brother's house. Just before the service commenced, his brother told me that the night Charlie died he came into his room, and he asked him why he had come back so soon. The next morning a despatch told of his death.”

Bishop Hall in his work on *The Invisible World* says : “So sure as we see men, so sure are we that holy men have seen angels.”

CHAPTER XII.

"DISCERNING OF SPIRITS"—*continued.*

IN October 1872, a series of spiritual manifestations took place in Virginia City, Nevada, which produced much excitement, and more especially among the Roman Catholic inhabitants of that locality. The occurrences were vouched for, not only by laymen, but by a number of Catholic priests, who personally witnessed them.

Six years prior to these events, a man by the name of James McDonough, employed by an express company in that town, died in the Catholic faith, leaving a widow and two children, a son and a daughter. The widow again married, and the children at the time of the occurrence of the manifestations, were living with a Mr. Masel, a relative by marriage. John, the son, was about eighteen years of age, while Agnes the daughter, was fourteen, and attending school. She was described as a tall healthy girl, with light brown hair, blue eyes, with long dark lashes, open and regular features, and a modest candid manner. Mr. Masel vouched for her being a dutiful, truthful, and pious child.

The first of these occurrences took place on Sunday afternoon, October 27th, when, Agnes was at home with the younger children. Loud knocks were heard at the door, which continued at intervals until the return of Mrs. Masel, who then also heard them, but was unable to detect their origin. She then despatched Agnes to a neighbor's upon an errand, and as she left the house loud knockings were heard upon the door. While she was absent no sounds were heard, but they recommenced on her return.

The noises again commenced the next morning, and continued through the day, but were only heard where Agnes happened to be. They appeared to come from doors, walls, picture frames, the sewing machine, and even from the fence when she was in the yard. Some times during this day, whenever Agnes was alone, she could hear a voice distinctly saying to her: "Do not fear! Be not afraid." and other assuring phrases. The words appeared to be whispered in her ear from the empty air.

In the evening Agnes entered a bedroom which opened from the dining room, where the family were assembled, when a loud knock

from within frightened her back. Mr. Masel directed her to enter the bedroom again, and ask who the visitant was, and what was wanted. She shrunk from the trial at first, but upon Mr. Masel approaching the door to assure her, she entered the room. No sooner was she inside the door than she saw a shadowy figure near the corner to her left. She could not say whether it stood out in relief, or was spread out on the wall like a picture, but she saw it distinctly, and noticed that it had short whiskers upon the chin, that the eyes were fixed and partly closed, and that the shirt was white, the coat black and that a small black hat was upon the head. She exclaimed :

“In the name of God, father is that you ?”

She saw the lips of the apparition move as it replied : “Yes.”

The voice was audible to every person in the dining-room. It was an unnatural voice, the word appearing to be spoken with teeth closed, All present attested, that at the assurance that the spirit was her father, a singular change came over Agnes. Whereas she had before been excited, and frightened, she now became perfectly calm, and self-possessed, and continued so through all the subsequent occurrences.

She next asked “What do you want of me, father ?”

“Prayers ; prayers ; prayers !” was the reply, in the same audible tone as before.

While single words spoken by the apparition could be understood by all, his sentences were confused sounds, intelligible to Agnes alone. She said the words appeared to be spoken in her ear, and were as plain to her as the ordinary speech of persons in conversation.

The publishers of the *San Francisco Chronicle*, hearing of these occurrences, despatched a person from their office to Virginia City, who made a minute investigation of the circumstances, and from his report much of the foregoing is gleaned. The report says that the authority for its statements are Rev. Father Manogue ; Rev. Father Nulty ; Mr. and Mrs. Masel ; Agnes, and her brother John ; all of whom witnessed some, or all of the manifestations, and that some of them were also observed by Fathers Clark, and Haupt, of Gold Hill, Father Tormy, of Carson, and others. The report also states, that all the parties consulted, at first questioned the propriety of publishing an account of the affair, and it was only upon representation that it had already become town talk, and that it was better the public should receive a correct and authentic version, that they reluctantly consented to its appearing in print.

The report further states, that after Agnes had become satisfied that it was her father's spirit, she freely conversed with it, and in reply to questions, suggested by others he said he had been in purgatory since

his death, and gave such other answers to the questions asked, as a not very intelligent spirit might be supposed to give.

"Father Manogue, and Father Nulty, were sent for, and told of the remarkable appearance at the house of Mr. Masel. Father Manogue said he endeavored to dispel the belief of a visit from a spirit as an illusion, but in vain. According to request therefore he and Father Nulty visited Mr. Masel's. There was nothing visible to the eyes of either of them, but there were loud knocks, and a voice issued as from a person unseen. Agnes who could see her father, said he scanned Father Nulty from his head to his feet. He at once addressed Father Nulty, saying that he remembered well when they both attended him when he was dying, on a cold winter's night, about six years ago."

The report gives the questions of the two priests, and the answers by the spirit—mostly of a religious cast, and relates how the latter took his final leave on the first of November—the sixth day from the first manifestation.

In *The Catholic Guardian* published in San Francisco; the journalistic organ of the Catholic Church on the Pacific coast; we find under date of Nov. 23, 1872, being just twenty-two days after the cessation of the manifestations at Virginia City, the priestly account and estimate of these occurrences. The reverend witnesses, it is presumed, had in the time elapsed conferred together, and at least endeavored to settle the theological status of this ghost, and we may take the words here quoted, as indicating their attitude in relation to the subject at that time. *The Guardian* says:

"Most solemnly do we protest, that we will believe no miracle which has not been fully examined and settled as such, by the proper authorities of the Church. We may express an opinion, but when expressed it is the opinion of the individual, and subject to correction. While we do not deny the existence of miracles, we believe that men are too prone to follow after the marvellous without sufficient light from the Church. It is hard we know, to maintain that exact equipoise between too little and too much belief in the spiritual, but if we will only remember the words of our Lord Jesus Christ, and 'Hear the Church,' it is all easy. . . . The Church is our court in all such matters, and we believe in the ever present miracle, of a God-directed Church. Excitement, or enthusiasm may warp our private judgments, and leads us into an abyss of heresy, but it is the business of the Church to 'prove all things and hold fast that which is good.'

"'The talking ghost,' at Virginia City, Nevada, is a wonderful manifestation, yet it is hard to separate it from the ordinary spirit

phenomena. As we have several times remarked, it was our good fortune, or misfortune, whichever it may have been, to have had an opportunity of thoroughly examining that matter. That they do receive communications from some intelligence, not human, we are fully convinced, but that pure spirits come to this earth except by special permission, we do not believe. St. Augustine declares it to be the height of impudence, to deny the possibility or probability of their coming. In fact, visits of the spirits are attested by many of the saints. We have condemned the ordinary spirit manifestations because the teaching was bad; we have approved the theory of special visits, because the teaching has been good; and as a Catholic, because the Church sanctions it. We publish herewith the letter of the Vicar-general, *who was present and examined the matter*, to the Bishop of the diocese :

"I thought I would inform you about a strange occurrence which took place here on Sunday October 27th. There is a girl named Agnes McDonough, living with her aunt, to whom her father (dead about six years) appeared. The apparition continued from Sunday October 27th, to Friday November 1st, appearing to the child whenever she was alone in the house, or in any room of the house. It mattered nothing how many persons should be in the house, provided Agnes were alone in any room, the same thing took place. He wished to be continually speaking to her. He spoke to her under the same appearance as when living.

"On Monday evening, the second day, the family sent for me, as they were very much afraid and annoyed. I went, carrying what I supposed necessary on such occasions. As I entered the house I examined the girl, pretending the whole thing was only the work of the imagination, but I was unable to dislodge her from her belief.

"I told her to enter the room while I took my position at the door which was left open. Immediately a signal was given her, which was given on every occasion when she was alone, and denoted a desire to speak to her. I told the child to ask her father various questions, among the rest,

"'Where did he come from?' His answer was 'From purgatory.'

"'How long were you in purgatory?' 'Six years,' was the answer.

"'Where is purgatory?' 'Next to Heaven.'

"'Is it in one of the planets or stars?' 'I don't know.'

"'What punishment is in purgatory?' 'By fire.'

"'How does purgatory appear?' 'Light and smoke.'

“ ‘How did you find the way to the earth?’ ‘An angel conducted me.’

“ ‘Where did the angel leave you?’ ‘At the door.’

“ ‘How long will you remain on the earth?’ ‘Six days.’

“ ‘What day will you leave?’ ‘At half-past one Friday afternoon.’

“ ‘What was your reason, or object, in coming on the earth?’

‘To see my child Agnes.’

“ ‘Who permitted you?’ ‘God Almighty.’

“ ‘Is God visible in purgatory?’ ‘No.’

“ ‘Did you ever see God?’ ‘Yes.’

“ ‘When and where?’ ‘When He judged me.’

“ ‘Did He judge you in purgatory?’ ‘No.’

“ ‘Where did He judge you?’ ‘At the gates of Heaven.’

“ ‘Who judged you?’ ‘Almighty God and Jesus Christ.’

“ ‘Was any one else present?’ ‘Yes two rows of angels behind them.’

“ ‘How did the angels appear?’ ‘As white as snow.’

“ ‘Were the angels standing?’ ‘No they had wings.’

“ ‘Did they fly?’ ‘No but their wings were in motion.’

“ ‘Were you not afraid when Almighty God and Jesus Christ appeared to judge you?’ ‘No.’

“ ‘Did Jesus Christ appear as a stern and severe judge?’ ‘No.’

“ ‘How did he appear?’ ‘Very kind.’

“ ‘What did Jesus Christ say?’ ‘Come to me my blessed.’

“ ‘Did He say anything else?’ ‘Yes descend into purgatory.’

“ ‘How long did you remain there?’ ‘Six years.’

“ ‘How is time counted in purgatory?’ ‘I don’t know.’

“ ‘How did you know what time to leave?’ ‘An angel told me.’

“ ‘Did you know how long you had to remain there?’ ‘Until prayers and masses were offered up for me.’

“ ‘Where will you go at one-and-a-half o’clock next Friday?’ ‘To Heaven.’

“ ‘How can you find your way to Heaven?’ ‘An angel will come for me.’

“ ‘Is it the same angel that left you here?’ ‘No it is another angel from Heaven.’

“ ‘How will you know when one-and-a-half o’clock on Friday arrives?’ ‘The angel will come for me then.’

“ ‘Do friends and relatives know one another in Heaven?’ ‘I was never in Heaven.’

“Which are more efficacious for the souls in purgatory ; masses or prayers ?’ ‘Masses.’

“What is necessary for us to obtain eternal life ?’ ‘To believe in Jesus Christ and practice the duties of your religion.’

“Is there a true religion on earth ?’ ‘Yes the Catholic religion.’

“How long will the Church of God be persecuted ?’ ‘Forever.’

“Will Pius IX. triumph over his enemies ?’ ‘I don’t know.’

“If you were on earth now what would you do ?’ ‘I would do everything to save my soul.’

“Where is your body ?’ ‘In the grave.’

“Why did not the body suffer with the soul ?’ ‘The body has nothing to do with the soul.’

“Is there no punishment for the body after death ?’ ‘Yes into ashes.’

“Will you ever see your body ?’ ‘Yes after the general judgment.’

“How will you know your body ?’ ‘I don’t know.’

“Where are little children who died without baptism ?’ ‘In darkness.’

“Will they be always in darkness ?’ ‘Yes.’

“Where will children be after the general judgment who die without baptism ?’ ‘In darkness.’

“Are they suffering pain ?’ ‘No.’

“Are they in purgatory ?’ ‘No.’

“How far is purgatory from here ?’ ‘Five minutes.’

“Do you wish us to pray for you ?’ ‘Yes, I wish to have prayers and masses offered up for me.’

“Do you wish us to pray and have masses offered for you, after one-and-a-half o’clock Friday afternoon ?’ ‘No.’

“Why so ?’ ‘Because I will be in Heaven.’

“What time will you be in Heaven ?’ ‘Twenty-five minutes to two o’clock in the afternoon.’

“Will you remember us in Heaven ?’ ‘Yes I will pray for you.’

“How is it that you could come into the house, the doors and windows being closed ?’ ‘I am a pure spirit.’

“How is it possible that you can make such a noise on the wall, being a spirit, and immaterial, and the wall being a material object ?’ ‘By the power which God gave me.’

“How do you strike the wall when you wish to speak to Agnes ?’ ‘With my hand.’

“What do you think about Spiritualism ?’ ‘It is all nonsense.’

“These are only some of the numerous questions which I proposed

through Agnes. What was strange about the matter was, that he would never be fatigued in speaking to his little daughter. But as soon as she retired to bed she was never annoyed till morning. When asked how he spent the night, he replied, 'Watching and praying.' When asked several times to speak aloud that we might hear him, he said he was sent to speak to Agnes.

"It being a sort of a private apparition to the girl, we kept it as still as we could, fearing the Spiritualists might take advantage, and say it was their doctrine." However it is a good deal known now over the city. In all the conversations he appeared face to face with Agnes, and he invariably spoke of Jesus Christ, when he was asked for advice how to live. I went there every day during the time he predicted he had to remain, and on Friday at one o'clock I was there watching. I was putting questions as usual, when he announced the time was fast approaching. The girl was standing in the room, in the centre of the floor—the door open, and about eight persons looking on—among the rest Mr. Lynch. I kept my eye on the clock—there was no clock in the room with Agnes—as soon as the precise second arrived (one-and-a-half o'clock) the child screamed, falling on her knees, 'There is the angel.' She screamed out several times to her father, and rushed after him to the door, where he told her during the week she could see him go up to heaven with the angel. She saw him as he described. The flight was due east in a slanting line. She saw him only about a second ascending, when he was out of sight.

"Such is the outline of this strange apparition. What do you think of it? Agnes McDonough received her first communion on the first Sunday of September, and was confirmed by your Lordship the same day. Her brother, who never went to Church since the death of her father, attends since, and is preparing for a general confession. Strange—the father told him what to do; and how to prepare; that is when Agnes asked him. He told him to go three times every Saturday, for three Saturdays, and if necessary a fourth, to prepare for his Holy communion: after that to go to his duty every third week for six months; and then never to omit his religious duties afterward. I suppose you are already tired out with this narration."

The editor now resumes: "The Virginia papers give a great deal of space to rumors regarding the apparition, but the above account contains about all the essential facts in the case. In the accounts published in the daily papers, many questions were asked, quite frivolous in themselves, and the answers to them were simply

on a par with the answers received by the ordinary spirit medium. Father Clark published a card, in which he intimated that there might have been jugglery, but we are fully satisfied with the Vicar-general, Father Monague, that the girl thought she saw, and was conversing with her father—that she tried to practice no deception.

“Had the spirit not have made some very simple, and inconsistent answers, we should have been prepared to believe that its appearance was permitted, to confound the doctrines taught by the half-crazy congregation of modern spiritists. The matters communicated to Miss McDonough, were so far as they related to the other world, entirely at variance with all the teachings of the Spiritualists. By this communication the doctrines of the Catholic Church were indorsed throughout. We don't know how the Spiritualists are going to receive these “manifestations.” It is said they regard it as the most striking manifestation they have had for years, but how will they get around masses for the dead ; purgatory ; the judgment ; and all those things so emphatically indorsed by McDonough's spirit, and equally as emphatically repudiated by all Spiritists.

“In this age, miracles and strange things appear to be accumulating on all sides. It was perhaps necessary, to combat the materialistic tendency of so-called scientific men, and for that matter of most of the Protestant Churches. And in this as in all things else, all we as Catholics have to do, is, ‘put on the brakes’—go slowly, and listen to the never failing voice of the Church.”

I have here copied the questions and answers in full, for the purpose of illustrating the important truths :

First—that ignorant spirits do not immediately attain to any considerable knowledge, upon entering spirit life.

Secondly—that they carry with them their religious ideas, sentiments, and dogmas ; and,

Thirdly—that when interrogated, they are as desirous of answering all questions as they were in the flesh, and with this desire they often mistake matters of belief, for matters of fact and knowledge, and hence many of them are not reliable.

This spirit was not only as much a Catholic as he ever was, but like most of his class was deplorably ignorant of the higher teachings, even of his own religion, and therefore his answers were unsatisfactory to the priests themselves, and they evidently were sadly puzzled to know, what to do with their spiritual elephant. It is therefore not by any means surprising, that with time and reflection they came to understand, that if this spirit did indorse Catholic doctrines in the main, yet some of his replies were at least of a doubtful character,

and that upon the whole, the knowledge he imparted was like a double edged sword, cutting both ways, so in January 1873, the *Buffalo Catholic Union* under the caption of "The Devil in Nevada" commented on these manifestations as follows :

"No Catholic will be led away into the diabolry of Spiritism, by reason of the apparition in Virginia City, Nevada, of which we gave an account some weeks ago. *The Catholic Guardian* (the journal from which we have just quoted) of San Francisco, referring to the fact that the generality of the answers given by the spirit, *i. e.* the devil, were Catholic in their tendency, says ; 'The devil could afford to admit some truth, in order to get some Catholics committed to the doctrine of spirit rapping. In our experimenting with it, we found it willing to do anything to get a convert.' "

As was to be expected, some persons resorted to the charges of trickery and deception in order to explain away these manifestations, and this induced Agnes the medium to make an affidavit, which was published in the *Virginia Enterprise*. It was as follows :

"STATE OF NEVADA, }
COUNTY OF STOREY. } ss.

"I hereby swear before Almighty God, that no, 'Yes' or 'whisper' mentioned in yesterday's card, ever passed through my lips or teeth, and I further swear, that I never knocked upon the wall, or any other object to deceive, during the week I was speaking to my father.

"AGNES McDONOUGH.

"Subscribed and sworn to before me this 14th day of November A. D. 1872.

"GEORGE H. DANA,

"County Clerk, Storey County.

Had these manifestations occurred in any Catholic state in Europe, under the manipulations of the priests, the whole Catholic world would have been edified by accounts of this heavenly indorsement of their holy religion, but the second sober thought of the priesthood in California, and Nevada, suggested that their indorsement would probably work greater good to Spiritualism, than to Catholicism, in this country, and we will probably hereafter hear little of similar manifestations through the Catholic priesthood, and journals of this country, unless referred to in condemnation of modern Spiritualism. The Romish Church has always upheld the doctrine of intercourse with spirits, but then it must be conducted under the strictest parliamentary rules, and the communicating spirit must speak

directly to the question, so that scandal shall not be brought upon the dogmas, superstitions, and practices of the Church.

A very pathetic story is related by the very Rev. Eleazer Smith ; formerly Chaplain of the New Hampshire State Prison ; in a work published by him entitled *Nine Years Among the Convicts*. It relates to an apparition of a murdered wife, who appeared to a convict of the name of Bradbury Ferguson, who was confined in that institution on a life sentence.

Coming as the recital did from a deeply penitent, and evidently reformed man, who made the revelation in the confidence of implicit trust in the friendship and sympathy of the chaplain, with no possible motive of interest or gain, it merits full belief, and few after reading the account and considering all the circumstances, will doubt the sincerity which prompted the disclosure.

After stating, that Ferguson inherited a love for strong drink, Mr. Smith says :

“ The closing act in this sad tragedy now comes on. Ferguson attended a military muster in a neighboring town, and as usual came home drunk. He was soon raving in all the horrors of delirium tremens. His poor wife tried in vain to compose his mind. The prevailing impression on his mind seemed to be that his wife was the devil, and had come to carry him to his own place. He loaded his gun, charged it with shot, and placed himself in an attitude of defence. As the poor woman in her kindness, sought to restrain him, and not knowing but one of her children might be the victim, he discharged the contents of the musket into her body.

“ The wound did not produce instant death, and she begged him to lay her on the bed. He took her up gently from the floor on which she had fallen, and carefully laid her on the bed. His consciousness (as he often related the story to me) now gradually returned. He stood and looked awhile upon the sufferer, and the terrified children who were weeping around their dying mother, and then came the thought of guilt and danger. He fled, and after a few hours of agony, death released her from her earthly sufferings, and she closed her eyes on what had been to her at least—a vale of tears.

“ In a secluded spot in the forest, the wretched man now in part conscious of what had taken place, concealed himself. Imagine if you can his feelings. They were not those of a malicious, cold deliberate murderer ; there was no fiendish satisfaction, like that of one who had accomplished a purpose, on which his demon heart had been set. Far from that, in his sober hours he loved his wife, the

mother of his children, and now reason had been so far restored as to give some dreadful intimation of what had been done. He has several times given me a relation of the occurrences of that fatal night. As there are some parts of his narrative that are quite singular, I will endeavor to relate them as he gave them to me.

“The night was very dark, and as after gaining his hiding-place, he endeavored to keep perfectly still, lest he should be detected : all was silent as the abode of the dead. The silence at length became painfully oppressive, and his feelings more and more intense, as the fatal transactions of the evening seemed more and more to grow from indistinctness into an awful reality. It was as if some horrible picture had hung before him, on which were images imperfect and dim, yet of an alarming aspect ; and as he looked at them, these images became more and more life-like, and with every passing moment sending a new thrill of horror and anguish through his soul. He strove to turn away his eyes, but had no power to do so ; all at length was plain ; the whole picture was finished ; all his past life seemed to pass in living lines of fire before him ; and especially that part of it with which his wife was associated—the wife of his early love ; whose fond faithful heart had always been true to him ; and whose dying eye looked up from her bloody couch, with pity and forgiveness.

“The scene seemed to chill the very fountains of life, and horrible despair seemed for a time to possess him. At length he imagined he heard in the distance, the sound of a human voice. He listened, and could distinguish music, soft and sweet. It seemed far off, but approaching. By degrees, the sound became more familiar, until he could plainly distinguish the voice of his wife. She sung as when living, only a thousand times more sweetly, an air which had been a favorite with them both. Her voice was soft and plaintive, and as she came nearer he could distinctly hear every note, and mark her approach, until at length it seemed judging from her voice, close to him. With a strong effort he opened his eyes and looked up. There she stood bending over him, so he could almost have reached her. He did not think it a corporeal substance, it was dim and shadowy, resembling most perfectly his wife. She ceased to sing and stood bending over him, and for a minute or two looking him full in the face, with a look beyond all description pitying, and forgiving.

“Then turning slowly away, she sang again louder and more cheerful, the sound ringing out in the stillness of the night through the wilderness far around. He heard the sound die away in the distance, until he could only distinguish it faintly, as when he heard it

at the first. The visit was twice repeated during the night, she coming, and singing, and passing off each time as at the first, only at the last her look seemed more expressive of sympathy and kindness, and her music more strong and enchanting.'

"I asked him many questions, suggested some doubts, and proposed some explanations, but I found the whole a reality with him, and I think he had not one lingering doubt that all was real. At all events the effect wrought on his mind was wonderful. In the first place, his despair gave way to hope. 'My wife forgives me, she pities me, and comes to me with sweet songs and looks of kindness.'

"He heard with less dread the approaching footsteps of his pursuers, he felt a strange confidence in all his gloomy weeks of jail imprisonment. The scenes of the Court-room, and all the details of his trial as a murderer, were attended with the recollection of that forgiving spirit, and with the roar of cursing and reproach from the infuriated multitude, there was always mingling in his imagination the soothing strains of that night's music. And when to the awful question proposed by the clerk, the foreman of the jury answered, guilty; and when his sentence, 'imprisonment for life' was pronounced, he was not dismayed,—still the thought of that wonderful appearance, accepting it as proof that he still had grounds of hope, at least that there was one blessed one in heaven who loved him. Nor could the combined efforts of legions of infidels, make Bradbury Ferguson doubt the reality of the existence of spirits, in a state separate from the body.

"He seemed to think it an insult to him if his narrative was doubted. 'Do you think I am a fool? don't I know my own wife? don't I know her singing, and could I look into her eyes for minutes, so near that I could reach her, and yet be mistaken? And who else but my wife, would come to comfort me, and sing to me?'

"And I found that from that night, he had prayed to God daily for mercy and grace, being encouraged to do so by what he thought he saw and heard. He evidently afterward saw that there had been a sort of trust in the supposed intercession of his wife, and according to the plan of salvation, but to his dying hour I do not think he had a solitary doubt of the reality of what he then related, and as I saw no harm likely to result from his continuing in this belief, I suggested no doubt for years before he died.

"I leave the reader to his own opinion regarding this matter. I will however say, that were I a believer in Modern Spiritualism, I should insist on this, as one of the best instances of spiritual intercourse with the living."

Thus closes this narrative. Many upon reading it, will explain it upon the hypothesis of mental hallucination, or of illusion of his senses of sight, and hearing. These are the only explanations, aside from that of its having been a veritable appearance of his spirit wife, who in her continued love and pity for her degraded, but not hopelessly lost husband, found herself able to thus lovingly present herself, and alleviate through her presence the crushing torments of a guilty but repentant conscience.

The chaplain was no believer in Spiritualism, and therefore his relation cannot have been influenced by its teachings as to the power of the spirit to return to earth, and the story throughout furnishes evidence of strict regard for truth, and a cautious avoidance of exaggeration. To me it is only another instance, in proof of the pure and holy love that continues to animate our departed friends when they have passed from mortal sight.

Some twelve years ago, a large and fashionable boarding-house was kept by Mrs. Bigelow, at 23 Great Jones street, N. Y. Among her boarders were ten gentlemen who had become much attached to each other, and after dining together they would often in little parties visit places of amusement, or attend lectures, and they would all frequently gather in each other's rooms before retiring for the night, and compare notes of their experiences through the day. Upon one of these occasions an agreement was entered into, that those of the party who were living ten years from that date, September 10, 1862, should meet and dine together if possible, in the same place.

The war of the rebellion then waging, soon attracted most of these gentlemen into the service of the Government, and in time the proprietorship of the house changed hands, and it became the Maltby House. A few days previous to the expiration of the time agreed upon for the dinner, Mr. Smith the landlord was requested by Mr. E. K. W—— the sole survivor of the party—to prepare a dinner for ten guests, on the evening of September 10, 1872. Mr. W—— briefly narrated the circumstances of the compact, and gave directions as to the necessary arrangements.

At precisely 8 o'clock he entered the dining-room of the Maltby House, and the doors were closed behind him. No other person was there save George Bentley, the head waiter, and one or two assistants. The room and table were arranged as nearly as possible as they were ten years before, and Mr. W—— with head bowed and in sadness, took the same seat which he had occupied ten years previously. All around were vacant chairs, and empty plates, and unfilled glasses.

The meal was begun, and the solitary banqueter was served with

the prescribed courses. Mr. W—— sometimes yielding to his feelings by expressions, such as, "Poor boys, they are all gone ; one went down in the Monitor in Mobile Bay ; another was drowned at sea ; two were shot in Mobile ; one lost both legs by a ball ; and another was shot through the heart ; another died in Philadelphia ; and still another in New York."

He now raised his glass, and silently drank to the memory of his former companions ; and at the same moment he saw every chair occupied as of old ; each one with his former look of friendship and sympathy. As he related the circumstance to me he said, "I saw every button of their uniforms ; and all for the moment was as real as any scene in actual life." "But," he added, "I know it was only a psychological effect. I do not believe in ghosts, or spirits, nevertheless it was real to me then."

I had read something of this occurrence in one of our public journals, and afterwards meeting Mr. W——, I received the above narration from him, he vouching for its truth in every respect, and kindly consenting to its publication. Having no faith whatever—as he declared to me—in the power of spirits to return, his narration is free from any bias from such belief.

There are two hypotheses by which this occurrence may be explained—one is that of spiritual agency ; the other of hallucination. Knowing that our spirit friends are always happy in reciprocating our affection and regard, and that sometimes they are able to manifest this appreciation, and considering this to have been a proper occasion, I believe the spiritual hypothesis to be the correct one, in explanation of this event.

I will here insert an account of two apparitions witnessed by myself, when absent from any medium. I have had serious doubts of the propriety of publishing these narrations of personal experience, as the evidence necessarily must rest entirely upon my unsupported assertions, but I have decided to publish them and let them take their course of being either accepted as actual objective appearances, or rejected as hallucinations. I will add that every word and sentence in my account of these occurrences, have been carefully chosen and used to express the exact truth, and to exclude the least exaggeration.

In May 1872, I was on my way from San Francisco to New York. On the evening of the second day, when in Nevada, and the train moving eastward at the rate of twenty-five miles per hour, I had retired to my berth in the sleeping-coach. I had the whole section,

and only the lower berth was made up, and closing the curtains carefully I lay for some time looking through the window, which was slightly above the level of my berth, viewing the stars which in that dry clear atmosphere are remarkably lustrous, and I noticed that I felt unusually calm and quietly happy. In this mood I fell asleep.

How long I had slept I cannot say, but presume half an hour, when I awoke, lying on my other side, with my face to the front of the berth, and opening my eyes they rested upon the figure of a female sitting by my bed near its head and at a distance of about two feet, looking directly into my eyes.

At first I was startled, and shrank from the apparition, but immediately I recognized her as my sister Charlotte, deceased many years, but of whom I have a distinct remembrance, when all fear vanished and I then deliberately returned her gaze. She appeared rather pale, with an earnest quiet look, as if reading my thoughts. Thus she remained perhaps for a minute, when I perceived that my earnest scrutiny was dissipating the form, and soon she entirely disappeared.

I am aware that many will say this was simply a spectral illusion, one that I carried from my sleeping into my waking state. My answer is, I certainly had just awakened from sleep, but I had awakened before I saw this form, and the instant effects of its perception was to startle me into full consciousness, in which some degree of fear for a moment was present; and that I earnestly, and with all my faculties in full exercise closely observed it, and reflected upon its appearance, and had ample time to draw my conclusions as to who and what it was, and in addition to this the verity of the apparition has been since then, as elsewhere stated, substantiated at three different times, and places, through different mediums, when not the slightest hint was given by me or others present, by which any knowledge of this appearance could have been obtained.

At two different sittings for materializations with Dr. Slade, I was told by the spirits, that they were engaged in making efforts to show themselves to me at my own house. Knowing how difficult it was for them to accomplish these things, even in the presence of a powerful medium, I could not conceive it possible for them to effect any such results apart from one, and stated my doubts to them, and gave their promises little or no consideration.

Some months thereafter namely on November 18, 1871, about four P. M., just as the last rays of a brilliant sun had disappeared, while in my room alone and certainly thinking of nothing relating to spirits or spiritual things, upon turning my eyes toward that part of the room

opposite the windows—in the air—midway between the floor and ceiling—at the distance of about eight feet from me—I perceived a female figure, gracefully inclined towards me, in the attitude in which angels are often depicted, and with her earnest gaze directed to me.

She appeared about seventeen years of age, of rather delicate figure, clear dark, but brilliant complexion, regular features, and very dark eyes. She had a bright, happy, though earnest expression, and regarded me intently, plainly indicating by her look the interest she took in the effect of her appearance upon me.

Her brow was encircled with a wreath of myrtle leaves, each leaf distinctly visible. These appeared to conceal her hair, at least I did not notice the latter. She was clothed in a silvery white robe; so real in appearance it might be supposed that even the texture could have been determined; easy fitting, but not so full as to conceal her form; which was visible down to her knees; while a single pure lily appeared above her bosom.

It is needless to say, that with the purity of the complexion; regularity and expression of the features; perfection of form, together with the exceeding gracefulness of her attitude; she presented a vision of beauty and loveliness surpassing anything I have witnessed in this life; and yet she was in appearance as natural as any mortal; and so far as I could perceive she was as corporeal as one. So plainly was she presented, that I clearly perceived the blending of the delicate shades of white and red in her complexion, and the lustre of her eyes was precisely that usually indicative of perfect health in others.

The emotions excited by her appearance, where at first surprise, then with the conviction of its being a spirit came another, that it was my daughter, and a strong impulse to rush to embrace her, but this was checked by an impression that should I do so I would disturb and perhaps dissipate the material elements used in rendering her visible, and I remained motionless. No feeling akin to fear was experienced, as how could it exist in presence of such angelic yet natural beauty and loveliness.

As my daughter passed from earth life in infancy, some twenty years previously, I was necessarily unable to recognize her, but aside from the perfect conviction at the time that it was her, I have seen half-a-dozen times since the same beautiful face materialized at Dr. Slade's, and have seen the same lips move, and have heard the gentle accents that issued from them, in which I have been addressed as "father."

While returning her earnest gaze, and scanning her features, I suddenly perceived that she was becoming semi-transparent, and she then

steadily melted away until nothing was visible except the green wreath, this retaining its freshness and vividness of color until she had entirely disappeared, when it gradually dissolved, and in a few moments all had passed from view.

The whole time she was visible, I should say was about five minutes, and I had ample opportunity to make general and minute observation, with reflections, upon her appearance. Through different mediums my daughter has since then repeatedly referred to her apparition at that time, apparently appreciating her success as highly as I appreciated it.

I never until after the commencement of my investigations of this subject, either saw, or for a moment imagined I saw, any human form or appearance, aside from palpable materiality. Nor have I ever seen during my investigations with these two exceptions, an apparition except when I have sought the place and conditions favorable to such manifestations through mediumship: So the usual concomitants of optical illusion, or of mental hallucination, have always been absent with me, unless it be assumed that they were present on these two occasions.

In arguments against the existence of apparitions of departed spirits, the singular case of M. Nicolai, of Berlin, is perhaps more frequently brought forward than any other, for the purpose of illustrating the powers of memory and imagination in producing images of living and deceased persons. The account was written and published by M. Nicolai himself and has been frequently copied in other publications. The one before me is that published under Note 4 p. 246 of Stilling's *Pneumatology*, edited by Professor Bush.

That many of the appearances seen by Nicolai were phantasms, I have no doubt; but that all were, I do not believe. That excited, peculiar, and abnormal condition of the brain and nervous system, out of which sprang these imaginary existences, was also favorable to spiritual influences of certain kinds, and at certain times, as all such conditions are.

He says "When I shut my eyes these phantasms would sometimes disappear entirely, though there were instances when I beheld them with my eyes closed, yet when they disappeared on such occasions they reappeared when I again opened my eyes."

I would not assert that subjective impressions are always as perceptible with the eyes closed, as when open, but it is true that in those cases where there can be no question as to the illusory character of the forms perceived, we find the image quite as clearly impressed upon the mind when the eyes are closed, as when open. That some of

the forms seen by Nicolai were objectively perceived, I think we have ground for suspecting from the above passage.

Again he says "About four weeks after their first appearance I began also to hear them speak. They sometimes conversed among themselves but more frequently they directed their discourse to me. Their speeches were commonly short, and never of an unpleasant tenor. Several times I saw beloved and sensible friends of both sexes, *whose addresses tended to appease my grief*, which had not wholly subsided. These consolatory speeches were in general addressed to me when I was alone. Sometimes however I was accosted by these consoling friends while in company—even while real persons were speaking to me. These consolatory addresses consisted sometimes of abrupt phrases, and at others they were regularly connected."

If these passages were taken apart from the rest of the narration, they would be perfectly descriptive of spiritual manifestations, and such I believe these phenomena to have been at this stage of his affection, for there was too much of design and orderly arrangement evident in these addresses, to be accounted for upon any other than the spiritual hypothesis for while incoherency in the speeches heard would be strongly in favor of the presumption of hallucination, orderly arrangement evident design, and as in this case peculiarly appropriate language, as strongly supports the presumption that the words heard really were addressed by spirits, who were mistaken by him for phantasms. That both the visionary, and the real appearances, should disappear upon the free application of leeches is not surprising, for the same condition of the system, would likely subject him to both classes of phenomena.

Because some persons are subject to optical and auricular illusions, which are certainly dependent upon a morbid condition of the brain, it does not follow that all persons who perceive apparitions, or who hear them speak, are also under the influence of a disordered brain, and especially as the majority of those persons who testify to their preception of them are in good health, and of sound nerves, and as to this latter qualification, it is well known that many of the witnesses might almost be supposed to have no nervous sensibility, and as little imagination, judging from their stolid organizations. These persons have simply perceived them with their natural eyes as they would perceive a gate post, their perception of them being purely sensuous.

"Fancies" says Professor Zerffi, a staunch opponent of Spiritualism "as the effects of our imagination, are weak, imperfect, and transitory, so that the most vivid imagination is scarcely able to reproduce the image of an absent person, even for a few seconds. Whatever

power our imagination may have, its productions can never be compared with those lively, and as it were tangible creations, with which (even) a dream impresses our sensual and cerebral organs. . . . Our imagination is incapable, even in a dark and utterly silent night, to produce anything like the objective perceptions and realities of a dream."

It seems to me that the most reliable test to apply to those cases where there is a question as to the objectivity or subjectivity of an appearance, is to ascertain whether it moves in accordance with the direction of the line of vision, when this is changed. Should it do so, there should be no hesitation in pronouncing it a hallucination, or an illusion, while on the other hand should it remain in position, unaffected by the direction of the eyes, it should be considered a true objective appearance.

If there be another world it is evident that our senses are not ordinarily fitted to discern it, and there is therefore nothing wonderful in our not ordinarily perceiving it, but our inability to perceive does not disprove its existence, any more than our inability to perceive remote stars by unaided vision, proves their non-existence. Neither does the ordinary failure to discern spiritual things, prove the entire incapacity of all to perceive them, any more than the common lack of great musical or poetical talents, disproves their possession by some individuals. It is true that the possession of some degree of musical and poetical power, however faint it may be, is common to most persons, thus showing that the musical and poetical realms are realities, and on the other hand the relation to us of the spiritual realm is analogous, in a few being endowed with powers of perception of its realities, while the mass are able to only dimly perceive its existence, while still susceptible to its influences.

In our ordinary condition, we neither see, hear, nor feel spirits; nor are we sensible of the spiritual world in which we exist. How then, ask the materialists, can either exist? My reply is; neither do we perceive the presence of the myriads of microscopic existences, nor of the material elements with which our atmosphere abounds, and which nourish the growth of vegetable and animal organisms: nor the magnetic and electric forces which operate around and through us. Nor yet do we perceive the atmosphere itself, which we breathe, and which is material and ponderous.

We should remember that the senses are only the avenues to the mind: that perception is not in the senses, but in the mind itself, and that they can only transmit those impressions which from their material structure they are fitted to transmit. Spiritual things are discerned

only through the spiritual senses. The physical senses are the channels through which we derive our knowledge of the external world, and of that only ; but whence comes that knowledge which plainly is not derived through any one or all of these channels—a knowledge of things which are not palpable to any sense, and which seemingly are not related to any. The senses really bridge over the chasm between spirit and matter.

Professor Tyndall in his lecture delivered in the Academy of Music in Brooklyn Jan. 5, 1873, when I was present, said ; “ The eye is not a perfect instrument. It is capable of that only for which it is fitted. It receives impressions only of things within its environment.” It has been well said, that “ The eye of the fish is fitted for seeing in the water ; the eye of the owl for darkness ; and the eye of the eagle for exploring the upper atmosphere ;” and I would add that the spiritual eye of man has the faculty of penetrating into that inner world for which it is fitted, and formed. As a blind man cannot perceive colors, so our material organs of vision cannot perceive spiritual things.

That the spiritual sense may under certain favorable conditions, render perceptible to the external consciousness some of the proofs of its own existence, is evident from numerous well attested instances, and this fact derives support also from the analogy observed in the exercise of the external senses. In China, the abuse of opium sometimes benumbs the senses to the degree that blindness and deafness ensue, but in those moments when the full effect of the dose is active, the sight and hearing are temporarily restored.

In the month of January of this present year, (1874) Dr. Tenting of Paris, reported a case of *nyctalopy*—a condition of the eye in which the patient loses the faculty of sight in daylight and recovers it in darkness. The patient in this case was a young girl of 18 years, named Marie Verdun. “ Although her eyes do not present any special morbid character she is forced to keep her eyelids closed during the day, and to cover her head with a thick veil. On the other hand when the shutters of the room are hermetically fastened, she reads and writes perfectly in the deepest darkness.”

It is well to be cautious in the use of our senses, but not to trust them when proper caution is exercised is equivalent to acknowledging that we are incompetent to judge of occurrences, of the most ordinary character. It is an abandonment of our right and duty to make our reason the arbiter which shall decide what is true, and what is false, and leaves us dependent for our opinions upon others, who may not be as well qualified as ourselves, to pass judgment upon questions of fact, morals, and religion. In trusting to experience, we trust to knowledge

which has been primarily gained through the senses, but we here arbitrarily reject other knowledge which reaches us through the same channels, and which may have an equal or even a superior claim upon our attention. The logical remark of Chalmers aptly applies to this subject. He says. "It is a very obvious principle, although often forgotten in the pride of prejudice, and of controversy, that what has been seen by one pair of human eyes, is of force to countervail all that has been reasoned, or guessed, at by a thousand human understandings."

And Edward W. Cox the well known and able London barrister and scientist, in a pamphlet published by him, entitled, *Spiritualism answered by Science*, forcibly remarks: "The depositions of a thousand persons that each had separately seen a ghost, would be no proof whatever of the existence of ghosts, because it is not only possible, but probable, that what each believed he beheld with his eyes was merely a mental impression. But if two persons of credit declared that they saw the same ghost, at the same moment, the argument assumes another complexion, because of the improbability that a similar image should be self-formed in two minds, at the same moment. The probability, that it was something actually without them, that made the impression upon the external senses of each at the same instant, and not a merely mental vision, is vastly increased by every addition to the number of spectators, who depose to the same appearance, at the same moment, until a number not large, so agreeing in their assertions, and being credible persons, and subjected to strict scrutiny by cross-examination, would constitute positive proof of the fact that such an object did present itself, whatever that object was, or the manner of its production, which are the proper subjects for investigation by argument, when the existence of the object itself is thus established."

It may be said—Even allowing the existence of another world, and of disembodied spirits, yet these cannot return to earth. Why not? Is it to be supposed that heaven is a place into which all can enter, but from which none can depart? In reply it may be said that the conditions under which spirits exist, do not permit return through space, as the spirit is fitted for an existence in Heaven or the other place. But then we ask, did not the spirit survive the passage from earth, and is it not probable that it would be equally able to survive the return passage? If it can depart by pursuing a certain course, cannot it return by the same? Every sincere believer must admit that Moses and Elias did return to earth centuries after their death, and were plainly recognized, not only by Jesus but by three of his disciples, therefore the possibility of spirit return is established beyond dispute, by any Christian. The fact that they have returned is admitted by

Christians upon the testimony of men whom they have not seen nor known, and if we can prove that they daily return at the present time upon the testimony of men whom they have seen, and do know as honest and intelligent, are they not bound by reason and a decent regard for consistency, to accept the testimony of these living witnesses, when they so readily accept the testimony of unknown, long since departed witnesses, to precisely similar facts.

All these objections arise from the old erroneous theological ideas of Heaven and Hell as localities, the former in some distant sphere or place, beyond the ken of mortal vision, or even conception, whereas the truth is, Heaven and Hell are around us and with us. The majority of spirits do not leave this earth, or its lower atmosphere, for a greater or less time after death, and the majority of those who have left it, can, and many do return at will.

The belief, no doubt instinctive, held by *nearly* all nations civilized and uncivilized, ancient and modern, in the existence of an Overruling Power, and in a future state of being, is often insisted upon, and rightly too, as strong evidence—though indirect—of the existence of a God. If this argument possess any force does not the absolute universality of the belief in ghosts or spirits, and of their power to communicate with mortals, apply with at least equal force to the truth of this belief. “There are savages” says Professor Huxley “without God in any proper sense of the word; but none without ghosts.” The argument deduced from the belief in a Supreme Being has double force, when applied to the belief in ghosts or spirits.

If we are able to establish beyond dispute, the fact of the return to earth of one disembodied spirit, it forever settles the question of the possibility of spirit return, and all reasonable minds are then bound to admit it; but in place of one, we can equally well establish the fact of the return not of scores but of hundreds, and not only furnish the evidence, in the form of unimpeachable testimony of witnesses, but we are able to introduce the doubter to the presence of returning spirits themselves, to take their testimony, and the testimony of his own senses, and thus place him in a position where the exact value of our attestations can be critically and practically proved.

“I live, O ye who loved me,
Your faith was not in vain;
Back through the shadowy valley,
I come to you again.
Safe in the love that guides me,
With fearless feet I tread,
My home is with the angels;
O say not I am dead.

THEY LIVE.

“O children of our Father,
Weep not for those who pass
Like rose-leaves, gently scattered,
Like dew-drops from the grass.
Ah, look not down in sadness,
But fix your gaze on high ;
They only dropped their mantles,
Their souls can never die.

“They live ; and still unbroken,
Is that magnetic chain,
Which in your tearful blindness,
You thought was rent in twain.
That chain of love, was fashioned
By more than human art,
And every link is welded
So firm, it cannot part.”

LIZZIE DOTEN.

CHAPTER XIII.

SPEAKING IN FOREIGN TONGUES.

"To another divers kinds of tongues; to another the interpretations of tongues."
—I. Cor. xii—10.

COMPARATIVELY few of those who believe in the inspired teachings of the New Testament, have any clear understanding of the meaning of the above passage, and it is only those who have a knowledge of the existence and exercise of this gift at the present time, that can fully appreciate its significance.

Paul here spoke understandingly, as he also did when he said ;

"I thank my God I speak with tongues more than ye all."—I. Cor. xiv—18.

From this it appears that with other spiritual gifts, he also possessed that of speaking when under control, in languages of which he had no knowledge, as many modern mediums have done, and that it was not senseless jargon he and others uttered, as too many are inclined to believe.

It does not appear that Jesus possessed this gift of tongues, but he promised it to others, as in Mark xvi—17. "They shall speak with new tongues," and we have abundant proofs that the promise was fulfilled, in the many instances related, and in the references made to the exercise of the gift by Paul and others, as in Acts, ii—4, where it is said :

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit (*who controlled*) gave them utterance."

In Smith's *Dictionary of the Bible*, p. 1557, a writer there says : "Those who spoke them (the tongues) seemed to others to be under the influence of some strong excitement, 'full of new wine.' They were not as other men, or as they themselves had been before. Some recognized indeed, that they were in a higher state, but it was one which in some of its outward features had a counterfeit likeness in the lower."

There are many well authenticated instances, of this gift being exercised in modern times. Some of the Cevenal prophets possessed it, as did many of the convulsionaries at St. Medard. Of one of these latter, a Miss Lordelot, Montgeron says that from her birth she had great difficulty in expressing herself, and who yet pronounced discourses

in an unknown tongue with all possible grace and facility, and he speaks of another young lady, who never having had any voice, sang canticles admirably in an unknown tongue. He also cites other similar cases.

In 1830, this gift was developed in the church of the Rev. Edward Irving, an eloquent Scottish minister, settled in London, and excited much attention in that city. From Mr. Howitt's comprehensive work ; "The History of the Supernatural" vol. 2, p. 421, I extract the following account of these manifestations.

"Three years after the erection of the new church in Regent square, Mr. Irving and his friends were startled by the news, that at Port Glasgow in Scotland, there had occurred an outbreak of speaking in an unknown tongue. Religious women were said to speak in the manner of the apostles at Pentecost. He sent down an elder to judge of the nature of the phenomenon, who reported well of it ; and on his return, his wife and daughter were found influenced in this manner. The matter was treated with much care, and in private, and the utterance was found to be no senseless jargon, but orderly and harmonious, though unknown in its meaning to any one. Yet according to the order of the primitive Church it was found, that what one spoke in the unknown tongue, another uttered the interpretation of in plain English, though he or she did not understand the unknown tongue, but received the same matter collaterally from the spirit. In October of 1830 however, a female of the congregation broke forth in the midst of it, but was quickly led away into the vestry, where she delivered her burden. From this time these manifestations became public and frequent, exciting a wonderful sensation in the public mind, and all sorts of people flocking to the church to witness them.

"Contrary to the misrepresentations which on all extraordinary occasions are made, these manifestations are declared by Irving himself, in *Fraser's Magazine* ; by Mr. Wilks his earliest biographer, and by the *Morning Watch*, a quarterly magazine established to record and explain this dispensation, to have been not only orderly but full of eloquence as interpreted, and though delivered frequently in a high key, they were marked by a grandeur and music of intonation, that resembled more a noble chant than oratorical speaking. Irving said, they recalled to his mind the old cathedral chants, traced up to the days of St. Ambrose.

"All those who spoke, represented themselves as incited and carried on by a supernatural power. Irving says ; "He who spoke with tongues in the church, did nothing else than utter words unknown alike to himself and to all the people, and there was needed therefore another,

with the gift of interpretation. As the speaker spoke the unknown words, the meaning of them rose upon the interpreter's heart and the proper native words came upon his lips. But he was all the while as ignorant of the foreign words, as the utterers and hearers of them. It was a spiritual gift, and not an act of translation from one tongue into another." But not only unknown tongues, but known tongues, (Hebrew, Greek, Spanish, and Italian, amongst others) were spoken correctly, by persons who naturally knew nothing of them."

Here were manifestations of the same gift of tongues, that was possessed by the apostles and early Christians, and the same necessity for an interpreter, as when Paul said ;

"If any man speak in an unknown tongue let it be by two or at the most by three, (*to avoid confusion*) and that by course, and let one interpret."—I. Cor. xiv—27.

The truthful character of these manifestations in the congregation of Mr. Irving's church, was well established, and we can cite later and even more convincing proofs of the exercise of this gift, upon the testimony of the late Judge Edmonds, of New York, as published by him in his "*Spiritual Tracts*." In No. 6 of the series, speaking of the mediumship of his daughter, he remarks :

"She was next developed to speak different languages. She knows no language but her own, and a little smattering of boarding-school French ; *yet she has spoken in nine or ten different tongues*, sometimes for an hour at a time, with the ease and fluency of a native. It is not unfrequent, that foreigners converse with their spirit-friends through her, in their own language. A recent instance occurred, where a Greek gentleman had several interviews, and for several hours at a time, carried on the conversation on his part in Greek, and received his answers sometimes in that language, and sometimes in English. Yet until then she had never heard a word of modern Greek spoken.

"The foregoing is my account, in very general terms, of my daughter's mediumship. Let me here specify some of the instances more particularly.

"One evening there came to my house a young girl, from one of the Eastern States. She had come to New York to seek her fortune. Her education was that which can be obtained at a common country school. She was a medium, and was accompanied by the spirit of a Frenchman, who was very troublesome to her. He could speak through her, but only in French. For more than an hour, a conversation went on between my daughter and the spirit speaking through Miss Dowd. They both conducted the conversation entirely in

French, and both spoke with the rapidity and fluency of native Frenchmen. Miss Dowd's French was a wretched *patois* of some of the Southern provinces of France, while Laura's was pure Parisian. This occurred in my library, where some five or six persons were present, and Miss Dowd is still living in this city.

"On another occasion some Polish gentlemen, entire strangers to her, sought an interview with Laura, and during it she several times spoke in their language, words and sentences which she did not understand, but they did, and a good deal of the conversation on their part was in Polish, and they received answers, sometimes in English and sometimes in Polish. The English she understood, but the other she did not, though they seemed to understand it perfectly.

"The incident with the Greek gentleman was this. One evening when some twelve or fifteen persons were in my parlor, Mr. E. D. Green, an artist of this city, was shown in, accompanied by a gentleman whom he introduced as Mr. Evangelides of Greece. He spoke broken English, but Greek fluently. Ere long a spirit spoke to him through Laura in English, and said so many things to him, that he identified him as a friend who had died at his house, a few years before, but of whom none of us had ever heard.

"Occasionally through Laura, the spirit would speak a word or a sentence in Greek, until Mr. E. inquired if he could be understood in Greek. The residue of the conversation for more than an hour, was on his part entirely in Greek, and on hers, sometimes in Greek and sometimes in English. At times Laura would not understand what was the idea conveyed, either by her or him. At other times she would understand him, though he spoke in Greek, and herself when uttering Greek words.

"He was sometimes very much affected, so much as to attract the attention of the company, some of whom begged to know what it was that caused so much emotion. He declined to tell, but after the conversation ended he told us, that he had never before witnessed any spirit manifestations, and that he had during the conversation tried experiments, to test that which was so novel to him. Those experiments, were in speaking of subjects which he knew Laura must be ignorant of, and in frequently changing the topic, from domestic to political affairs; from philosophy to theology; and so on. In answer to our inquiries—for none of us knew Greek—he answered us, that his Greek must have been understood, and her Greek was correct. He afterward had many other interviews, in which Greek conversation occurred.

"At this interview which I have described, there were present, Mr.

Green, Mr. Evangelides, Mr. Allen president of a Boston bank, and two gentlemen whose names I forget, but can easily ascertain, who were large railroad contractors in one of the Western States, my daughter, my niece Jennie Keyes, myself, and several others, whom I do not remember.

"My niece of whom I have spoken, has often sung Italian, improvising both words and tune, yet she is entirely unacquainted with the language. Of this, I suppose there are a hundred instances.

"One day my daughter and niece came into my library, and began a conversation with me in Spanish, one speaking a part of a sentence and the other the residue. They were influenced, as I found, by the spirit of a person whom I had known when in Central America, and reference was made to many things which had occurred to me there, of which I knew they were as ignorant as they were of Spanish.

"Laura has spoken to me in Indian, in the Chippewa, and Monomonic tongues. I knew the language, because I had been two years in the Indian country.

"I have thus enumerated, Indian, Spanish, French, Greek, and English, that she has spoken. I have also heard her in Italian, Portuguese, Latin, Hungarian, and in some that I did not know."

After relating several instances of other persons speaking in languages of which they had no knowledge, he adds ;

"And I have heard Gov. Talmage's daughter, at my house, speak in German, several persons being present." And in a postscript he adds ;

"P. S.—I now add to the foregoing ; November 1. To-day at our conference, I mentioned this subject, and asked if any of those present could give any further information. . . Dr. John F. Gray mentioned, having had communications through the rappings and table tippings, in the Malay, Hebrew, and Spanish languages. The communications were spelled out letter by letter, and written down. He obtained translations of all these, from persons versed in the different languages. He had records of it all. . . . He mentioned one instance, where Professor Bush, who is a Hebrew scholar, was present, and he called the Hebrew alphabet, and wrote the communication down at the time, and afterward translated it, no one present but himself being acquainted with that alphabet.

"Dr. Abraham D. Wilson, another physician of high standing, stated that the late Mr. Henry Inman, the artist, told him that when his daughter was developed as a medium, she repeatedly spoke Spanish, of which she had no knowledge."

We know of no higher testimony than the above, and were the

direct evidence of Judge Edmonds, Dr. Gray, or Dr. Wilson, offered in any court in the United States, in relation to any question involving life, liberty, or property, it would be considered as conclusive.

It is but two evenings since, when at a séance held at my own house, where none but my own family and three intimate friends were present, a young married lady, who is in an advanced stage of pulmonary consumption, was influenced to sing in German. Knowing the delicate state of her lungs, after singing perhaps for three minutes I begged the spirit to release her, which it did in a minute thereafter. She was entirely unconscious, and remained so for about ten minutes after the singing had ceased. We did not allude to her singing, or to her being controlled, as she has the greatest aversion to being thus influenced by spirits, and her only remark after recovering was, that she must have been asleep. She does not understand a word of any language other than English, and has never received an hour's instruction in singing. Another lady present, whom I know to have received a thorough musical education and to have a proficient knowledge of the French language, assured us that her singing indicated musical culture, and we all agreed with her in this opinion.

The exercise of her voice did not seem to injure her.

CHAPTER XIV.

SPIRIT IDENTITY.

“Beloved, believe not every spirit, but try the spirits whether they are of God.”
I. John, iv—i.

WHATEVER differences of opinion there may be among Christians, as to the power of spirits to return to earth, and to communicate with mortals at the present time, there can be none as to their having had the power, and of their exercising it in the times of the apostles.

And that they did, or at least that they could so manifest, is proved from thousands of well authenticated instances that have occurred, and are occurring in our own days, for as all experience and analogy prove that the same physical and psychological laws governed then as now, it follows that if these things do occur now, they must have occurred then, and vice versa.

In connection with many of the numerous instances of apparitions recorded in the Bible, we have accounts of spirits intelligibly and clearly communicating with persons in earth life, and such intercourse is fully endorsed not only by numerous and distinguished examples, but by precept and commandment, as in the passage at the head of this chapter, where the injunction is given to try the spirits, and prove whether they are of God or not. There is nothing dubious in the signification of this passage. It is not a permission applicable to special cases and circumstances, but an imperative command to all to try the spirits, to test their character, profession, and identity, and from the knowledge obtained to either accept them and their teachings, or to reject both; and in addition, rules are furnished by which they can be so tested. The same necessity of trying the spirits that existed then, exists to-day.

Of all the generally received and persistently cherished errors of most Protestant sects, there is none that has so little foundation in fact, reason, or biblical authority, or that is so flagrantly at variance with consistency and the best interests of Protestantism, as the groundless denial of continued spiritual manifestations. Materialism is steadily undermining the theological claim to direct communication with Deity, while Protestant ecclesiasticism itself has long since overthrown its only other pillar of support—namely mediate spirit agency.

I have just said that rules for testing the spirits were given. The two passages succeeding the one in which we are told to try the spirits give us one rule. It reads as follows :

“Hereby know ye the spirit of (*or from*) God. Every spirit that confesseth that Jesus Christ is come in the flesh, *is* of God and every spirit that confesseth not that Jesus Christ cometh in the flesh is *not* of God.”

We know no better test in our day than this furnished by the apostle John, by which to determine the moral status of a communicating spirit, as all advanced spirits with little variation acknowledge the Divine principle in Jesus—endorse his doctrines, and reassert them in their own teachings, and it is quite safe to assume that any spirit who condemns the beautiful truths that were taught by him, or who speaks of them lightly, or in any way treats the pure character of the Great Teacher with contumely or disrespect, should be set down as insufficiently progressed in love and wisdom, to instruct mortals as to their duty. The doctrines taught by Christ were from God, and all advanced spirits must of necessity recognize them, and even amongst men this rule holds and was referred to by Jesus when he said :

“My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself.” John vii—16. 17.

Any spirit that views sensual indulgence, self-seeking, and uncharitableness, with leniency and toleration, cannot be in an advanced state himself, and in all probability truth is not in him, and reliance upon or even frequent communication with such a spirit cannot be beneficial, and probably if continued will sooner or later result in evil. The wise and prudent maxim that “Evil communications corrupt good manners,” (and morals) applies with equal force to intercourse with men and spirits.

The same test for spirits which was laid down by John, was given by Paul in I. Cor. xii—3.

“Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost.”

It was more in the spirit and temper of ordinary mortals that Paul said :

“If any man think himself a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.—I. Cor. xiv—37.

In other words let no prophet, nor spirit speaking through him, say anything contrary to the things I write. Compliance with, or violation of this command being conclusive, as to the authority of the spirit. Paul possessed a rather imperative manner of speaking and this injunction is characteristic of him. The passage here following

indicates that he was in fear that some other spirit than the one that usually influenced him, might impel him to contradictory utterances :

“But though *we*, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”—Gal. i—8.

That some who were not Christians, were controlled or influenced by good spirits in the days of the apostles, is evident from Acts xvi—16, 17, where it is said, that :

“A certain damsel possessed with a spirit of divination met us. . . . The same followed Paul and us, and cried saying : These men are the servants of the Most High God, which shew unto us the way of salvation.”

But Paul being annoyed, and probably not approving spirit manifestation unless through a sound Christian organism, commanded the spirit to come out of her, and it obeyed. According to the tests given by which to judge spirits, this one was of God, for it bore testimony, to their teachings and to their authority, and would probably not have been disturbed had not Paul yielded to the irritability and love of domination, which were his besetting sins. •

As under the Christian dispensation, the test for spirits was whether they taught in harmony with the doctrines of Christ, so under the Mosaic law it depended upon their utterances according with the established theological doctrines of the time and especially upon their condemnation of idolatry. Deut. xiii—1 to 5—and as in Isaiah viii—19, 20.

“To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.”

In the same sense in which we are directed to “Try the spirits,” we are also told to “Prove all things ; hold fast that which is good.” Those who intelligently and prudently communicate with spirits certainly comply with these injunctions, and it would be difficult to point out any other way in which the spirits could be tried, or all things proved.

“Now the spirit speaketh that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy ; having their consciences seared with a hot iron. Forbidding to marry ; and commanding to abstain from meats, which God hath created to be received with thanksgiving.”—I. Tim. iv—1, 2.

The “latter times” here spoken of, were undoubtedly the time then supposed to be near at hand, or even then present, as it was the general belief among the Primitive Christians that the end of the world was impending. And what renders this view of the meaning conclusive is, that “Forbidding to marry and commanding to abstain from meats,” were heresies that were then prevalent in the Church,

and incurring the especial denunciations of Paul. As a warning against receiving all the utterances of spirits as from God, it is equally applicable to the present as to that time, and is fully endorsed by all Spiritualists of experience and discernment.

No reliance should be placed upon any communication that cannot be tested and proved, either by reference to facts, or by other evidence that is conclusive to reason and sound judgment. For the reason that no test can be applied to many of the published communications, purporting to be from spirits who were distinguished in earth-life, and which treat of scientific and other forms of knowledge, we should be extremely cautious how we accept them as truthful. It is safer to place at least the most of them, in the category of the doubtful and unproved, for we should remember that the questioner will obtain only as truthful answers from spirits, as he would have received from the same spirits when they were in the form, and under circumstances where they were free from all chance of detection, and all responsibility for what they uttered. If under such circumstances when in earth-life they were reliable, they as disembodied spirits, will be no less so: if they were not, then they will now be equally unreliable, provided they have not materially advanced since their entrance into spirit-life.

A spirit said to Rev. Dr. Ferguson, "We do not know everything, nor can we do everything. We do all that can be done with the mediums we influence. Spirits out of the body are often not much more advanced than those in the body. Many spirits are also unwilling to reach forward, but whenever they do desire to advance toward the great perfection, there are ever those who will assist them. Be cautious. Believe not every spirit that purports to come from the spirit-world. Believe no spirit that bears not the impress of God's character. Spirits out of the body as well as in it say: 'We are good enough.'

We must remember that spirits, though not mortals, are yet human beings who continue to possess for a greater or less time after their transition, all their desires, habits of thought, virtues and vices, in force and activity. The gay and sedate, the cheerful and morose, the kind and unkind, the loving and malignant, the benevolent and miserly, all retain those traits and characteristics which together constituted their earthly personality, and nothing is lost in the change by death, but the physical body, the outer covering which has served as the medium through which the purposes of the real man—the spirit—could be effected in the external life. Of the truths that have been revealed through Spiritualism, this is perhaps one of the most difficult to realize,

so strong and enduring are the bonds of education, and yet no truth in Spiritualism is more evident, and nearly all the evils that proceed from spiritual intercourse arise from ignorance of, or failure to appreciate its importance. It is a cardinal truth, in the light of which the spiritual mariner can securely guide his bark amid the quicksands and shoals over which all must pass, in their voyage of progress in spiritual knowledge.

Henry More two hundred years ago, truly said, that "Often spirits are very great fools—that there are as great fools in the other world as there are in this." And there is no doubt that as death terminates the lives, but not the folly of fools, that their relative numbers have not of late diminished, in that bourne from which it might be well for us, if no fools ever returned.

"Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles. . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."—Matt. vii—16, 18.

As in physical nature certain atoms exercise an attractive force upon certain other atoms with which they are in relation, so in our moral natures certain elements attract corresponding moral elements. The man whose moral sense is blunted or undeveloped, will surely draw to him spirits on the same plane, and in his intercourse with them, he will often find his own cherished errors reflected under the guise of established truths. There are no moral elements in such a person, that can serve as a bond of union between him and elevated spirits, while other spirits like himself are irresistibly attracted to him, and the union is like welded steel.

For such characters spirit intercourse is hazardous, as it only tends to confirm them in their evil propensities, the results being precisely those that flow from evil companionship with mortals. There is only one course for such persons to follow—it is to at once enter upon a life of reformation—praying for Divine and angelic assistance in their efforts, to escape from their moral degradation.

While to persons on this low moral plane, unaided and undirected spirit-intercourse is not beneficial, to those who seek it in the sincere, earnest spirit that Jesus declared to be necessary when seeking the kingdom of heaven, it is elevating and refining to the religious and moral sense, while at the same time it enlarges the capacity of the mind, and enriches it with fresh stores of true knowledge. The same law of moral and psychological attraction, that draws the yet dark spirit to the dark-minded mortal, is powerful to attract good spirits to those who desire their companionship, and this same attractive force that unites these harmonious souls, becomes a repelling-force

to spirits less advanced. In earth life individuals on the same plane morally and intellectually, inevitably gravitate to each other, and enjoy each other's society, and the intelligent reader will at once perceive the truth of my remark when I say, that if half a dozen like himself were engaged in quiet interchange of thoughts, or in social intercourse, the presence of one on a low moral and intellectual plane, would be more disagreeable to the uncongenial visitor himself, than to the company into which he intruded, and there can be no doubt he would escape as soon as possible, and not again voluntarily introduce himself into such—to him—unattractive society. Precisely the same moral and psychological influences operate in the relations of mortals with spirits, as in those of mortals with each other. Like attracts like and opposites repel.

Facts are not only stubborn but useful things, and as in material science so in spiritual, they are at the basis of all our knowledge. With this regard to facts, I will now proceed to relate some instances from the experience of others, and from my own experience, where the proofs of spirit-identity were either conclusive, or simply corroborative, as the reader may be disposed to regard them.

Professor Wm. Denton in a lecture delivered in Music Hall, Boston Jan. 27 1872, narrated the following.

"I remember once sitting in a circle at Muncie, Indiana, when the manifesting spirit spelled out on the dial by pulling a string communicating with the pointer, 'Sing,' 'What shall we sing?' we inquired. 'O Thou!' was spelled out. We turned to a Methodist hymn-book and tried every one of the hymns commencing with 'O Thou!' but to all, the spirit rapped a decided negative. We then asked him to spell out the next word of the line of the hymn. By this time he was rapping loudly, and apparently in a very impatient mood, but stopped and spelled 'Fount.' 'Is it O Thou Fount?' 'Yes,' was rapped out. Then we discovered that the spirit was mistaken, supposing that a well-known hymn commenced 'O Thou Fount of every blessing,' instead of 'Come Thou Fount etc.,' which was sung, the spirit keeping time with lively raps to the close. Here was a mind distinct from that of every other person in the circle, and I think we spent at least fifteen minutes in trying to find the hymn which the spirit desired, before the mistake was discovered."

This incident does not prove the identity of the spirit communicating, but it proves that an intelligence was communicating. The following account proves both the presence of disembodied intelligences and their identity.

Nov. 28, 1870. I had a sitting with Mr. Charles H. Foster at

his rooms in New York, and just before its termination, a gentleman entered the room who evidently was a stranger to the medium. When I left the table he seated himself at Mr. Foster's request in the chair I had vacated, and while I was preparing to leave, something was said that interested me and I inquired whether my presence would be objectionable. In reply the gentleman invited me to remain.

In about five minutes, without any remark by the gentleman, Mr. Foster placed his hand upon the latter's shoulder in a familiar way, and addressed him in hearty though uncouth language. The sitter inquired the name of the spirit, which appeared to be satisfactory and amusing to him. Shortly after, the medium again addressed him in entirely different, and broken language, and from certain expressions I became aware that it was an Indian spirit. Both of these spirits reminded the sitter of their promise to meet him there, and claimed its fulfilment at that time, and both conversed with him as acquaintances. After some further proceedings he left the table, and I took the liberty of inquiring of him, aside, who the spirits were. He said that the evening previous he had arrived in New York, overland from California. That on the way, before reaching Chicago, he had heard from a fellow-passenger of a lady medium in that city, whom he called upon, and with whom he had had two sittings. That at these sittings the two spirits who had just manifested were present, and that he had made an engagement to meet them at Mr. Foster's.

The first who here manifested, was the spirit of a rough good-natured man, who had been in his employment on the Plains, and in California, where this gentleman had been engaged in surveying. He had died during this connection, and he had met him before through other mediums. The Indian when in this life, also had been acquainted with this gentleman, and had become attached to him by some little acts of kindness. At the séance he inquired for neither of these spirits.

The gentleman assured me that he had never before met Mr. Foster, and from the manner and speech of both when he entered, and from the bearing of both throughout the sitting—from the general appearance of the gentleman, and his having the weather-beaten appearance peculiar to persons just from a long trip or voyage, as well as from the fact that it was through an accident that I lingered and sought the opportunity to witness the séance, no unprejudiced person can easily conclude that there was any collusion or deception in the matter.

In September 1870, I accompanied three ladies on a visit to the

same medium. Only one of these ladies—my wife—had ever before met Mr. Foster.

Shortly after being seated, the medium said there were spirit lights around, and on the head of Mrs. R—. The latter then wrote on slips of paper, carefully guarding her writing from the view of the medium, the names of her brother, father, mother, husband, son and daughter, and folded them closely. Without touching the papers, and while yet in the hands of Mrs. R—, the medium said; "There is present the spirit of a man: he says he was your brother Charles G. F—, who is glad to be able to communicate with you. Also another spirit: one who watched over you when on earth. He was your father; Edward F—. Also a female spirit: she says she died of an internal tumor: Her name was Elizabeth F—, your mother. Another spirit also is present: her name was Margaret R—. She was your sister-in-law. And I see another spirit who is so glad to see you: he says; 'Tell mother that I never expected to be able to do this. Tell her that I always love her the same as ever.' He looks so happy and radiant. He says his name was Edward R—, your son. Still another spirit appears. Her name too was Margaret R—, your daughter. She is very happy now and says you must have no doubt of these things.

Every spirit whose name had been written by Mrs. R— was here described as present: the name given in full, with the relationship, and the additional name of one spirit who was not expected, and that was the sister-in-law of Mrs. R— whose Christian name was the same as that of her daughter, but of whom at the time she did not think. As to her mother she died of an internal tumor.

Mr. Foster then turned to one of the other ladies, and with a finger tapping upon a hair brooch that she wore on her neck said; "The spirit whose hair is in that brooch is present." Upon her inquiring the name of the spirit he replied; "You know, and so does E—," (my wife). He then addressed her in the name of the spirit, calling her his child, and after many affectionate remarks concluded with the words: "Your dear father." It was her father's hair in the brooch—a fact previously unknown to any but the wearer.

At my suggestion a lady, a relative of mine, with her son, a young lawyer of New York, visited the same medium in September, 1870. I accompanied them and introduced them simply as friends, avoiding all mention of names and relationship.

We all became seated at the table, and Mr. Foster took the young man's hand and addressed him as Richard, and added; "There is a spirit present who is exceedingly glad to again meet you. You must

not think that he has ceased to love you, for he loves you as well as ever," and more was added, when the young man inquired what spirit was speaking. The medium replied "Richard W——, your father, the same name as your own." The names were correct, both bearing the same. The medium then turned to the lady and addressed her in affectionate terms, and subscribed himself, "Your husband Richard W——." She then inquired if any of her spirit children were present, and he replied; "Yes three of them, and their names are Eugene, Emily and Mary," being the correct names of her deceased children.

September 16th 1872, in company with my wife and her mother, I visited the family burying-ground in Westchester, New York, where the earthly remains of my children repose. A few days thereafter I had a sitting with Mr. Foster, and the first question I proposed was; "Is my son Eugene present, and can he tell me where his mother, grandmother and I were on Saturday last?" The answer, promptly given was: "You were in Westchester, at the grave-yard—at my grave—and I was with you." This question with others had been written by me at home, was carefully and repeatedly folded, and was unopened by the medium, and not a word was said relating to the question or its subject matter.

An intimate friend, a gentleman of education and refinement, whose wife died about five years since, was induced by me to visit Dr. Slade of New York, and he had a number of sittings, both for communications by means of slate writing, and for materialization.

At one séance he received the following communication from his spirit wife, written upon the slate while this was placed upon the centre of the table in full view, no mortal hand being near it, and in broad daylight. He has kindly permitted me to copy and publish it.

"Wednesday Sept. 25th 1872.

"MY DEAR HUSBAND:

"I am so sorry you did not see me more plainly than you did; I do not like to give it up. I shall try it again when I can have the medium's time. Dear, did you know I was present when Louise got her fright. I can make her see me if it would not make her too nervous. . . . Give my love to all my darlings at home.

"I am ever your loving wife,

"M. J. B."

When she says she "does not like to give it up" she refers to her attempts to materialize, which were not wholly successful, as she was able only to make herself dimly visible. The next sentence referring

to her daughter's fright, was an excellent test of the spirit's identity, for it so happened that three days previously to this when my friend came down to breakfast, his eldest daughter fifteen years of age said ; " Pa, I was terribly frightened last night. Something came and leaned over me, and I covered my head, but on looking again I saw it there still ; but I could not see it distinctly, I only saw it was somebody."

My friend poo poo'd the story and nothing more was said of it, and it had escaped his memory when he received the above communication, and not even then did he recollect it, and he could not understand the meaning of this portion of the message, until having copied it he was quietly reflecting upon it at his home, when he suddenly thought of the incident related by his daughter. As additional proof of the identity of the spirit I can add that my own little daughter attended the same school with my friend's children, and the evening of the next day after his daughter had seen the apparition, my daughter related to me the incident as she heard it from the lips of her schoolmate, and it was not until two days thereafter that the above communication was written. Then there is the fact of his daughter's name being spelled Louise, instead of Louisa, the more common method.

At a séance with Mr. Foster in September, 1870, among other tests he said that "another beautiful spirit was present—the spirit of one who died in infancy. It was a sister of my wife. She said her name was Ann." This was correct. My wife had a sister of that name, she died in infancy before the birth of my wife. I may have heard her spoken of perhaps two or three times, but it is certain that I had never given the subject a serious thought, and I had not thought of her for years previously to the announcement of her name by the medium, and it was a moment before I recognized the name.

At the same séance Mr. Foster said a spirit was present whose name was Mary or something like that. Upon my suggesting "Maria" he replied "Yes Sarah Maria," and upon inquiring her surname, after a moment he bared his arm and exhibited the letters, S. M. L. of a bright scarlet color. These were the correct initials of the name of a married sister, who passed from earth life some thirty years prior to this time. I then inquired the age of the spirit at the time of her decease. The answer came through raps, which I counted up to twenty-two, when they ceased. I asked if the intelligence meant by these, that the spirit was only of that age when she passed away, when the usual three raps were given in the affirmative. I was quite certain that my sister's age was twenty-six, and so stated, but

one vigorous rap replied "No." I again expressed my doubts of the correctness of the answer, and again an emphatic "No" was rapped. But the spirit to my surprise was correct, as I discovered upon questioning my sister's husband, who is still living.

At another séance with Mr. Foster, December 10th 1870, I had a series of written questions, prepared at home, and carefully folded and pressed, as all my written questions were. Among them were these :

Q. I would like to communicate with the spirit of my father. Is he present ?

A. Your father is present.

Q. Will you tell me where you died—the city or town, street and number ?

The medium drew with a pencil four longitudinal lines, enclosing three blank columns. He then drew his pencil across the lines at such distances, as to make squares of the columns, so that when finished there were three rows of squares across, and ten rows from top to bottom. He then directed me to write the name of a city, or town, in each of the left hand squares—the name of a street, in each of the middle squares and a number in each of the right hand squares, the correct city, street and number, among them. He then tore off all the squares at the left hand, separated them, and rolled each into a pellet. The same with the middle, and with the right hand squares, making a separate pile of all in each row—three piles in all. He then thoroughly confused and mixed the pellets in each pile, and selecting one pellet from each, pushed the selected three towards me, saying ; "One is the city—one the street—and one the number," I was about to open them, when it occurred to me to ask him if he could write out what these three pellets contained. He took his pencil and wrote in full the name of the city, street and number, and upon opening the pellets I found the same words and number on these. The answer was correct.

Here the medium said my Uncle Zalmon was present. I remarked that he died two years before. "No," said the medium, "he says he died three years ago." Here again upon my return home I found I was mistaken, and the spirit correct. I had not inquired for my Uncle or mentioned his name, and had not seen him for thirty years ; he residing in a distant part of the country.

At a séance with Dr. Slade in October 1870, upon the slate being held under the table leaf, the name "Eugene" was written upon it. I asked how I could know it was he, when it was written ; "I claim you as my father." I said this was not enough, and I inquired his

age at time of decease. The answer was four raps, signifying that number of years. In what year did you die? Answer on slate "1846." Again I asked of what disease? The answer written was; "Affection of the brain." The answers were all correct.

August 15th, 1871. This evening I had a séance with Dr. Slade. The room was well lighted by two gas burners. Soon after being seated the medium placed the slate partially under the table leaf, so that perhaps two thirds of it were concealed from view, the remaining third being in full sight, as also was the hand holding it, while his other hand was placed upon the table grasping mine.

Soon sounds of writing were heard, indicating a slower and more feeble process than usual, and when finished the slate was withdrawn, and we read the following :

"MY DEAR SON.

Myself and dear Rachel your mother are present and bless you this evening, as well as some of your own dear children. Eugene W. and your brother Seth; also your good sister S. M. C. All were with you in C—to help you in your business there. My whole soul is in this work, and I will consecrate my efforts to assist in dispelling this deep darkness, which envelopes mankind. Kate (your sister-in-law) is not present. I am my son, your affectionate father.

"S. CROWELL."

The names, initials, and relationship, were all correct. In a few minutes after, the medium was controlled by a strange influence, and after an ineffectual effort to speak, he suddenly sprang to his feet and walked briskly around the room, with a gait indicating lameness of one limb. I was intensely interested in observing the case, when it suddenly occurred to me that it was my brother, who was endeavoring to manifest himself, and I at once exclaimed: "Why you are my brother Seth!" The medium at that moment was at the opposite side of the room, and instantly he rushed to me, and clasped me in his arms, and in the most affectionate manner repeatedly embraced me, placing his cheeks against mine, and by every means in his power indicated the warmth of his affection, though unable to speak through the organs of the medium. Gradually his arms relaxed—his strength appeared to fail—and he sank into his seat, when the medium recovered consciousness.

This, my only brother, passed away at the age of sixteen, more than thirty years ago. He was so unfortunate as to nearly lose the use of his right limb, through that fearful disease "*Morbus Coxarius*,"

or hip disease, and in walking he limped badly, precisely as the medium did at this time. The latter had never heard of him, as I studiously avoided speaking of any family or personal affairs, and Dr. Slade *like all genuine mediums* never troubles himself with asking questions concerning personal or family matters. They necessarily hear too much of them through the questioning of the sitters and the revelations of the spirits.

September 24 1871 my two sons visited Dr. Slade, and had a séance. Among other manifestations, a communication was written upon the slate by an invisible hand. The hour was 3 P. M. and the room was well lighted. The communication was as follows :

“To our Dear Brothers, Father and Mother—our loving family. We all come to tell you of our joy to-day. Oh dear ones, how much enjoyment we have now to what we had three years ago, for now we feel we do belong to the family as ever, for you all seem to take more interest in us than you did in years past. Aunt Ann is present to-day with Aunt Katie. Caroline our sister is one we feel so happy with. She is a loving soul, and is much help to us all. *The spirits call her Lily.* Clarence is very anxious to make mediums of you all. He says we can then all have mediums. Edgar and John join us in this communication. Ever your loving brother, E. W. C.”

There are two points in this communication worthy of particular notice. The first is that in which their Aunt Ann is mentioned. She was my wife's sister, before mentioned as manifesting to me through Mr. Foster. She had never been alluded to in presence of this or any other medium, and only at long intervals of years even in the family, no personal knowledge of her existing. The day before my sons had this sitting with Dr. Slade, when conversing about it my wife remarked that she would like to hear from her sister Ann again, and here she was reported present, quite unexpectedly to my sons who had entirely forgotten the wish of their mother that she might again hear from her.

The second is that in which my daughter Caroline is mentioned. She had never been even alluded to at Dr. Slade's, and had never come to us but once before this, and that was also through Mr. Foster just one year previous to this sitting. At the séance with Mr. Foster I asked for the names of my children deceased, when he gave all their names but one, and of this one he said ; “And a little girl whose name I cannot ascertain, but her spirit-name now is Lily.” Her proper earthly name not being given, I attached no importance

to what was here said about her spirit-name, and was much surprised when upon reading the communication through Dr. Slade, I found confirmation of what Mr. Foster had asserted.

In connection with this is the fact, that just previous to their leaving for this séance, I requested my sons to remember and call for their sister Caroline, and it so happened that in the press of other ideas they entirely forgot her also, and were only reminded of my request when they read the communication. This does not appear like mind reading. My spirit-daughter has since then always come to us under her spirit-name of Lily, through all mediums by whose agency we have received communications.

Some two years since I procured a planchette, thinking that some of our friends might be able to use it. Soon after purchasing it I proposed that certain members of my family should test their power to move it, and to the surprise of all after a few trials it wrote freely. The power continued for about a year, when suddenly it ceased, nor has it moved since with repeated trials.

At one time while two of my family were using it, a gentleman whose acquaintance we had recently made, and of whose family then we knew absolutely nothing, came in and inquired of planchette the name of his deceased sister. The instrument at once plainly wrote; "Mary Louisa," which was the correct name of his only sister deceased. He did not touch the instrument, and no other visitors were present.

December 25 1872. This being Christmas day it occurred to me that our spirit-friends might desire to exchange greetings with us, and I proposed to two of my family that they should use planchette. They accordingly placed their hands upon it and immediately there was written; "A merry Christmas to all." We returned the salutation and requested each spirit-friend present to write his or her name. Name after name was then written; all of dear spirit-friends—*not dead*—until all our near relatives in spirit-life were represented, when I asked a question relating to another subject, and we awaited the answer, but to our surprise we found written the word; "Bud," this being the name bestowed in heaven upon the subject of a premature birth, and whom at that moment we had all forgotten, and we experienced a feeling not only of regret for but of mortification at our forgetfulness, when we were thus reminded of the continued existence of the little waif, who here claimed relationship to the family on this bright Christmas morning.

This was the fourth or fifth time he had come to us, each time through a different medium, always without solicitation on our part,

and always bearing the name of *Bud*. We don't forget him now. We realize that he lives and is one of the family.

One day in July 1873 I returned from a visit to some friends at Cold Spring Harbor L. I. With me was the son of my hostess; Mr. W——, a highly respectable and reliable gentleman, who left me upon the arrival of the boat at the dock in New York, remarking that he should on his way across town call on Mr. Foster.

On the evening of the second day thereafter, he visited me at my residence, and with considerable animation informed me that soon after being seated with Mr. Foster, he inquired if his Aunt Harriet was present. Being answered in the affirmative, he asked whether she knew where he came from that morning; no other word being used in relation to the subject; and the answer promptly given, was; "Yes you came from Cold Spring in the steamboat D. R. Martin, and Dr. Crowell Mrs. Crowell and Emma were with you." All of which was correct.

If this were the only evidence of Mr. Foster's mediumship, we might possibly suspect that he in this case derived his information from some person who also had been a passenger on the same boat, and who reached Mr. Foster before my friend, but as this is only one of many thousand equally wonderful revelations through him to different persons, and as no surreptitious means of acquiring information has ever been seriously charged upon him, it will be difficult to deny that the information here given, was at least as authentic as that so often obtained by myself and others through him.

In the same month, July 1873, accompanied by two members of my family, I visited Monticello, N. Y. At the Erie Railroad depot in Jersey City we met our niece, who upon learning of our intended journey had decided to accompany us. After seeing them safely to their destination I returned home, and on the succeeding day had an interview with "Old John," who told me without any reference to the subject on my part, that he and his friend "Red Bird" had been to Monticello since my family had arrived there, and that a "squaw papoose" was there with my daughter, that she was a little larger than the latter, and that Red Bird had heard her name mentioned while he was there, and that it was R—— B—— giving her correct name. We had no positive knowledge of the young lady's intention to accompany us, and the subject had been only incidentally mentioned in the family, and there was no possibility of Old John knowing of her presence, unless by spiritual means.

"Heavens! What will Slade and I do?" was the exclamation of Charles H. Foster, when upon my return from my first visit to Mrs.

Andrews at Moravia, I related to him some of the marvels I had there witnessed. I have never seen any person more astonished, when I have related these things, than he was then, and the interest created in his mind was so great, that a few days afterward he visited Moravia himself incog., and in full confidence that no person would recognize him.

At his first séance after his arrival, when some eight or nine other persons were present, the face of a young man appeared at the aperture, who upon being asked his name by Mr. Foster replied, in a clear distinct voice ; " I am Eugene Crowell, and you are Charles Foster, and it was upon your arm that the initials of my name appeared in New York." This was said in reference to my first sitting with Mr. Foster, three years previously; when the initials—as my son said—of his name met my astonished gaze on the arm of the medium, and they, like the words " Mene mene tekel upharsin " written upon the wall in ancient times by similar spiritual agency, sounded the knell of my life long materialism.

While there Mr. Foster plainly saw the spirit of Gottschalk ; Lola Montes ; Ada Isaacs Menkin, and others with whom he had been formerly acquainted, and who conversed with him freely ; Gottschalk especially, referring to former incidents with which both were familiar.

August, 29, 1872, my wife, self, and daughter, had a private séance with Mrs. Andrews at Moravia. We seated ourselves facing the cabinet, whilst the medium sat facing us, with her back against it—No other persons were present.

At first we sat in darkness. After some minutes my daughter said :—" There is a tall old lady standing in front of me. I can see her white cap with a ruffle bordering the front." Instantly as if in response, she was patted by spirit hands, and the words ; " Grandma " apparently proceeding from the space immediately in front of her, were heard by us all. I then said, " Mother, is this you ? " and in reply I was patted on my knees. Soon a voice in front of me said ; " Dear brother this is I—Seth." Another voice now pronounced the name of Harry—this being the name of a deceased son, and both I and my daughter requested him to touch us, but the voice replied ; " I can approach Mamma best," and immediately my wife was patted, and the touches were repeated half a dozen times.

The light was now called for by a spirit voice, and the lamp being lighted and properly placed, and the medium having entered the cabinet, in a minute we saw at the aperture the face of my sister-in-

law, Mrs. S. She said they desired this séance to cast an influence over us. She referred to my wife's health and gave her directions how to improve it, and spoke of her own constitution when in earth life, and compared it with others of the family. She referred also to other matters, all the while speaking as freely as if in the flesh, and nearly in her natural tones.

Then the curtain of the lower aperture was drawn aside, and a child's face was indistinctly seen, and a purely child's voice was heard saying in a brisk cheerful tone: "Take a peep, Pa—Eddie." (This also is the name of a deceased son), then was added, "Em., I was out with you yesterday in the boat with your beau." The day previous my little daughter had visited Owasco lake with a party of ladies and gentlemen, and a young man accompanied her in a boat upon the lake. In another moment he said; "Em., when you and Pa run races don't trip me up. I can beat you."

This last was a most excellent test. The grounds surrounding my residence in Brooklyn comprise about an acre, and children have abundant room for exercise, and frequently to amuse my daughter and her companions, I would join them in a race, and it evidently was to this my spirit child referred when he said the above. Had this remark been made of a thousand persons of my age, then upwards of half a century, probably not one of them would have found it applicable to himself. We all instantly understood its meaning, and smiled at this allusion to my childish amusement, coming from such an observing, but unseen witness. The circumstance of my thus amusing the children, was of too trifling and common a character to be mentioned by any of us, even at home. The memory of it passed with the incident itself, and certainly no person in Moravia had any knowledge of it.

It is a law with perhaps no exceptions, that spirits upon their first attempts to manifest in this life, shall in a greater or less degree resume their last earthly conditions and feelings, but it is especially when they first attempt to control a medium, that their former feelings are again realized to their fullest extent.

During my investigations of spiritual phenomena, I have witnessed a number of times the first efforts of different spirits to control, and I have twice had sensible positive proofs of their resuming these conditions, and these were not only marked cases, but they afforded what to me was conclusive evidence, of the identity of the spirits manifesting. One instance occurred while sitting with Dr. Slade, shortly after the passing away of my sister-in-law, from an affection in which excessive and continuous nausea and vomiting were the

most conspicuous symptoms. Her presence had just been announced, when the medium became exceedingly pale, his features became sunken, and the sitting was temporarily suspended, from his intense nausea. He did not appear to suspect the cause, but it instantly occurred to me that the close psychological relations of the two, at the time, accounted for the symptoms.

The other instance occurred at my own house in March 1874. Dr. Kenney was present, and of a sudden we observed him to be passing under a strange and imperfect control. His actions indicated intense nausea, and he soon leaned over and traced with his fingers upon the floor, and we understood that the spirit desired to write. I procured a pencil and paper, and a short message was written and signed with the name of my deceased son, Eugene. The spirit then released the medium, who now in a conscious state complained of nausea, which was soon followed by severe and repeated vomiting, which even affected him while on his way home.

These were the only two instances in which I have personally known the presence of spirits, to be accompanied by symptoms of nausea in the medium, and of all my spirit friends these two are the only ones in whose last earthly hours, these symptoms were present. With my son especially, the vomiting was fearful in its violence, and was continuous, nearly to the moment of his death.

There is every reason to believe, that in the majority of cases where spirits are in error in their utterances, it should be attributed to ignorance or mistake, rather than to design. This is true as to mortals, and undoubtedly is so as to spirits. There are three distinct stages in the experience of most intelligent, liberal, and earnest investigators of these spiritual truths. In the first—after a conviction of the truth has established itself, they are disposed to accept all; in the second—to suspect all; and in the third—to reasonably and charitably judge all.

In proof that erroneous ideas may be honestly conveyed by spirits, I will say, that at one time I inquired of Old John, Dr. Kenney's Indian control, whether he could perceive earthly objects. He replied "Yes" when I remarked, that I presumed spirits more advanced than he could not do so. He quickly answered, "Why Old John is advanced, he can never go any higher. Old John when he first came to spirit-land was not high, but now nobody is higher *in the forest* than Old John."

The way in which I account for this conceit on his part, is that higher intelligences use and control him for healing purposes, and his services in this direction being so valuable to mankind, they impress

and sustain this idea in his mind so as to render him contented, which he evidently is, and while devoting himself to the work of benefiting others he is constantly progressing himself.

At another time Old John said, that "He often sees Jesus Christ, and he always prays to him for assistance in healing, and that he often does help him, as do also other great spirits, but Jesus is the highest of all, as he was the first to enter Heaven after the Great Spirit of All created it." While investigating through mediums, I have never been able to experience a feeling of contempt for the utterances of spirits of limited intelligence, when their communications have borne the impress of sincerity. That this spirit is perfectly honest I have not the least doubt, my intimate, and almost daily intercourse with him warrants this positive opinion, but from the above remarks of his, it will be seen that if any person were to believe that because he is a disembodied spirit, he must necessarily have access to the sources of wisdom, he would be sadly mistaken, and if he accepted all his utterances, he would soon find himself in a state of mental confusion and bewilderment. I have gleaned from him many important truths; truths previously unknown to me, but which have since been authenticated from other sources; but I accept nothing from him, or from other spirits, unless it is endorsed by my reason, and confirmed in the light of other knowledge.

Until recently, Old John had no faith in the genuineness of spirit materializations. Soon after becoming acquainted with Dr. Kenney, in the spring of 1872, I related to him and Old John, some of my experiences at Moravia. The latter was not simply incredulous, but emphatically declared his entire unbelief in the power of spirits to effect such results. During the ensuing seventeen months and up to August 1873, when I again visited Moravia for the fourth time, Old John often referred to this subject, and frequently would rally me upon my credulity in believing in such impossibilities; and I remember at one time when we were engaged in conversation on this subject, he suddenly became quiet, and silent, and in a minute or two energetically exclaimed: "Why Brave; Old John is as good a spirit as there is in the forest, and if any spirit could do these things Old John could."

Just previous to my last visit to Moravia as above mentioned, I called upon Dr. Kenney, and soon Old John controlled him, and I then told him that I and two of my family would leave for that place the next day, and that I desired him and his friend; "Red Bird" to visit us there. He promised to do so. One morning some days after our arrival, while present at a séance with Mrs. Andrews, my sister-

in-law Kate appeared at the aperture, and said, addressing my wife ; "E—— Old John is convinced." This announcement was so entirely unexpected, that for a moment we failed to comprehend its meaning, as the name of Old John had not been mentioned in the séance room at any time.

I made note of this, and upon my return home two days thereafter I at once called upon Dr. Kenney, and requested Mrs. Kenney to be present while he should be controlled, as I had a test for Old John. Upon the coming of the latter he greeted me cordially, as he always does, and I inquired whether he had been at Moravia. He replied yes ; both he and Red Bird. I then asked what he thought of things there, and his answer given in a deliberate and somewhat reluctant tone and manner, was ; "Why, Old John can't help believing now, for he saw all your spirit-friends there, and they told Old John it was true, and he told the squaw Katie to tell you that Old John was there."

I returned to Moravia again—where I had left some of my family—in a few days after this, and previous to leaving I had another interview with Old John, and requested him and Red Bird to again visit us there, and try to communicate with us. He promised to do so. On the morning of August 28th, at a séance held by Mrs. Andrews, soon after being seated in the dark, my daughter was patted on her hands and in a moment after a voice in front of her said : "Me come papoose." She then asked if it were Old John and Red Bird and in reply she was again patted, as was also my wife. Then I said ; "Old John and Red Bird can't you come to me ; I am jealous ?" when the voice replied "Me like papoose and squaw." In a minute thereafter I was patted on my head, by what appeared to be a large full formed natural hand, and at the same moment a voice said ; "Chief ; you got token now me think." This was followed by sounds resembling those produced by the flapping of the wings of a large bird, and upon my remarking that the noise was suggestive of the name of "Red Bird" there were three repetitions of the sounds in affirmation. I here said to them that the day was Thursday, and that I desired them to remember the fact, and to remind me of it when I should next communicate with them at home, and three raps assented.

A few days after this I returned home and called on Dr. Kenney, who soon became controlled by Old John, and after the usual greetings I inquired, whether he and Red Bird had fulfilled their promises to visit me in Moravia. He immediately replied, certainly both had done so, and they had touched us in the séance room, and Red Bird had conversed with us. In answer to my inquiry, in what manner

they touched us, he said they both had patted us on the knees, and that Red Bird had patted me on the head with his hand ; that I was seated at the end of the semi-circle nearest the door, with the others of my family next me ; which was correct. I then asked him upon what day they met us there, and he replied ; " Thursday," and he knew, because I had requested them to remember the day.

On the evening of June 10th, 1873, Dr. Kenney was at my house, having been sent for to treat a member of my family. Just as Old John was about to control him, a young friend, Mr. W——, residing in New York, came in and I proposed to him that he should witness the process of controlling, so far as it could be observed in the medium. After Old John had manifested, I introduced my friend without naming him to the spirit, who seemed to be perplexed, repeatedly turning the medium's face in a certain direction—the eyes being as they always are, closed—and I thought perhaps he did not like the presence of the stranger, and we both left the room, but in a few minutes we were recalled, and the difficulty was explained. Old John now told us that after assuming control, he saw a spirit making signs, indicating that something had been the matter with his eye, and throat, or mouth, and that his movements had been so energetic, that his attention had been attracted from us, and this caused him to appear to act so strangely : that this spirit resembled my friend in appearance, and he said he was his father, and his death had been caused by a bottle of " strong stuff " that had been spilled upon his face, and that some of it had come in contact with one of his eyes, and had destroyed the sight, and that some had entered his mouth and throat, and had produced inflammation, which had terminated in consumption and death.

Of all this we were entirely ignorant ; but my friend immediately comprehended it, and with astonishment in his looks informed us, that his father having a small excrescence upon his face applied to a physician to remove it, and after the operation he became faint, when the physician hastily applied to his nostrils a vial of aqua-ammonia, and the effect was so sudden and violent, that he unexpectedly threw up his head and overturned the vial, so that a considerable portion of the liquid fell upon his face, and a portion entered his eye the sight of which it destroyed. Some of it also entered his mouth and throat, and he inhaled the gas, and the results were violent inflammation of the air-passages, terminating in disease of the lungs, from which he died within two years after the accident.

My friend and the medium had never met before, nor had they any knowledge of each other, and their meeting at my house was entirely

accidental. What added to our interest in this excellent test was, that about one month before this I had accompanied this same friend who was an unbeliever in spiritual manifestations—to Dr. Slade's, where without any allusion to his father, a message was received on the slate from him, signed with his full name, and the next day when I accompanied him to Mr. Foster's, his father again came, announcing his name also in full, and here unexpectedly, and unmistakably, he again made his presence known, and proved his identity by this convincing test.

I am happy to be able to say that my friend was intelligent enough to recognize, and liberal enough to acknowledge, these proofs as conclusive of his father's existence and identity, and he is now engaged in further investigations.

January 10th, 1874, while conversing with Old John, he said that the spirit of my brother-in-law, S—— then deceased less than one month, desired me to go to Dr. Slade's, and he would there communicate with me by writing on the slate. I proposed to meet him there on the 12th to which he assented.

On that day I visited Dr. Slade, and upon making known my desire to have a sitting with him, we passed into the séance room and took our seats together at one side of the table, in full light of day. There was a large folded slate upon the table, connected by hinges, which he passed to me, and which I carefully inspected and rubbed over with my moistened fingers. He then placed a small bit of pencil upon one of the inner surfaces, as they lay exposed, and folded the other slate upon that, and removed the slates thus folded as far from our hands as he could reach upon the table. Then placing his two hands upon mine, we sat quietly for ten minutes, both of us expressing surprise at the delay of the manifestations, when the sounds of writing were heard, which continued for some minutes, followed by the signal raps indicating the completion of the message, when I took the slates, opened them and found both the inner surfaces covered with plain legible writing. The communication commenced thus :

“DEAR FRIEND :

“Your anxious brother-in-law cannot control, so I will write for him. He is very much pleased with your course in doing his business. He feels sure all will be right for his much-loved family.” Then followed some remarks relating to his medical attendants and their treatment of his case in his illness, of a character that proved an intimate knowledge of the circumstances, but of a nature so private that it would be improper to here transcribe them, and for similar reasons it would be

equally improper to relate other portions of the communication. The whole was signed with the name of A. W. Slade, the spirit-wife of the medium, who superintends the writing in his presence.

At this visit I simply stated to the medium that I desired a sitting, not in any way alluding to my object, nor saying a word in relation to any spirit, so that of himself he could not have known, nor even suspected my wishes.

The folded slates were placed at a distance of more than two feet from our hands, all four of which were united from the moment of placing the slate in position, and not for an instant separated. The movements of the pencil were continuously, and distinctly heard.

The day succeeding this, I again visited Dr. Kenney and requested a meeting with Old John, who soon came, and without any reference to the subject by me, he at once said that the brave was not able to write as he supposed he would be at Dr. Slade's, but that the wife of the medium wrote for him. I then inquired the import of the message, and obtained such replies as satisfied me, that only the spirit of my brother-in-law in each case, could have imparted the information.

In June 1874 I had a séance with Dr. Slade. My wife's sister Kate showed her face, materialized, three times; and afterward my brother-in-law, S—— appeared. Then a strong voice startled us by exclaiming; "And I am here too." Upon my inquiring who this was it was answered; "Call me John." Other voices were heard and conversation held with these, when the séance terminated.

The next day Dr. Kenney visited us for the purpose of treating my wife. As soon as Old John had entranced the medium, he said; "Why Brave, you didn't know Old John." I asked what he referred to, when he replied; "Old John was with you yesterday at Slade medium's, and it was Old John that spoke to you when you started so. Old John told you it was him, but Brave you didn't know Old John." I then asked what he said and he repeated the very words of the spirit the day before. He said, Kate and Brave S—— came to him and told him I was to have a sitting with Dr. Slade, and desired him to meet me there with them, and upon their invitation he came: that Kate first showed her face, and said he, "Kate laughed so to see you leaning over and staring at her, that she had to give it up." As a further test I inquired whether any other spirits showed themselves, and he replied no. I then told him that I had another appointment for the ensuing Friday evening, and desired him to meet me there, which he promised to do, if "body" (his medium) should not require his services.

I had not mentioned to any person my intention of visiting Dr.

Slade and have the above sitting, and it is quite certain that Dr. Kenney could not have known of it, and even if by some means he had come to the knowledge of it, he could not have known what there transpired, for I had not mentioned nor alluded to the proceedings to any person out of my family, and none of them had seen Dr. Kenney after the sitting; and as to Dr. Slade, and Dr. Kenney, they were not acquainted: one residing in New York, and the other in Brooklyn, at least four miles from each other.

Old John said that a number of our spirit-friends united in imparting to him the power to speak, and without their assistance he could not have been heard.

Friday evening June 19th I again met Dr. Slade as per agreement, and we had a séance. There were no attempts made to materialize. We sat in the dark, and four different spirits conversed with me. They were my sister-in-law, Kate; my brother-in-law, S—— my father; and one who called himself, "John." Two days after this—on Sunday the 21st, Dr. Kenney again called at my house to treat my wife, and while under control Old John said "Brave Old John and Big Bear were at Slade's with you night before last." What did you see. Did any spirits show themselves, I asked. "No" was the reply; "the power was not strong, they only talked." Old John I said, tell me how many spirits talked, and who they were. He mused a moment, counting on his fingers, and replied; four: Katie; S——. your father; and Old John. This was correct, both as to the number, and the order in which they conversed with me. I then inquired, why he did not say "Old John," instead of "John" when I asked the name, and his answer was, he was afraid the power would not admit of his giving the full name, so he only gave that of John. I noticed at the séance, that none of the voices were as strong as at the two previous sittings.

Innumerable are the proofs, that have been furnished of the identity of my spirit-friends. Sometimes giving their names when requested, and at others by unexpectedly announcing them. They have communicated through the vocal organs of mediums; by means of raps; and by writing on a slate, and on paper. Many of them have presented themselves to me visibly at Moravia, and at Dr. Slade's, some of them conversing with me while visible, and two of them I have seen apart from any medium. I have in hundreds of instances been touched by spirits; have been lovingly patted by their hands; and have felt and heard the rustling of their robes. Many times I have heard music from material instruments, produced by spirit-touches, and once have heard

it as clearly, and distinctly, when no material instrument was in the room.

The scriptural injunction to "Try the spirits," has been faithfully obeyed, and the trial has resulted in triumphant proofs of the continued existence, and love, of my departed friends.

Some persons rarely obtain satisfactory answers to their questions, even through the best mediums, and in some cases the reason is, that they are wanting in civility to the spirits. I rarely fail in obtaining at least partially satisfactory communications, and the facility with which these are often made to me has sometimes surprised my friends. I attribute it entirely to the respect, not only with which I treat the spirits, but to that which I feel for them. The feelings that animate me in my intercourse with those spirits who have my confidence, are the same that I have towards all persons whom I believe are sincerely friendly, and who are desirous of benefiting me. I do not mean that I am at such times formally serious, on the contrary I often in the proper time and place, indulge in some little pleasantry, and have always found it kindly received and often reciprocated by my spirit-friends, but I would no more take an unwarrantable liberty with a spirit-friend than I would with a mortal one. I would no more treat with levity or contempt, the serious remarks of a spirit, than I would like remarks of a mortal acquaintance, and I would treat every spirit with respect, unless it became evident that he were unworthy of it, and even then I would carefully refrain from saying, or doing anything, that could give offence. Any person who in communicating with spirits, treats them as if they were all, not only to be suspected, but to be insulted, will obtain little satisfaction from them, and will have only himself to blame for the failure of his censurable method of "trying the spirits."

Remember that they live ; that they are human ; that they can be pleased and displeased ; delighted and grieved ; that those of them, who were ladies and gentleman in earth life, are no less so in spirit life : that most of them, in attempting to manifest to their earthly friends, are animated by the purest motives ;—with the desire to benefit them ; and that they expect, and keenly appreciate a reciprocation on our part, of kindly and Christian feelings, and that they understand and can properly estimate sneers, slights, and insults, quite as well as ever they could.

The following words were addressed by the communicating spirit, to persons at a séance in London, where Mrs. Hollis, of Louisville, Ken., was the medium. They are applicable here :

"This is my work in spirit life, to come and talk to you mortals ; and you cannot realize how much it implies for a spirit to leave a happy home and congenial influences, to come down to this dark cold earth and talk to you, surrounded as many are by such chilling and repellant atmospheres of scepticism and frivolity. What can any spirit teach you of the highest truths of Spiritualism, when some one of the circle asks me ; ' How much money have I got in my pockets ; or where was my coat made ; and what was the tailor's name ? ' Do you suppose for a moment, that if you were to thus suddenly interrupt a lecturer, or actor, in the midst of some of his grandest expressions of thought, he could answer your inane question, and immediately resume his discourse with all his original fire and inspiration ?

"Do you not think how much more difficult it must be for a disembodied spirit to come and give utterance to high and sublime truths, when you wantonly destroy every chance of the spirit doing so ? Why don't people ask their questions, as if they addressed men and women like themselves, who have suffered all the like experiences common to mortals ? It grieves the spirits to listen to the silly, aimless questions, propounded by the generality of people in a circle. Ask for knowledge, and it will be given unto you. Seek for light, to help you to bear the burdens of life bravely, and apply for guidance and instruction, in order that you may be able to show your children how to live, and progress towards harmony and perfection. 'Try by your individual and collective efforts, to raise your fellow men nearer the light. Such a course of action on your part would be advantageous to yourselves, inasmuch as it would educate and elevate your character, and fit you for that higher state of existence, beyond the confines of this earth."

CHAPTER XV.

CONDITIONS MUST BE REGARDED.

“And he could there do no mighty work,”—Mark vi—5.

LAW—inexorable law, governs all the operations of nature, and all the manifestations of Spirit through matter, and even the Infinite, so far as we know, operates and manifests only through and by, His laws.

That Jesus exercised his power only in conformity with law, is evident from the above and other passages from the records of his life and ministry. Where the conditions were favorable, and the law could operate, his work was crowned with success, but that the conditions were often unfavorable, is evident from his inability at times to accomplish any “mighty work.”

Those who claim that Jesus was God, should have no feeling of contempt for the apparently trivial things which interfere with spiritual manifestations in our day, when as Mark declares ;

“He could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.”

Here want of faith alone on the part of the people, prevented the exercise of power by Jesus, as it often does by spirits and mortals. It surely should not be expected that spirits and mortals can operate in despite of obstacles that Christ could not overcome.

Jesus intuitively, or perhaps inspirationally, knew of the very means required to effect his purposes, and although of the very humblest nature he made no apologies for their use, and unless in the instances in which he wrought solely by the exercise of his will power, he always used visible means ; or in other words complied with the requirements of the law governing the exercise of his gifts. To restore hearing and speech to the deaf and dumb man, (Mark vii—33) Jesus regarding the conditions of his case, “put his fingers into his ears, and he spit and touched his tongue” with the saliva. It cannot for a moment be supposed that he would have descended to the use of these means, unless a necessity existed ; if we do, we charge him with indecent mummary, for nothing but necessity could justify a resort to such means. But what would be thought of a magnetic

healer, who should now resort to equally singular, and justifiable means of healing.

"When he had thus spoken he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay."—John ix—6.

Here again we appeal to the candid Christian reader, to answer, if he were to witness such a proceeding to-day by a spiritual healer like Dr. Kenney, or Dr. Newton, whether he would not turn away with contempt, and denounce what he would term, such vulgar pretensions to practice the "Noble art of healing." Yet Jesus resorted to these means from necessity, not from choice, for his whole history proves that he possessed in an eminent degree, all the instincts sentiments and feelings characteristic of a refined nature. These materials, so insignificant, became the vehicles of his mediumistic power to the sightless eyes. Had he been able to restore the sight without this application; by the exercise of will power alone; the act would have been far more impressive, and more worthy of the Divine Majesty and character; but simple means were here necessary, and Jesus did not hesitate to employ them.

Why did Jesus direct the disciples, to "Cast the net on the right side of the ship." Why, unless he was impressed that the fishes were gathered on that side. Would it not have been a greater proof of his wisdom and power, had he caused their nets to be filled at once where they had so long been laboring in vain. The directions he gave to accomplish the purpose, certainly laid the transaction open to the charge of its being based upon a good guess. The fact is, the fishes were there gathered, and it is not probable that even he, possessed the power to compel them to swim into the net; so he sensibly directed the disciples to cast the net amongst them.

We also clearly perceive, why;

"When he came into the house he suffered no man to go in save Peter, and James, and John, and the father and mother of the maiden. . . . And he put them all out, and took her by the hand."

It was because the presence of a crowd through their active and opposing magnetism, would destroy the conditions that were essential for the successful exercise of his power. One of the first lessons learned in the study of Animal Magnetism or Mesmerism, is that all necessary conditions must be scrupulously observed, and that a crowd almost invariably defeats all attempts to magnetize.

In Mark vii—32, 33, we have another instance in which similar precautions were used:

"And they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude."

And for the same reason :

"He took the blind man by the hand and led him out of the town," as stated in Mark viii—23.

Then as to exorcising evil spirits, the conditions were not always the same, and different measures were required at different times, for in Mark, ix—29 it is said :

"And he said unto them ; This kind can come forth by nothing but by prayer and fasting."

This was a candid confession by Jesus, that he was compelled to work in harmony with laws and conditions, as his acts in the other cases cited, also prove.

In the case of the fig tree, before mentioned, Jesus had to submit to the laws which govern the growth of fruit. He hoped to find figs but he found none, "for the time of figs was not yet," and there is no reason to believe that he had power to suspend or violate any law of nature and force a growth of figs, at a season when nature could not produce them. That he was disappointed is clearly evident in his blighting the unfortunate tree, and that he did not possess the power to produce figs is equally clear, from his submitting to the disappointment and remaining hungry.

The same regard for conditions was necessary for the apostles, when they exercised healing and other powers. Thus we find that Peter when he attempted to restore to life the apparently dead body of Tabitha, as related in Acts, ix—40, "put them all forth," for the same reasons that Jesus before him, had excluded the crowd.

When another apostle was to be chosen to fill the vacancy caused by the treachery of Judas, the eleven being unable to obtain the Divine will and direction, resorted to the casting of lots to decide the question, conditions not admitting of their obtaining any direct response to their supplications. See Acts, i—23 to 26.

When Elisha desired to restore to consciousness, the apparently dead son of the Shunammite woman as related in II. Kings iv.—and as referred to in a previous chapter, he found it necessary after the virtues of his magic staff had failed, to resort to prayer to God, and to impart of his personal magnetism to the body of the lad. His will-power was insufficient, and he wisely resorted to other and more efficient means and succeeded.

In view of the fact that the miracles of the New Testament and equally of the Old, were performed under conditions, and only under favorable conditions, and that failure took place when these were not observed or when they were absent, it does seem in no small degree inconsistent for modern Christians to make it an objection, as many

do, to spiritual manifestations in our day, that conditions must be observed. They demand that the manifestations shall be given in violation of the laws that govern them, and because they are not produced forthwith their reality and truthfulness are denied.

It would startle these objectors, if they could perceive their own close resemblance to those of old, who required as unreasonable proofs from Jesus of his spiritual power. For the benefit of such I will here quote the eleventh and twelfth verses of the eighth chapter of Mark :

“And the Pharisees came forth and began to question him, *seeking of him a sign from heaven*, [right there and probably of the kind they would prescribe] tempting him. And he sighed deeply in his spirit and saith ; Why doth this generation seek after a sign, verily I say unto you, There shall no sign be given unto this generation.”

It is not surprising that “he sighed deeply,” for he realized how utterly impossible it was to make the Pharisees understand, that the manifestations through him could only take place in compliance with law, and the observance of rigid conditions, and had he attempted such explanation, the declaration that conditions were required at all, would have been received with scorn and derision as it is to-day.

They approached Jesus then, as many self-opinionated men approach the subject of Spiritualism now. “Show us a sign from heaven” “such as we shall dictate, and produce it in the midst of antagonistic elements and we will believe.” Our answer to such a demand would be, not that certain conditions are necessary, for that would be received as proof of our seeking a means of retreat in case of failure ; we prefer a more independent, and to those making the demand an equally satisfactory reply : “There shall no sign be given,” and for this answer we have the precedent of Jesus when a precisely similar demand was made of him, by minds of the same stamp.

Spiritualism is a philosophy, with rules and laws as fixed and stable as those of mathematics. We have glimpses of this, but cannot directly demonstrate it, because we are as yet acquainted with but few of these rules and laws, its element and principles, but we have perfect confidence, based upon the progress which we have made and are making in the knowledge of this philosophy, that the principles which underlie it will one by one become revealed to mortals, and its claim to being the philosophy of philosophies ; the sum of them all ; will finally become established.

To demand of us, the viewers at a distance, between whom and the spiritual temple are interposed dense clouds and shadows, to reveal to material minds a perfect picture of this temple ; suited to their under-

standing, is simply preposterous, for when we do attempt to impart the fragmentary knowledge we have gleaned, discredit is often cast upon our efforts because our knowledge is not sufficiently extended to cover all the ground, and to make everything clear to minds that however intellectual they may be, are not sufficiently in rapport with spiritual things to comprehend the little we have learned, and can impart. When Paul at the time of his conversion, saw the supernatural light, he says

“And they that were with me saw indeed the light and were afraid, but they heard not the voice of him that spake to me.”—Acts xxii—9.

The question is often asked; Why do not these things come to us as well as to others? It is because the conditions which are favorable with some, are not so with others, and as in the case above related by Paul, it often happens that what one sees or hears, others present do not see or hear, or one may be in a condition to see, and not hear, and vice versa. No man unless he be in relation with spiritual things and therefore receptive, can receive them. To him “they are idle tales.” Jesus said;

“No man can come to me except the Father which hath sent me draw him.”—John vi—44.

In other words he must be in a receptive condition of mind, and capable of appreciating spiritual truths, otherwise he cannot receive them: he is repelled by, not attracted to them.

“For the natural man receiveth not the things of the Spirit of God, for they are foolishness to him. Neither can he know them, because they are spiritually discerned.”—I. Cor. ii—14.

The Rev. Mr. Townshend in his *Facts in Animal Magnetism* says:

“I found on one occasion, when I mesmerized a person out of doors, that the wind had a manifest power to disturb and as it were bear away the mesmeric influence.”—p. 466. Again on page 478 he says: “Whatever state of the atmosphere tends to carry off electricity from the body, hinders in so far my capacity for mesmerizing, and whatever state of the atmosphere tends to accumulate and insulate electricity in the body, promotes greatly the power and facility with which I influence others mesmerically.”

Precisely the same conditions of the atmosphere as are here spoken of, as influencing his power to mesmerize his subjects, affect spirit-manifestations, and in my numerous sêances with Dr. Slade, some were failures on account of the state of the weather; and I soon from experience became acquainted with these unfavorable conditions of the atmosphere, and when they prevailed at the appointed times, I remained at home. Again, as it was with Mr. Townshend so it is with Dr. Slade; the manifestations with the latter will not occur in

the open air, nor even in a room with an open window, so that in the warmest weather in August the windows had to be closed before even the raps would come. In answer to my question concerning this, the spirits said the draught of air dissipated the magnetic and other elements which they use. Very absurd this to those who have no faith in spirits, and no knowledge of Spiritualism, but it is no less true that every observing Spiritualist, and every practical Mesmerizer, knows these to be truths. They are not more absurd, than the fact that an electrical machine will not collect electricity and emit sparks in a moist atmosphere, but by complying with the conditions under which it can be made to work—by placing it in a dry cool atmosphere,—electricity will be gathered and sparks emitted.

When Modern Spiritualism attains an age advanced as that of Magnetic and Electric science, which is of recent date, it will be time enough to ask the question which that science cannot yet positively answer, namely, Why certain conditions are necessary to the production of the phenomena? In restoring sight to the blind, and hearing to the deaf, Jesus generally touched the eyes and ears of the persons afflicted, and generally in healing, he laid his hands upon them. God sent his angel to Daniel to shut the lion's mouth. Why did he this, if he could have accomplished the purpose by a simple command?

Delilah caused Samson "to shave off the seven locks of his head, and she began to afflict him, and his strength went from him."—Judges xvi—19.

Why should Samson lose his strength with his hair. I can conceive it quite possible that it may have been so. Orthodox reader, can you say as much in favor of the story?

Do astronomers make their observations of the stars by day, or do they investigate the photosphere of the sun by night? Can the photographer take a picture without the most rigid observance of the rules of the art, or the chemist analyze and combine, without regard to compatibility or incompatibility, volume or weight?

Dr. Paris in his work on *Materia Medica* remarks, "That observation or experiment upon the effects of medicine, is liable to a thousand fallacies, unless it be carefully repeated under the various circumstances of health and disease; in different climates; and on different constitutions." These remarks applied to the circumstances under which medicines act, are equally applicable to the conditions under which spiritual manifestations occur, and the reasons for many of these conditions are as inscrutable, as are the differences in the component parts of the purest Alpine atmosphere, and the deleterious air of a dungeon. With our exceedingly limited knowl-

edge of the conditions required, and of their relative importance, it is not strange that so many failures occur. As applicable to this subject, I here quote the remarks of Dr. William Gregory of Edinburgh, upon the kindred subject of Magnetism. He says :

“The rational inquirer will soon find, that there are innumerable causes of failure. Such as the state of health of the subject ; the state of the weather ; the state of body or mind of the experimenter ; and last not least, the influence of the bystanders ; above all if they be sceptical, prejudiced, or excited by controversy. Whether in Magnetism, in clairvoyance, or spiritual manifestations, we who have experimented know these things, but the scientific committees never do, and hence they most unreasonably expect, and indeed some observers as unreasonably promise, uniform success as the test of truth.”

The Rev. Mr. Townshend on page 248 of his work, before referred to, observes as to his magnetic subjects—and his remarks apply equally well to mediums ; for the only difference is, the one is mesmerized by a mortal operator, and the other by a spirit—that “Anything like a doubt of their sincerity, will also distress them exceedingly, and obstruct the exercise of their powers. Moreover they display extraordinary penetration in discovering which of the persons around them entertain feelings of incredulity or suspicion, and should they have to encounter a large amount of unbelief and hostility to Mesmerism, they will become reserved, and irritable, and will fail in everything they undertake.”

He also says on page 249 ; “I observed that on days when my thoughts were preoccupied, or my health a little out of order, E. A—— in the mesmeric state was dull, spiritless, and disinclined to exertion. The variations of the atmosphere seemed also to affect him. In dry clear weather, his mesmeric faculties were best developed ; on damp misty days they were less alert ; and when thunder storms were passing, they were singularly disordered.”

On page 250 again he says : “At present it may be safely asserted, that never was any subject capable of physical experiment, submitted to such unjust requisitions as that of Mesmerism. It has been expected to give the same results at all times, and under all circumstances. The truth however is that mesmeric sleep-waking does not only present different degrees in different persons, but in the same. The patient may at one time be mesmerized, but not to clairvoyance : at another, he may display the most admirable faculties of the mesmeric state.” These remarks are as applicable to Spiritualism and its mediums, as to Mesmerism and its subjects.

Our own spirits manifest through our physical bodies, and every manifestation is made under restrictions, otherwise conditions. Every movement, every action, is governed by law. The spirit is limited in its power to act, to the precise boundaries that limit the action of the physical and vital capacities. The indwelling spirit can act through its physical organism to this extent, and no further. So as to the use of the eye in seeing, the ear in hearing, and to the other senses as to their functions; they are capable of use within the limits of their natural capacities, and the spirit can no more use the organism as a whole, or any of its organs or functions, for a purpose beyond its natural capacity, than we can use a pen for a sword, or the wheels of a clock for a steam engine.

If the spirit proper, that is intimately associated with the physical body, and which has controlled it from infancy, is thus limited in its capacity to act, surely we cannot expect more from a spirit foreign to that body, with which it is never perfectly in rapport, and with which it sometimes finds many points of disagreement, and therefore much difficulty in controlling. Yet should the spirit of some intellectual man, finding only an inferior brain and organism which he can manifest through, and anxious to once more communicate with the friends from whom he has parted, attempt to control it for this purpose, and fail in the perfect use of this inferior organism to acceptably address his friends, the probabilities are that his failure to prove his identity in a clear and perfect manner, will be received as evidence of imposture, and in their utter ignorance of the many difficulties which cannot be surmounted, they often denounce the unfortunate medium in unmeasured terms, and grieve their spirit friends because of their blindness and obstinacy.

Spiritualists are often questioned, as to why music and singing should assist the manifestations. It is because they tend to harmonize the minds and feelings of those present, and harmony is a requisite for success, and we have sound Scriptural orthodox precedents, for employing both vocal and instrumental music for this purpose, as in the following passage from II. Chron. v—13.

“It came to pass, as the trumpeters and singers were as one (*viz.*, in harmony) to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets, and cymbals, and instruments of music, and praised the Lord saying; For He is good, for His mercy endureth forever; that then the house was filled with a cloud; even the house of the Lord.”

When “the trumpeters and singers were as one to make one sound, to be heard in praising and thanking the Lord, . . . then the house was filled with a cloud,” or spiritual illumination. Previous

to this time inharmony prevailed, and the conditions were unfavorable, and it is evident that the manifestation depended upon and was brought about by the harmonious condition that the instrumental and vocal music induced.

Many of the phenomena of Spiritualism are more readily produced in darkness than in the light, and there are some which cannot be produced except in darkness. This fact is a veritable bugbear to some unbelievers, and is more frequently brought forward as an objection to the genuineness of the phenomena, than any other. But the Jehovah of the Hebrews, often effected the marvels that astonished them, in darkness, for the reason that darkness was a necessary condition for their production. Thus we are told in Ex. xix—9.

“And the Lord said unto Moses, Lo I come unto thee in a thick cloud *that the people may hear when I speak with thee.*”

The fact of His manifesting in darkness is here not only stated, but the reason for its necessity is also given.

“And He made darkness pavilions round about Him.”—II. Sam. xxii—12.

“Then spake Solomon : The Lord said that he would dwell in the thick darkness.”—I. Kings, viii—12.

This refers to the darkness of the sanctuary ; the Holy of Holies, where the ark of the covenant was kept in the temple, into which none but the high priest was permitted to enter, and where it was supposed that Jehovah manifested to him.

In exemplification of the difficulties that spirits encounter, in their efforts to manifest to certain persons under unfavorable conditions, I here copy from the London *Spiritual Magazine* for August, 1872, an article contributed to that publication by William Howitt, the eminent English writer. He says :

“In my early life I lived amongst a number of simple country people belonging to the Society of Friends. I used every week to see them at a rural meeting-house, quite away in the fields. They were most of them old men when I was a boy. Half a century at least had passed over, I had long removed from that part of the country, and been engaged in many busy scenes, both in our own and in other countries, and amongst throngs of people of very different classes, and many different pursuits and characters, so that like a great flood, these things and persons had flowed over these beings of a remote memory, and all but obliterated them from my thoughts. Years in fact passed without my probably once calling this primitive group to mind. One only amongst them, a man of a much younger generation, had lived on long after them, and I had seen him old, decrepit, and very deaf, still living in his quaint old farm-house. Even he how-

ever I had not seen for many years, and for some years he too had gone after his former simple friends.

"Suddenly, and not many years ago, as I and my wife were sitting at our little evening *séance*, these old acquaintances of my boyhood announced themselves one after another to my great astonishment. It was in fact like a resurrection of the dead. These worthy old men who belonged to a time and a state of things which now seemed almost antediluvian, these figures of a past gone, and buried under an ocean of such different and much more stirring events and interests, to announce themselves as if but of yesterday—gliding as it were over a vast interval in which they had had no part or recognition, and yet standing there with all their old character and atmosphere about them, it gave one much such a feeling as if life indeed had been but a dream, had suddenly broken, and had returned me to whence I had originally started in the race of existence.

"'What!' I asked, 'can have induced you friends to come to me after such a long absence; an absence never once before interrupted by your presence?'

"'It is not without sufficient cause,' they replied, and they named the one who had lived on long after them and whom I have last mentioned. I shall name him Daniel Faber.

"'Daniel Faber,' they said, 'is in great trouble, and we are anxious to assist him. The last comer from that neighborhood has told him that his daughter has married a farmer on the next farm, and if it be the man he supposes, he is sure that nothing but misery can be the result. This is a man of the name of Hunt, a man of a character that promises nothing but trouble.'

"'But,' I asked, 'could not the "last comer" as you call him, tell you precisely who the man is?'

"'No,' they replied, 'he was not personally acquainted with either party, but heard it through another, heard simply the fact of the marriage, and that it was to a farmer on the next farm. The second and casual informant knew no more.'

"'But,' I again interposed, 'why do you come to me. Why do not you go yourselves to the place and ascertain the facts for yourselves?'

"'We have been,' they rejoined, 'but we cannot find Daniel's daughter; the whole land lies in darkness, we can discover nothing.'

"This surprised me for some time. It seemed strange that these good old friends could find their way to me, but not to the person they were in quest of. But it soon cleared itself to my mind. To me they were drawn by the hope of assistance. To me they were drawn also by spiritual *rapport*. I knew and understood these spirit-

ual conditions, we lived as it were in the same life-atmosphere and therefore all was open between us. On the other hand no one, not even the daughter sought after, had any knowledge of, or consequently any sympathy with such things. The people all down there were so unspiritual, so intensely in the atmosphere and interests of earth, that to spirits they did not seem even to exist. At best they were like people whose backs were turned towards the spirit spheres, and therefore towards these inquirers.

"After reflecting on this, I said 'Yes : I see how it is ; you cannot at present find Daniel's daughter yourselves, but what is it you wish me to do.'

"'To write,' they replied, 'to a friend down there, and learn whether it be true that Daniel's daughter is married, and to whom.'

"I promised and I wrote accordingly. What now was curious was the anxiety with which these spirits awaited the reply. Every evening they used to come to learn whether I had received a letter, and seemed much disappointed at hearing the same negative answer. I reminded them that people in the country were generally slow correspondents, but I promised to write to my friend and give him another gentle poke. The reply being long in coming, they evidently began to apprehend that it might be unsatisfactory, and this brought out a trait of character so beautiful in good spirits. One evening they came without their friend Daniel, and begged us if the reply should prove painful in its nature, to break it as gently to Daniel as we could, observing that he was so unhappy about the affair. We were delighted with this tender care for their friend.

"At length the expected letter arrived, and when they came the same evening to make their usual inquiry, I said, 'Yes, here is the letter, listen,' and I read it aloud. The facts stated were, that after Daniel's decease, his daughter had had several offers, but the one that she had accepted was from a farmer on an adjoining farm. So far it looked ominous, but it went on to name, not the Hunt of whom the father was apprehensive, but a gentleman of a different name, a gentleman by birth and education, a man not dependent on farming, having property of his own, and who it was added, had been a most excellent son and no doubt would prove an excellent husband.

"On hearing these particulars there appeared to be a great jubilation amongst the spirits, they put up a thanksgiving and said, 'All right ; all right ; this is the right man, a good man. Thank God all is well.'

"After that Daniel Faber came frequently, and was most anxious that we should write to his daughter and give his love, and express

his entire approval of her marriage. It is curious how spirits overlook or overleap all difficulties in such cases. They forget what would have been their own ideas and impressions, if some living person had sent to them a message from the dead. I told him I could do nothing of the sort, the only effect of such a message from me to his daughter, who knew nothing of the recent revelations and facts of Spiritualism, would be to make her suppose that I was gone off my head. Still he continued to come, and to urge on me this commission, which I as steadily declined. We wrote however to congratulate his daughter on her marriage, and immediately afterwards he came and said; 'Now you have opened my way, your letter made a track down to my daughter, I have been and seen her. I was present as she and her husband were at supper. I listened to their conversation, and was much pleased with her husband. He is a good man. But I tried in vain to make my presence perceptible to them.'

"From this moment Daniel Faber was more than ever impatient that we should give a message from him to his daughter, saying, 'You will find it made very easy if you will only try.' I assured him however that as I had no desire to pass for a lunatic, I should not write anything of the kind, but if I saw her I would tell her. This opportunity came much sooner than I expected. In a few months we received a note from her, saying that she was in London, with a brother recently returned from America, and proposing to come up and spend an evening with us. Accordingly she and her brother came, and during the evening I drew a chair close to hers, and told her I had something to say to her that no doubt would surprise her. I then told her that her father had come to us on various occasions, and wished me to send her a message of affection, but which I had not done, as she would naturally not believe it. She did not appear in the least surprised, but expressed much pleasure in having such a message from her father. 'But how is it,' I said, 'this does not seem to astonish you at all?' 'No,' she replied, 'I know all about such things: my brother,' pointing to him, 'is a Spiritualist, and has been telling me all respecting it.'

"Here was the verification of the father's assurance, that if I would only give his message, I should find the reception of it made very easy. But what was more remarkable still was, that when I told her the anxiety her father had shown after receiving the news of her marriage, in the other world, to a farmer on an adjoining farm, fearing it might be to one Hunt—'How curious,' she exclaimed, 'that Hunt made me an offer in my father's time which gave my father great displeasure, the man's character being very indifferent; but he

said if my present husband should make me an offer it would have his entire approbation.'

"This was to me extremely interesting and satisfactory. Of the very existence of such a man as Hunt I was utterly ignorant, yet he had been expressly named by Daniel Faber and his spirit friends, and as living on an adjoining farm. Nothing could be more demonstrative of the identity of the spirits who had come to me. The persons, the places, the circumstances concerned in their statement, the very names unknown to me, were precisely as they had represented them, facts in themselves sufficient, independent of the parental anxiety exhibited, and the deep mutual sympathy and regard amongst these old friends, united in the invisible world, to satisfy the mind of any one of the actuality of everything in this spiritual transaction."

The remarks of Captain Grose in his "Provincial Glossary" are frequently quoted as conclusive, by those who discredit all ghost stories. "In cases of murder," he says, "a ghost instead of going to the next justice of the peace and laying its information, or to the nearest relative of the person murdered, appears to some poor laborer, who knows none of the parties; draws the curtain of some decrepit nurse, or alms-woman, or hovers about the place where the body is deposited."

The mistake of this writer, arises from ignorance that all spirit manifestations are dependent upon the presence of certain conditions. To those who accept this truth, the fallacy of his assumption, that if ghosts appear to one they can appear to all, is at once apparent, and needs no further refutation.

Spirits differ the same as mortals, in every faculty, and in every sense. There is amongst them every gradation of intellectual capacity; of knowledge and ignorance; and within certain limits of power; and in relation to us they greatly differ as to the facility with which they can approach us and communicate. There is every reason to believe, that there is as much difference in the ability of spirits to communicate with us, as there is in that of mortals to communicate with them, and that some of them are mediums in relation to us, while others are sensible of our existence only through these mediumistic spirits.

Besides, there are sometimes obstacles which prevent certain spirits from manifesting through certain mediums, arising from the miscellaneous or incongruous character, of the assemblage of spirits surrounding the latter. These spirits repel the approach of sensitive, modest spirits, and the latter abandon all attempts to communicate through these mediums. The spirit of my eldest son was asked by me, if he would go to Mrs. Conant's circle in Boston

and send me a message, and he answered, "No." I asked, Why; when he replied, "Because there is nobody there we know; we cannot get into the circle. That medium is most difficult for us to approach, owing to the crowds of spirits around her."

The same spirit at another time, said he could read my thoughts, while the controlling spirit of Dr. Slade at the same séance said he could not, even in the presence of his medium.

The spirit of my father told me, that spirits cannot generally perceive earthly matter, but that sometimes they can. This assertion has been corroborated by other intelligent spirits, while on the other hand every Indian spirit with whom I have communicated, has said that he could plainly perceive material objects.

From the information I have obtained upon this subject, I conclude, that all spirits on a low plane, being in rapport with gross matter, readily perceive it, while more advanced spirits being less in rapport with it, do not, and thus the ability of spirits to perceive material objects necessarily varies, as do their conditions. It exists in all degrees, from perfect perception of it, to entire inability to perceive it. The greater number of them can no more perceive our physical bodies, than the greater number of us can see them. It is probable that they can all perceive our spiritual bodies, but there are reasons to believe that there are exceptions even to this rule. So immutable law governs there, as well as here, and conditions must be favorable for what may be termed a mortal manifestation with them, as they must be for a spiritual manifestation with us.

Why did not Jesus come to enlighten the world a thousand years before he did? The answer probably will be, that it was not then prepared to receive him. This is equivalent to saying that until the time of his coming the conditions were not favorable; and even when he came the conditions were not altogether suitable, and this is the true reason why the doctrines he taught have struggled to maintain an existence for nearly nineteen centuries. But within the present century the conditions have materially improved, and practical Christianity, whatever many may say to the contrary, I believe is to-day comprehended and practised by a greater proportion of men and women than ever before.

The above remarks are made, in reference to conditions in the world not having been favorable for the reception of Christ's teachings: how is it regarding the brief time and the circumstances, under which Jesus taught and exercised his powers on earth?

At twelve years of age, his mother to her astonishment, found him disputing with the doctors in the temple. We have no record, nor is

it probable, that until this time he had manifested any of the wisdom that afterwards distinguished him. It is true that in the Apocrypha, we have accounts of strange occurrences marking his childhood, but all these stories are rejected by intelligent Protestants, as they undoubtedly should be, so we are justified in assuming that until the age of twelve, he was not unlike other children of his age in all respects. Yet Orthodoxy claims that he was very God at birth. Will it explain why his divine power was not made manifest even then ; and will it further explain, why it is not even claimed that his life furnished any evidence whatever of his being more than man, until he was thirty years of age ; he previously to this time not possessing even the power of healing, which he so conspicuously exercised afterwards ? Why was he waiting ? Why delay, when so many millions of perishing mortals needed his teachings and assistance ? Is it not the most reasonable answer that he was not prepared, not qualified ; and what does this imply but that circumstances prevented his earlier exercise of power, or in yet other words, his spiritual, mental or physical condition, did not admit of his exercising his gifts in a manner satisfactory to himself, and beneficial to others.

I believe that for thirty out of the thirty two or three years of his brief life, his mediumistic power remained undeveloped, and that it was only when all the conditions were favorable, that he was able to commence the great work for which he was chosen. That there was some insurmountable obstacle to his entering on his mission before this is evident, and we are reduced to the necessity of believing, that like ordinary spirits and mortals, he only acted in compliance with, not in opposition to the laws and conditions that governed the exercise of his spiritual gifts.

All observation of nature, all credible history, and all philosophy, bear witness that God—The Spirit—operates upon matter only through His laws : yet it is made an objection to the reality of spirit intercourse, that finite spirits do not accomplish what God never attempts, namely, to manifest regardless of laws and conditions. God only works through means otherwise mediums, animate and inanimate, and the combined experience of mankind substantiates this fact. Mortal eyes have never beheld His outstretched arm. His voice mortals ears have never heard. But His arm is discerned in upholding justice and truth, through that law which has decreed their triumph, and His voice is constantly heard in the heavenly accents of His ministering angels.

CHAPTER XVI.

THE USE OF HUMBLE MEANS.

“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to naught things that are.”—I. Cor. i—27, 28.

THIS subject is so nearly allied to that treated in the last chapter, that at first view it may appear rather as a continuation of that, than a distinct subject, but there are differences which render it proper and convenient to consider it separately.

If we believe the Bible, we must believe that God Himself often works by exceedingly humble means. Paul so asserts in the most emphatic, and I may say precise language, in the passages quoted at the head of this chapter, for there he declares that God hath chosen the foolish, the weak, and base, and despised things of the world, to display His wisdom and power, and to effect His purposes. We also find Matthew, in Chap. xi—25, bearing witness that Jesus testified to this same truth of God's use of insignificant means, for he there says :

“At that time Jesus answered and said, I thank Thee O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

The Jews in the time of Jesus, held humble means in as much contempt as do many of the opposers of Spiritualism to-day. Jesus in restoring sight to the blind man, as narrated in the ninth chapter of John, employed not only humble but what to some would appear to be objectionable means, and in doing so enabled the man to see. But this, so far from impressing the bystanders favorably, had an effect on them, like some of the apparently trivial means used in effecting spirit manifestations have upon our modern unbelievers, for they said :

“We know that God spake unto Moses, *as for this fellow (who can use such contemptible means)* we know not from whence he is. The man answered and said unto them : Why herein is a marvellous thing that ye know not from whence he is, and yet he hath opened my eyes. They answered and said unto him : Thou wast altogether born in sins, and dost thou teach us. And they cast him out.”

When Gideon desired to know whether God would save Israel by his hand, he proposed to God to place some wool on the earth, and

if the dew should be found only on the wool, and not on the earth, then he would know that God would save Israel by his hand. He tried this, and then reversed the experiment, and both results were favorable. See Judges, vi—37 to 40.

And again when the Lord designed to show Israel with how few men, of his own selection, he could defeat the Midianites, he directed Gideon to bring them all to the water ; and :

“Everyone that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself ; likewise everyone that boweth down upon his knees to drink.”

And thus the manner of drinking, determined who* should fight the battles of the Lord.—See Judges, Chap. vii.

From these and many other passages of Scripture, it will be seen of what a trivial character were many of the means used to effect important purposes, and it is absurdly inconsistent for Christians to object to modern Spiritualism, on the ground of the simple and apparently trifling character of many of its phenomena, and of the means used to produce them, when at the same time they profess to have entire faith in the miraculous occurrences of the Bible, many of which from the time they occurred to the present, have provoked the sneers of unbelievers upon exactly the same grounds which furnish the objections of modern Christians to the credibility of our miracles :

“Surely he scorneth the scorners, but He giveth grace unto the lowly.”

That some of the phenomena of Spiritualism, are adapted to the comprehension, or conviction of ordinary minds, is no valid argument against their verity ; nor against the wisdom that selects such phenomena for the class of minds, that can comprehend nothing of a more elevated cast. Different minds must be nourished with different aliment. What would be thought of a mother who should attempt to nourish her babe with coarse meat ; yet every inquirer into Spiritualism is at the commencement, a babe in spiritual knowledge ; and these trivial manifestations, so much derided, are the very best for him at first to witness. The intelligent inquiring mind, will at first carefully observe and consider them, and will soon require evidence of a higher order, and pass on to something more suitable for its advanced state, but the great majority never get beyond their spiritual childhood, and like most children prefer amusement to knowledge.

“Nothing useless is, or low ;
Each thing in its place is best ;
And what seems but idle show,
Strengthens and supports the rest.”

It is an old adage ; *Natura in minimus maxima est.* Nature is

greatest in its smallest things. Small things are not to be despised. The thought practically applied, of snapping her fingers by Katie Fox, with the request for a response from the spirit, was the starting-point of Modern Spiritualism : an insignificant matter in itself, but pregnant with more momentous consequences to the human race, than any event ancient or modern. This will be the judgment of posterity, as it is of millions to day.

Professor G. F. Barker, of Yale College, in a lecture delivered at the hall of the Cooper Union, Feb 1, 1873, said :

"Men of science not unfrequently accumulate facts which seem to be of no value, but by which grand results are achieved. What does it import to us, that about ten years since, a German chemist made a few observations in his laboratory with pieces of colored glass. Yet as the results of these observations, we now may wander around the earth with a small tube in our hands, examining all we meet with : nay more, with it we may ascend to the heavens, and to the limits of space, and observe the constitutions of the celestial orbs. These are some of the results of the observations made by the distinguished chemist at Heidelberg. This method of investigation is called spectrum analysis, and the instrument by which the observations are made, is the spectroscope."

Professor Tyndall, in his remarks at the conclusion of his course of lectures on Light, in New York, said : Above all things avoid that question which ignorance so often addresses to genius ; "What is the use of your work ?" Let him make truth his object, *however unpractical for the time being* that truth may appear. If you cast your bread thus upon the waters, then be assured it will return to you, though it may be after many days.

Thought dominates the world. A word has decided the fate of empires ; and here is what an insignificant punctuation-mark, a simple comma, did for our National treasury. I copy from a daily journal published in March 1874.

"The importance of careful Congressional punctuation was strongly illustrated to-day at the meeting of the Ways and Means Committee, where it was shown that a comma in one place was worth two million dollars. In the tariff bill which went into effect Aug 1, 1872, it will be remembered that the free list was extended by the addition of several hundred articles. Among the number added, was 'Fruit plants, tropical and semi-tropical,' for the purpose of propagation and cultivation. In engrossing the bill, or in the process of copying it for official printing, a comma was inserted after 'fruit,' and all fruit was thereby placed on the free list. The Customs officers however not noticing the change,

continued to collect duties on fruit until the error was discovered. The Ways and Means Committee to-day agreed to report a bill to remove the comma, in accordance with the intent of the law of 1872. The amount of tax illegally collected is not far from \$2,000,000."

At the present time it is the fashion with some to affect contempt for Spiritualism, and certainly to be a Spiritualist, confers no honor upon a man in the eyes of the world. I am not a very old man, but I vividly remember the time when those who believed and declared that slavery was wrong, were persecuted and reviled as Spiritualists never have been. Of one of these—a brave man—Lewis Tappan; the *New York Herald* in 1835 said;

"We have been informed that this individual who resides in Rose Street, has been fortifying the windows and doors of his house so as to be ready in case of attack. There is no danger however at present." And again it said:

"In this section of the country there is no excitement, no regard paid to the slave question, except by a few miserable politicians, and a few equally miserable blockheads. The great mass of the people here only know the colored people to condemn and despise them, as a distinct race from themselves. Here in fact the blacks are as much slaves as at the South."

But these few "miserable politicians, and a few equally miserable blockheads" have given freedom to four millions of slaves: have placed them on their feet, and bid them God-speed in the path of progression, and have wiped out the foulest blot that has disfigured any civilized nation in modern times. This barbarous language was applied to these heroic men less than forty years since and we all see the glorious fruits of their labors. In forty years hence, we have no shadow of doubt that the labors of the earnest Spiritualists of our day will be as signally best. The God of Justice guided the labors of those men—the God of Truth directs the course of Spiritualism.

On the 10th of December 1871, the Rev. Morgan Dix, D.D. preached a sermon in New York, on "The Communion of Saints" from the report of which I extract the following:

"The Doctor, dividing the saints into three classes, the known; the unknown; and the partly-known; impressed upon the minds of his congregation, the importance of the observance of the doctrine as a religious duty, and said that it should be brought out of the obscurity into which it had been allowed to fall, and be made to occupy its proper place as one of the great principles of Christianity. At present, he said, we were divided from the dead by a wall of darkness. At first we sorrowed for the departed and gradually they faded from

our minds, and there was a blankness in all regarding them. This should not be ; though not present in the flesh the dead were with us though in a brighter quarter of Christ's great house, and we can hold communion with them, by the observances practised by the early Christian Church, and enjoined by a long line of eminent divines of the Protestant Episcopal Church, among whom were Bishops Hobert and Wainwright, of latter days. This presence of and communion with the departed, the preacher explained as essentially different from the ideas of the Swedenborgian, and the Spiritualist, whose doctrines upon spiritual intercourse he said were of a crude and vulgar nature."

The remarks of Dr. Dix as here quoted, are remarkable for the avowal of his belief in the possibility of communing with our departed friends, and the concluding passage, where he declares the ideas of the Swedenborgians and Spiritualists, to be "crude and vulgar" is evidently introduced as a foil, for warding off any accusation that might be made of his favoring modern Spiritualism. This is prudent, but if the doctrines of Spiritualism are crude and vulgar in the estimation of the reverend gentleman, they are not more so than the doctrines of Christianity were considered in the time of its founder ; nor more than they were in Rome, when Christ was caricatured by representing him as a man with an ass's head. No more so than the doctrines of the Quakers were in the time of George Fox, nor of the Methodists in the time of Wesley, nor of Republicanism in Europe to-day.

Was the Doctor ever in a chemical laboratory, from whence emanate so many of those grand revelations of the secrets of nature, whereby the knowledge, comfort, and happiness of mankind have been so materially advanced ? It appears to a person unacquainted with its character and purposes, a very vulgar place. The hand cannot touch without being soiled, and the atmosphere is laden with offensive, even noxious gasses and vapors, yet when its purposes and utility are understood, even the Doctor would not find fault with its disagreeable features, and pronounce it vulgar. Is the water we drink ; the food we eat ; the air we breathe, purity itself ? The earth is our mother, yet we cannot embrace her without being soiled by contact with her. Is there nothing vulgar in the doctrines of the Church ? No vulgar passages in the Bible ? No vulgar acts or sentiments there recorded ? Was it not extremely vulgar for Jesus to associate and sit at table with publicans and sinners ; with the unwashed and unclean ? Were not the apostles ; or at least the majority of them, vulgar, ignorant men ; fishermen and the like ; and did the Doctor ever hear or read of any new popular reformatory movement

since the world began, that was not extremely vulgar in the estimation of its enemies?

We have no fears for the immediate future of Spiritualism; all our apprehensions are for that time; now not distant; when becoming the prevalent belief of the nation, it will no longer be vulgar, but fashionable, exclusive, and proscriptive. Then its severest trials will commence, and may God protect and preserve it from degeneration.

William Tyndale was educated at Oxford, from whence he was expelled for his advocacy of Luther and the Reformation. His heart was set upon the translation of the Bible into English, and its publication for general use. The power of the priesthood was brought to bear against him, but nothing could turn him from his high purpose, and his motto became: "I will do it." First persecution, then poverty harassed and worried him, but in despite of both he in less than a year published the first English Testament. Who can estimate the value of his work?

Elevated spirits inspire such men as Tyndale with their own high and noble purposes, and even such gross natures as Henry the Eighth, often are highly mediumistic, and are sometimes used by superior intelligences as instruments of their will. As Tyndale was the first to translate and publish the New Testament, so Henry the Eighth was the first English monarch to sanction the printing and reading of the Bible in English.

The angels, like God Himself, use those means and instruments that are the best adapted to accomplish the purposes intended. The impure compost, becomes the medium through which nature develops and perfects those pure, delicate, and most beautiful creations, the modest lily, and the blushing rose.

One of the most improbable discoveries ever made by science; one that few supposed ever could be made; namely, that of numbering and measuring the perturbations of the waves of light, was effected by the aid of a common watch-glass.

It is upon an elevated plane that a man stands, when he is so far removed from pride that he can learn lessons of wisdom from the most humble. Any simpleton may wear the pearl, but it is only the exceptional diver that extracts it from the depths where it lay hidden.

It is not to the wise and proud of earth that God has promised the outpouring of his spirit, for he says:

"And also upon the servants, and upon the hand-maids, in those days will I pour out my spirit."—Joel, ii—29.

"To humbleness of heart, descends
This prescience from on high :
The faith that elevates the just,
Before, and when they die."

To one who asserted that God, being so great, could not possibly busy himself about our little world ; Pascal replied : "To decide such a question one must be great indeed."

John Wesley said, that "No one is a Christian till he is despised," and in 1753, he wrote : "Almost the whole body of the aged, experienced, learned clergy, are zealously engaged against it, (Methodism) and few but a handful of raw young men engaged in it, without name, learning, or eminent sense. That which God has wrought by these despised instruments, has continually increased for fifteen years together."—*Tyerman's Life of Wesley, Vol. 2 p. 163.*

Originating with such humble instruments, and guided by Divine Providence as I fully believe it has been, Methodism to-day is the greatest religious power in the land.

All cannot be stars of the first magnitude. Though the effulgence of the noon-tide sun obscures the lesser lights, yet they steadily glow, and in their turn illumine the depths of space.

The spiritual reformers of the present day, have an easy task compared to many in times past. "Can anything good come out of Nazareth?" was the contemptuous question asked of Jesus. Can any thing good come out of Spiritualism? is asked to-day.

"Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joses, and Simon, and Judas? And his sisters are they not all with us? Whence then hath this man all these things?"—Matt. xiii—55, 56.

And his very humility and love of mankind, was a cause of accusation.

"And when the scribes and pharisees saw him eat with publicans and sinners, they said unto his disciples : How is it that he eateth and drinketh with publicans and sinners?"—Mark ii—16.

And not only was Jesus the associate of the humble and lowly during his earthly career, but he gave a most striking example of his love for the miserable and unfortunate, in leaving this life in companionship with the guilty but repentant thief. His love and sympathy ever active and overflowing while here, were present in death, and even extended beyond the grave, for he promised the expiring criminal a place in paradise.

"A tiny spark explodes the mine,
And rocks are from their bases hurl'd,
A mite of steel will trace the line,
That guides the commerce of the world.

"The lambent air gives life to sound ;
A ray of heat the whirlwind birth ;
A trembling chord will shake the ground ;
One grain of sand enlarge the earth.

"A point will set the lightning free,
The thunders wake from pole to pole ;
Ethereal vapors drain the sea ;
From airy mists vast oceans roll.

"The Zoöphyte huge rocks will grow
Until their peaks defy the storm,
And feathered flakes of melting snow,
The avalanche and iceberg form.

"A thought will penetrate the sky,
The planets measure as they run ;
The pupil of the insect's eye,
Embrace the image of the sun.

"Refulgent tints which Nature made,
So frail the base on which they rest,
A wave of light will change the shade,
That gilds the dome from east to west.

"A quick'ning throb the germ will start,
Of plant, and tree, the leaf unroll—
The pulse which moves the infant heart,
Will vivify a human soul.

"So perfect is this work sublime,
One second lost each thousand years,
Would change the scale of future time,
Derange the orbits of the spheres.

"And so replete is Nature's store—
The elements, the atmosphere—
Should either change for less or more.
Race too must change or disappear.

"And God, the source of life and death,
Holds least and greatest in His hand :
He worlds created with a breath,
And atoms live at His command."

ANON.

CHAPTER XVII.

ANGELS WERE ONCE LIKE US—MORTAL.

“And I fell at his feet to worship him and he said unto me ‘See thou do it not. I am thy fellow-servant and of thy brethren that have the testimony of Jesus. Worship God.’”—Rev. xix—10.

“They saw whatever thou hast seen,
Encountered all that troubles thee ;
They were whatever thou hast been ;
They are what thou shalt be.”

THERE is a tendency in the human mind to exaggerate the virtues of the good, the vices of the wicked, the power of the great, and the weakness of the humble. This disposition has in all ages clothed spirits or angels with imaginary faculties, functions, qualities, and powers, and whilst erroneously attributing to them these which they do not possess, they have denied them powers and attributes which they do possess. From and through them, men in all ages and nations have received lessons of wisdom ; knowledge relating to the present, and predictions as to the future. They have been seen surrounded with heavenly light ; in shining raiment ; with illuminated countenances ; and the observers have naturally supposed them to be of another order of beings, and been disposed to worship them as the specially created ministers attendant upon the majesty of a personal Deity. Many of the sacred writers shared this erroneous view of angels, whilst others—the minority—appear to have regarded them in their true light, as the spirits of mortals who had progressed in wisdom and purity.

The same tendency to exaggeration that has invested the superior spirits or angels with powers and attributes beyond reality, has depreciated the faintly good qualities that the lower spirits possess, and has assigned them to a condition where they are strangers to all generous impulses, and incapable of good actions, and has summed up their entire characters in the epithet—devils.

It is part of the mission of modern Spiritualism, to teach the exact truth in regard to these questions, and through these teachings we have learned that all angels, like all “devils,” so-called, are the spirits of those who were once mortals like us. That the difference is only

in degree, that the lowest are progressing, and that the most degraded of them all are destined by the Good Father to wear the shining robes of the purified and blest. Not only does Spiritualism teach this, but Spiritualism would be unworthy of acceptance by those who rest in perfect faith in God's all-embracing love, if it did not so teach. It might in vain teach the grand truth that God's love is over all His creatures on earth, if it did not equally assure us that His love extended to His creatures who have passed over in the guilt and sin, in which perhaps they were steeped from their birth, and over which they often could not possibly exercise any effectual control.

That some of the inspired writers, believed all angels to have had an earthly origin, appears from various passages of Scripture. In Daniel ix—21, it is said :

“Yea while I was speaking in prayer, even the *man Gabriel*, whom I have seen in the vision.”

In Psalm civ.—4, David says : “Who maketh his angels spirits,” and in the 8th Psalm, 5th verse, the writer places angels in their ascended state, but a little above mortals.

“For thou hast made him a little lower than the angels.”

Luke in chap. xx—36 conveys the same idea, by placing the spirits of departed saints upon an equality with the angels :

“Neither can they die any more, for they are equal unto the angels, and are the children of God.”

If they be in all respects equal—as this passage would lead us to suppose—then there can be no difference—they must be the same.

There are many passages, both in the Old and New Testaments, where the term “*angels*” and “*spirits*” are indiscriminately applied, as in Acts, viii—26, 29. In the former verse the term “*angel*” is used, and in the latter “*spirit*” both to designate the same spiritual intelligence or being. In Acts, xii—13, 15 we read :

“And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. . . . Then said they ‘It is his angel (*or spirit*’).”

Beside the angel, or spirit, whom John proposed to worship in Rev. xix—10, as quoted at the beginning of the chapter, and who condemned the act, declaring that he was only his fellow-servant, and of his brethren, we find another whom John as related in Rev. i—18, heard saying :

“I am He that liveth *and was dead*, and behold I am alive for evermore.”

The frequent employment of hyperbole in speech, by the Hebrews, as by all Oriental nations, is not usually considered as it should be, in judging of the degree of credit which should attach to the meaning of their phrases, and as they were given to an exaggerated mode of expression in speech, so their gestures and postures expressed deep,

even abject humility, when addressing a real or supposed superior, or even an equal.

"Such prostration was usual in the worship of Jehovah, but it was by no means exclusively used for that purpose. It was the formal mode of receiving visitors; (Gen. xviii—2) of doing obeisance to one of superior station; (II. Sam. xiv—4,) and of showing respect to equals; (I. K. ii—19) . . . and kissing the ground on which he stood. (Psalm lxxii—9; Mic. vii—17) . . . The same customs prevailed at the time of our Saviour's ministry, as appears not only from the numerous occasions on which they were put in practice towards himself, but also from the parable of the unmerciful servant; (Matt. xviii—26) and from Cornelius's reverence to St. Peter. (Acts, x—25)."—*Smith's Dict. Bible*, p. 23.

When we therefore read of patriarchs, prophets, and other devout men, falling at the feet of certain spiritual apparitions, we should not conclude that even they, necessarily considered them as Divine or even as highly advanced spiritual beings; these acts of prostration and adoration as we have seen, being common forms of manifesting respect, or courtesy, and of themselves having no other meaning.

"Know ye not that we shall judge angels."—I. Cor. vi—3.

If angels originally were distinct creations, and not the spirits of men, and if they are all pure and holy, how can the spirits of Christian men, tainted with sin, or at least with a record of sin, sit in judgment upon them, and what can be found in these presumed pure beings, to call for judgment by human spirits.

The matter is very different, if we regard all angels as human spirits, for then we can understand that some can judge (or teach) others, for they differ in glory as one star differs from another, and it is reasonable for us to assume, and in fact we are directly told by them, that the higher do judge the lower, and constantly restrain or direct, and instruct them, as their superior wisdom dictates; in the same manner as they often restrain, direct and guide us mortals.

"They are termed 'spirits' (as e. g., in Heb. i—14) although this word is applied more commonly, not so much to themselves as to their power dwelling in man. (e. g. I. Sam. xviii—10; Matt. viii—16 etc.) The word is the same as that used of the soul of man when separate from the body, (Matt. xiv—26, Luke xxiv—37, 39, I. Peter iii—19) but since it properly expresses only that super-sensuous and rational element of man's nature, which is in him the image of God, (see John iv—24) and by which he has communion with God, (Rom. viii—16) and since also we are told that there is a 'spiritual body,'

as well as a 'natural body,' (I. Cor. xv—44) *it does not assert that the angelic nature is incorporeal. The contrary seems expressly implied,* by the words in which our Lord declares, that after the resurrection *men shall be 'like the angels,'* (Luke xx—36) because (as is elsewhere said, Phil. iii—21) their bodies, as well as their spirits, shall have been made entirely like His. It may also be noticed that the glorious appearance ascribed to the angels in Scripture, (as in Dan. x—6) is the same as that which shone out in our Lord's transfiguration, and in which St. John saw him clothed in Heaven; (Rev. i—14, 16) and moreover, that *whenever angels have been made manifest to man, it has always been in human form.* (as e. g. in Gen. xviii—19. Luke xxiv—4; Acts i—10, etc.) The very fact that the titles '*sons of God,*' (Job i. 6—xxxviii, 7; Dan. iii—25 compare with 28) *and gods* (Psalms viii—5; xcvi—7), *applied to them are also given to men* (see Luke iii—38; Psalms lxxxii—6 and compare our Lord's application of this last passage in John x—34, 37) points in the same way to a *difference only of degree, and an identity of kind, between the human and the angelic nature.*

"The angels are therefore revealed to us as beings, *such as man might be, and will be,* when the power of sin and death is removed, partaking in their measure of the attributes of God, truth, purity, and love, because always beholding His face (Matt. xvii—10). And therefore being '*made like Him.*' (I. John iii—2). This of course implies finiteness, and therefore (in the strict sense) imperfection of nature and *constant progress both moral and intellectual through all eternity.* Such imperfection contrasted with the infinity of God, is expressly ascribed to them in Job iv—18; Matt. xxiv—36; I. Peter i—12, and it is this which emphatically points them out to us, as *creatures; fellow servants of man;* and therefore incapable of usurping the place of gods."—*Smith's Dictionary of the Bible, Article "Angels."*

As to the ideas of Heathen nations upon this subject, Dr. Campbell remarks: "All Pagan antiquity affirms, that from Titan and Saturn, the poetic progeny of Coelus and Terra, down to Esculapius, Proteus, and Minos, all their divinities were ghosts of dead men, and were so regarded by the most erudite of the Pagans themselves."

Neither the Pagans nor Hebrews used the term "demon" in the sense it is now often used, to mean an anomalously created being—a devil. Josephus, a sufficient authority for the Jews, says: "Those souls which are severed from bodies in battles, become good demons, and manifest themselves as such." Socrates had his good demon, (or angel or spirit) upon whose counsel and guidance he largely depended. Many authoritative Church writers affirm, what his-

tory sacred and profane attests, that anciently the word "demon" was synonymous with spirit, and was applied to both good and bad spirits. Archbishop Whately and Grote assert that the demons—often called gods—were the spirits of the dead, and were so regarded by the Pagans, Jews, and early Christians.

CHAPTER XVIII.

SPIRITS IN PRISON.

“For this cause, was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”—I. Peter iv—6.

IT was a commonly received opinion of the ancient Heathen, and in a confused indefinite way also of the Hebrews, that the human spirit at death entered into a state of neither perfect happiness nor misery, but into what by the Hebrews was called the place of the departed or Shoel, and by the Greeks Hades ; a vast region in which spirits were assigned different abodes. These were :

“Grim Pluto’s courts the regions of the dead.”

To some,

“The seat of night profound and punished fiends.”

While to others they were,

“The flowery plains ;

“The verdant groves where endless pleasure reigns.”

Some of the New Testament writers, speak as if this doctrine of an intermediate state was well known to them, and the Catholic church in fact, and the Episcopal Church nominally, maintain it at the present day. The doctrine is plainly recognized in the passage at the head of this chapter, where it is declared that the gospel *was preached to the dead*, so that they might “live according to God in the spirit.” It would seem that there can be but one construction of the meaning of this passage, which is, that the grosser spirits were accessible to more elevated spirits ; that they were open to the reception of the truths of which they had been ignorant, or which they had neglected in their earth life, and that through the preaching to them of these truths, after they were dead, they were rendered capable of improvement and progression, and could be made to “live, according to God in the spirit” or in their spiritual life.

If this passage be accepted as from an inspired source, it is difficult to conceive, how it can be interpreted in any other sense than that in which we here present it, there being no ambiguity in the form of expression.

There are still other passages declarative of this belief in an intermediate state, as in II. Peter ii—4, where it is said :

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness *to be reserved* unto judgment."

And again:

"For David is not ascended into the heavens."—Acts ii—34.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit. By (*for*) which (*purpose*) also, he went and preached unto the spirits in prison, which some time (*before*) were disobedient."—I. Peter iii—18, 19, 20.

It would have been a mockery for Jesus to preach to these unhappy spirits, if they were hopelessly lost, their fate irrevocably determined, and consequently with no possibility of their benefiting and progressing through his teachings. His purpose was very different, for it is here said that Christ

"Suffered for sins, the just for the unjust, that he might bring us to God." "By which" (*or for which purpose*) "also, he went and preached unto the spirits in prison."

Bishop Horsley in his Commentaries on Hosea, p. 46, says the place of the departed is the only Hell of the Old Testament, and Bishop Hobart remarks: "It cannot be supposed that the writers of the New Testament were strangers to the popular belief of their countrymen, and of the Heathen generally, with respect to the region of the departed. When they use the term Hades, they undoubtedly used it in its settled, universal, and appropriate signification, of the place of departed spirits. This was the signification which the authors of the Septuagint translation of the Old Testament annexed to the term. Except in a very few instances, they have translated the Hebrew word Shoel, which occurs in above sixty places in the Old Testament, not by death, by the grave, by the sepulchre, but by Hades, *the appropriate word for the region of the dead, for the place of the departed in a state of consciousness*. The writers of the New Testament quote from this Septuagint translation, in which the word Hades is put for Shoel. They must therefore have considered Hades as expressing what Shoel does in the Old Testament, the place of departed souls."—"*Dissertation on the State of Departed Spirits*."—p. 91.

The same authority, on page 48 of same work also says: "The Scriptures, uniformly represent that there is but one judgment—at the last day—and that the souls of men are not allotted to Heaven or Hell, until this final judgment. Previously to that event then, the soul must be in some other place. See Matt. xxv—31, 32; John v—28, 29, and xii—48; Acts, xvii—31; Rom. ii—16; 2 Tim. iv—1."

The proofs that the Primitive Church held this doctrine are abundant, and have been cited by Dr. Whitby in his "Commentary," particularly on II. Tim. iv—8. Dr. Wall in his "History of Infant Bap-

tism," part ii—chap. 8. Bishop Pearson "On the Creed." By Sir Peter Parker in his "Critical History of the Apostles' Creed," and by many others.

This belief has been perpetuated in the Catholic Church, and is there maintained to-day, in a form in *some* respects similar to that in which spirits invariably teach it now. The papal doctrine, as defined and set forth by the "Catholic Christian Instructor" is, that those who do not die perfectly pure and clean, nor yet under the guilt of unrepented deadly sin, go to purgatory, where they suffer certain indefinable pains, and the pains of material fire, until God's justice is satisfied, or they are freed from these pains by the masses said for their souls.

Bishop Horsley in his "Sermons" Vol. ii—87 in reference to Christ's descent into Hell, as affirmed in the third article of the Episcopal Church says: "The terms in which the Reformers in this article state the proposition, imply that Christ's going down into Hell is a matter of no less importance to be believed, than that he died upon the cross for men."

Bishop Hobart, in his work already referred to, p. 28, observes: "This is a doctrine of the Church of England, and of the Protestant Episcopal Church" and on page 127, he again says "This doctrine of the separate existence of the soul in the place of the departed, between death and the resurrection, being expressly revealed, should be an object of faith," and again on page 123: "That the celebrated Protestants whose names have been exhibited in support of this doctrine in the preceding pages; that Campbell, and Doddridge, and Mac Knight, Presbyterian divines; that Bishops Taylor, Bull, Burnet, Secker, Horsley, Tomline, and other Bishops of the English Church; that Hammond and Whitby, and Clarke, and Scott, clergymen; and Sir Peter King, a distinguished layman of that Church; that Wesley and Clarke of the Methodist communion; that Bishops Seabury and White, of our own Church; that all these living in different ages and countries, and of different religious denominations, should have conspired to introduce the Papal doctrine of purgatory, will hardly be credited."

The Rev. Samuel Watson, of the Methodist Episcopal Church, in his intensely interesting and able work, "The Clock Struck One," p. 110, observes:

"We have seen the Saviour of the world pass through this intermediate state, burst the bonds of death asunder and ascend on high, where he ever liveth as our great High Priest to make intercession for us. But the question is, will the Saints pass directly after death into this upper sanctuary of the Most High. I think not. They are

not prepared for it. Death will give them no qualification for it. John Wesley says: "It is very generally supposed that the souls of good men as soon as they are discharged from the body, go directly to Heaven; but this opinion has not the least foundation in the oracles of God. Bishop McTyeire commences a sermon in the *Methodist Pulpit South* by saying: "No one has ever yet been saved in heaven, no one sent to hell."

To present all the evidence we have at hand, tending to prove that this doctrine of an intermediate state was accepted by the apostles and early Christians; that it has been transmitted through the Catholic Church; that it was held by some of the great Reformers, including Wesley; that a majority of eminent commentators endorse it; that both the Catholic and Protestant Episcopal Churches endorse it; and that many of the brightest lights in most of the other denominations have held it; would require more space than can here be appropriated to the subject.

Regarding this intermediate or probationary state, the remarks of Mrs. Crowe here find a fitting place. She says:

"When the body is about to die, that which cannot die, and which to spare words I will call the *soul*, departs from it—whither we do not know; but in the first place we have no reason to believe that the space destined for its habitation is far removed from the earth, since knowing nothing about it we are equally entitled to suppose the contrary, and in the next, that which we call distance is a condition that merely regards material objects, and of which a spirit is quite independent, just as our thoughts are which can travel from here to China, and back again, in a second of time. Well then supposing this being to exist somewhere, and it is not unreasonable to suppose that the souls of the inhabitants of each planet, continue to hover within the sphere of that planet to which for anything we can tell, they may be attached by a magnetic attraction, supposing it to find itself in space free of the body, endowed with the memory of the past, and consequently with a consciousness of its own deserts, able to perceive that which we do not ordinarily perceive, namely, those who have passed into a similar state with itself, will it not naturally seek its place amongst those spirits which most resemble itself, and with whom therefore it must have the most affinity. On earth the good seek the good, and the wicked the wicked, and the axiom that 'like associates with like' we cannot doubt, will be as true hereafter as now. 'In my Father's house there are many mansions,' and our intuitive sense of what is fit and just, must needs assure us that this is so.

"There are too many degrees of moral worth, and of moral un-

worth amongst mankind, to permit of our supposing that justice could be satisfied by an abrupt division into two opposite classes. On the contrary, there must be infinite shades of desert, and as we must consider that which a spirit enters into upon leaving the body, is not so much a *place* as a *condition*, so there must be as many degrees of happiness or suffering, as there are individuals, each carrying with him his own Heaven or Hell. For it is a vulgar notion to imagine that Heaven and Hell are places; they are states, and it is in ourselves we must look for both. When we leave the body we carry them with us. 'As the tree falls, so it shall lie.' The soul which here has wallowed in wickedness, or been sunk in sensuality, will not be suddenly purified by the death of the body; its moral condition remains what its earthly sojourn has trained it to, but its means of indulging its propensities are lost. If it has had no godly aspirations here, it will not be drawn to God there, and if it has so bound itself to the body, that it has known no happiness but that to which the body ministered, it will be incapable of happiness when deprived of that means of enjoyment. Here we see at once, what a variety of conditions must necessarily ensue, how many comparatively negative states there must be, betwixt those of positive happiness, or positive misery.

"We may thus conceive, how a soul on entering upon this new condition must find its own place or state: if its thoughts and aspirations here have been heavenward, and its pursuits noble, its conditions will be heavenly. The contemplation of God's works, seen not as by our mortal eyes, but in their beauty and their truth, and ever-glowing sentiments of love and gratitude, and for aught we know good offices to souls in need, would constitute a suitable heaven or happiness for such a being. An incapacity for such pleasures, and the absence of all others, would constitute a negative state, in which the chief suffering would consist in mournful regrets, and a vague longing for something better, which the untrained soul that never lifted itself from the earth, knows not how to seek, whilst malignant passions and unquenchable desires, would constitute the appropriate hell of the wicked; for we must remember that although a spirit is independent of those physical laws, which are the conditions of matter, the moral law, which is indestructible, belongs peculiarly to it—that is to the spirit, and is inseparable from it. . . .

"We must also understand, that the words dark, and light, which in this world of appearance we use metaphorically to express good and evil, must be understood literally, when speaking of that other world, where everything will be seen as it is. Goodness is truth, and truth is light, and wickedness is falsehood, and falsehood is darkness,

and so it will be seen to be. Those who have not the light of truth to guide them, will wander darkly through this valley of the shadow of death ; those in whom the light of goodness shines, will dwell in the light which is inherent in themselves. The former will be in the kingdom of darkness ; the latter in the kingdom of light. All the records existing of the blessed spirits that have appeared, ancient or modern, exhibit them as robed in light, whilst their anger or sorrow is symbolized by their darkness. Now there appears to me nothing incomprehensible in this view of the future, on the contrary it is the only one which I ever found myself capable of conceiving, or reconciling with the justice and mercy of our Creator. He does not punish us ; we punish ourselves ; we have built up a heaven or a hell to our own liking, and we carry it with us. The fire that forever burns without consuming, is the fiery evil in which we have chosen our part, and the heaven in which we shall dwell, will be the heavenly peace which will dwell in us. We are our own judges, and our own chastisers. . . .

“ But this self-pronounced sentence we are led to hope is not final, nor does it seem consistent with the love and mercy of God that it should be so. There must be few indeed who leave this earth fit for heaven, for although the immediate frame of mind, in which dissolution takes place, is probably very important, it is surely a pernicious error, encouraged by jail chaplains and philanthropists, that a late repentance and a few parting prayers, can purify a soul sullied by years of wickedness. Would we at once receive such a one into our intimate communion and love? Should we not require time for the stains of vice to be washed away, and habits of virtue to be formed? Assuredly we should. And how can we imagine that the purity of heaven is to be sullied by that approximation, that the purity of earth would forbid. It would be cruel to say, irrational to think, that this late repentance is of no avail ; it is doubtless so far of avail, that the straining upwards, and the heavenly aspirations of the parting soul are carried with it, so that when it is free, instead of choosing the darkness, it will flee to as much light as is in itself, and be ready through the mercy of God, and the ministering of brighter spirits, to receive more. But in this case, as also in the innumerable instances of those who die, in what may be called, a negative state, the advance must be progressive, though whenever the desire exists, I must believe that this advance is possible. If not, wherefore did Christ after being ‘put to death in the flesh’ go and ‘preach to the spirits in prison.’ It would have been a mockery to preach salvation to those who had no hope, nor would they, having no hope, have listened to the preacher. I think these views are at once cheering, encouraging, and beautiful,

and I cannot but believe that were they more generally entertained, and more intimately conceived, they would be very beneficial in their effects."—*The Night Side of Nature*, pp. 229 to 234.

The doctrine, that all at death must enter either into a state of eternal and superlative happiness, or into a state of endless and indescribable misery, will not bear examination. Aside from such punishment being at variance with our belief and trust in the existence of a beneficent Being, which renders it abhorrent to the minds of all who worship in love and truth, there is the philosophical and moral objection, of the infliction of the same punishment for different degrees of sinfulness. The line of separation between the morally good but weak, and the morally sinful but well intentioned, cannot possibly be drawn, so that even if eternal punishment were a fit doom for the worst, and heavenly enjoyments a suitable reward for the very best, yet the injustice, and I may say absurdity, of dealing with either of the other classes in the same manner is at once apparent.

As Elder Evans forcibly expresses it: "It is a great mistake, and no less contrary to reason than to scripture, to imagine, as large classes in Christendom have hitherto done, that the everlasting state of souls is irrevocably fixed and determined at the instant of death, and that all souls, Christian and heathen, old and young, sane and insane, wise and ignorant, good, bad and middling, go immediately to one or other of those two places of eternal happiness and misery, then to return, and after again entering their material bodies, (which for that purpose must be recreated) to stand before 'the great bar of God' to again receive another everlasting sentence to one or other of those two places."

That the wicked are punished, no one should doubt; all spirits affirm this; but we can rest assured, that God has devised nothing for us hereafter, which will not ultimately prove to be beyond, not only our merits, but our reasonable expectations; and I have no doubt, that it is the overwhelming sense of this truth, when they come to realize it there, which prompts that sense of thankfulness, that evidently is uppermost in the minds of all spirits who have advanced so far, as to even dimly perceive this evidence of God's all-embracing love. This is the burden of every angelic song, when their melodious strains, or celestial utterances, are heard by mortal ears.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none."—Matt. xii—43.

"I have suffered the tortures of the damned. In imagination I have traversed arid deserts, gloomy forests, and dismal swamps. I have climbed rugged mountains for a gleam of sunshine, which might

perchance greet me from the summit, and help to thaw the ice that was freezing my spirit. I have encountered deadly miasms while traversing dismal swamps, which would rise up like demons before me, and encompass me like the deadly vapors of the Upas, threatening to destroy me at once. If death could have come to my release at such moments, yes, everlasting death, I should have rejoiced. Such experiences are like dreams or visions and I dread their occurrence as I would dread the knout. I am sometimes in doubt as to what purpose is to be served by these experiences, but there are seasons when I am sure they are working for my good."

Thus spoke a spirit through Mrs. Maria M. King. It testified to an experience in spirit life, like that to which many other spirits have borne testimony, all tending to prove that Jesus spoke from inspiration and knowledge, when he uttered the words of the passage above quoted; for his description of the condition of certain unhappy spirits is literally correct. Interminable, barren plains, overhung by leaden skies. Strange as it may seem, this description of the surroundings of many gross spirits has been in hundreds, yes thousands of instances confirmed, by as many different communicating spirits. All unhappy spirits are not bound to such extreme desolation, but their surroundings vary as do their moral, social, and intellectual natures, up to that state, where the surroundings are comparatively pleasant and attractive. From the lowest depths of degradation in spirit life, upward to angelic purity, there is—as in the works of nature—one unbroken chain.

The unhappiness of spirits arises from as many causes as there are individuals. Houses known to be haunted by spirits, often owe their exceptional character to the attraction of the premises for certain unprogressed spirits who formerly inhabited them. Sometimes such spirits are noisy, and even mischievous in their demonstrations, while quite as often they are peaceable and quiet. Of a case of this latter kind of haunting, the reader will find an exceedingly interesting and well-authenticated account, in Mr. Owen's work, entitled: "Footfalls on the Boundary of Another World," p. 414, which will forcibly illustrate the attraction of certain spirits for their earthly homes, how they linger about their old haunts, and from it the reader will perceive why, "he besought him much, that he would not send them away out of the country."

If some spirits are irresistibly attracted to their old homes, others are equally attracted to the scenes of their former occupations and business pursuits. If it be true, that as we leave this life, we enter upon the next; that all there is of us is essentially of the spirit or

soul ; then there can be nothing absurd in believing that a man whose whole life from youth to manhood and old age has been devoted to and absorbed in business pursuits, should be attracted to the scenes of former activity. It is hardly to be supposed that he would suddenly lose all relish for that, which had during his earthly career constituted his principal enjoyment, and engrossed his mental and physical energies, and as suddenly acquire a taste for spiritual things with which he had never been in rapport, of which he had no knowledge, and which his undeveloped spiritual nature was incapable of appreciating. In earth life, when minds wholly absorbed in the world of business, are compelled by social custom or by the demands of health to visit the country, its quiet beauty, its numberless attractions, are almost unnoticed, and are only tolerable when they can there meet with minds engrossed like their own. What enjoyment do these find in the society of the most cultivated and intellectual, when brought in contact with them ? The answer is plain, for we all know how bored such material minds become, when compelled to listen to anything excepting what relates to business, and money-getting. Where then could they when suddenly divorced from their bodies, seek and find gratification, unless amid the scenes where their lives had been passed, and beyond the boundaries of which their hopes and desires had never aspired ? That this is truth, is as well established as any fact in Spiritualism.

A spirit purporting to be that of Wm. E. Channing, said through Mrs. Conant ; " There is a large class of spirits freed from the mortal form, who are intensely interested in the business of this physical life. They find their heaven here, and are never more happy than when acting out the desires, or peculiar conditions, in which they find themselves placed. They are attracted to your business sphere. They have never been cut loose from it. They revolve in it, as motes revolve in the sunshine."

There are those, who when they leave this earth sphere are only half dead : their physical bodies die, but their minds are mundane still. They still linger on the confines of earth, and are only partially conscious of their spiritual birth. They are yet bound to earth by all the ties formed during their earthly existence. Spirits are as rigidly under the dominion of law as mortals, and this restless unhappy condition, leads them to seek to place themselves again in relations with their former life, whenever, and wherever, they can do so. The laws under which they exist, often permit this gratification ; while the laws under which we exist, often assist it through certain favorable conditions.

Many of these restless spirits are simply of a material cast of mind, not weighed down by crimes, or sins which lie heavily upon their consciences, but there are others whose guilt oppresses them, and of these there are many instances in which they have sought relief by making confession to mortals. An account of such a confession is given by the Rev. Samuel Watson, in "The Clock Struck One"—a work already referred to. On page 124 he says :

"We were invited out one evening to Mrs. Winchester's, some two miles from the city (Memphis). What purported to be the spirit of an old resident of Memphis took possession of her, and gave the most fearful description of his condition I ever heard. He said he was engaged in business there many years since ; that he had cheated and defrauded the widow and the orphan, and that his children were then living off of his ill-gotten gains, while he was suffering indescribable agony for his conduct. He said he had occupied a high position in the community, and been a member of three churches, but in all he was a hypocrite, and was now reaping the reward of his doings. He would rave as a maniac, and threaten death to us, if in his power to inflict it. Several times he called for water. It was the most fearful scene I ever witnessed, and such as I hope never to see again. I verily believe it to have been a similar case, to some of those demons cast out of persons by our Saviour in Judea."

On page 126 Mr. Watson relates another case. He says : "During the time of our meetings, a gentleman of high standing drowned himself in the Mississippi River. His body was recovered and brought to Wesley Chapel, where I preached at his funeral to a large audience. The first meeting after that, it was announced that he was there in deep distress. He said that he was present at his funeral, and heard all I said on that occasion ; that he tried to control me, and that if he could have done it, that I "would have horrified the congregation, by describing the awful sufferings he was enduring, for the crime he had committed in putting an end to his existence. He begged me to pray for him ; asked us to get down upon our knees then, and pray for him."

On page 297 of Mr. Owen's work, "The Debatable Land," under the head of "A Repentant Housekeeper," he gives an account of remorse in a spirit for the crime of stealing silver plate, and the desire to obtain forgiveness from the person injured. Like all his narratives, this is well substantiated, and is an instance out of many, where spirits have sought to make the only recompense in their power, for injuries or crimes perpetrated by them. In Mrs. Crowe's

"Night Side of Nature," p. 281, she also furnishes an account of a case, as related by Dr. Kerner, who as is well known, was a careful observer, and conscientious narrator—to which I refer the reader.

These dark, earth-bound Spirits, are all around us. Believing or disbelieving this makes no difference in the fact itself, but there is this advantage to those who believe; they can take precautions to repel them, and resist their influence, by keeping their minds free from thoughts and desires, which by degrading our natures attract spirits of like natures.

They are not all bent on mischief; comparatively few are. Many of them have little affinity with spirits above them, and even have difficulty in perceiving them, and really seek the companionship of mortals not only to relieve their loneliness, but also to receive aid and comfort from our instruction and prayers, we being the most accessible to them.

When the Seeress of Prevorst asked a spirit, why he made the noises, he said "it was to make men think of him, which afforded him consolation and refreshment." Whenever she played on the piano-forte and sang, the spirit always began to knock on the wall; especially when she sang "How great is Thy goodness." Of other spirits Dr. Kerner, her biographer says: "These spectres frequented her for a considerable time and she often prayed with them. Latterly they were accompanied by a brighter form, and they themselves appeared in the robes that signified an amendment in their condition, though they were yet dark. At length they took leave of her, saying they were now able to assist themselves with the aid of happy spirits."

The Seeress said that the prayers and pious words she uttered were diffused over the spirits, and made them brighter, but she felt weakened by them. She said the spectre drew in the words, as a child does something that excites its interest.

"Big Bear," an Indian spirit friend of "Old John," who in earth-life was a chief of the Winnebagoes, has controlled Dr. Kenney in my presence many times. He almost invariably accompanies Old John, his duty being as they both declare, to protect both Old John and the medium while engaged in treating disease, and while the latter is in a perfectly unconscious state, from vagrant meddlesome spirits, who otherwise would produce mischief to both the spirit controlling and the medium.

Previously to his first coming, Old John had told me of Big Bear having in earth-life, been a chief of his—the Winnebago tribe; of his having suffered injustice at the hands of certain white people; of his squaw and papooses having died from exposure and starvation;

and of his still entertaining bitter feelings against these persons, and especially against certain white squaws, who more particularly had offended him by refusing to heed his earnest appeals for assistance, and who had even driven him from their dwellings when he applied to them, and represented the desperate straits to which he and his family had been driven in an unusually severe winter. Old John cautioned me to be on my guard against saying anything that could irritate him, as this would arouse his old feelings and he would become violent.

With this understanding he permitted Big Bear to control; who, from his gestures more than from his words, for these were barely intelligible, we inferred was pleased with thus meeting us; and during the first three meetings everything passed off agreeably, but during the fourth, he commenced the narration of his treatment by the pale faces, eloquently depicting the wrongs he had suffered, and soon wrought himself into a condition of intense excitement and indignation, so that we became apprehensive of his doing the medium or ourselves serious injury when at this moment Old John resumed control and all again became quiet.

Three days after this, on the 8th of January 1874, Big Bear again controlled, and after a cordial greeting on both sides, in the most cautious manner, I alluded to his excitement at the previous meeting, and expressed my earnest sympathy with him on account of the cruel treatment he and his family had received, and which I did not attempt to directly excuse; but I told him that he was not the only one who had received such treatment, and that many white persons had received even worse from other white persons, and from Indians; but these people who had treated him and his in this manner, were perhaps born with cruel natures as many Indians were, and that injustice and cruelty were daily witnessed all around us; that I had suffered from it; that all must suffer from it; and that, if we cherished revengeful feelings, we generally only injured ourselves, and thus aggravated the injury inflicted upon us by others. I asked; "Is not your squaw happy with you in spirit life?" he replied, "Yes." "Are not your papooses who were starved and frozen to death also happy with you now?" "Yes." "And you are happy, or would be, if it were not for cherishing the bitter memory of the sufferings of your earth-life?" "Yes." "Well then, those cold-hearted, cruel people, were the means of sending all your loved ones to heaven, where they are happy, and where you should be happy, with a certainty that none of you will ever suffer any more. Now those people after all were the means of greatly benefiting your squaw and papooses, though

they did not intend it ; so indirectly you owe them some thanks for their agency. And then how do you know but those people suffered all their after lives for their sin towards you and yours, and if in spirit-life, perhaps they are suffering yet. It is not for you and I to avenge the sins of others. God will do this ; and probably before this time they have sincerely repented of all their inhumanity to you. At any rate, Big Bear, it is wrong, it is wicked for you to cherish such feelings against any human being, it can only prevent your advancing in spirit-life, for just as long as you do this you cannot progress, and it is for you to throw off all such feelings and do your duty like a man who is determined to conquer them."

Big Bear heard me in silence, and with close attention, and when I concluded he grasped both my hands and fervently thanked me, and declared he would adopt my advice. "Big Bear," said he, "sees it now, you are right Brave, and Big Bear will not do so any more." Many times since he has come to me through Dr. Kenney, and he has always behaved with perfect propriety, and manifested his regard, and even affection for me and my family.

A spirit speaking through Mrs. Conant upon the subject of praying with and for spirits, said : "The same advantage is derived by a disembodied spirit, that is derived by the spirit that is embodied. Prayer always elevates the spirit, whether it is here in the flesh or passed beyond the flesh. It always lifts the spirit beyond, or outside of its present cares and perplexities. It sheds a newer and diviner atmosphere around it, and attracts to itself higher and more powerful, more holy, more perfect intelligences, and by the presence of those intelligences the praying spirit receives benefit. You cannot remain in the presence of one that is holy, good and true, without receiving benefit, for the good always shed a holy influence, which every soul that is in rapport with it must feel."

Upon these truths is founded the Catholic doctrine of purgatory, and partly through ignorance and superstition, and partly from the desire of gain, that church has restricted to its priesthood the kindly offices, which the simplest rustic could more effectively discharge through his homely, honest, heart-felt prayer, than the professional priest with his idolatrous ceremony.

By way of showing the corruption of this doctrine, and its prostitution to purposes of gain by this Church, I here copy a paragraph from the *New York Herald* of October 13, 1872 :

"Abbot Martin, of St. Meinard's Abbey, Indiana, makes an appeal to Catholics throughout this country, for funds to build a Benedictine monastery for thirty-six priests, and a church, to be under the

invocation of 'Our Lady Immaculate' in Southern Indiana. Besides offering to pray generally for the living, as well as for the dead, he makes the following special and generous offer to subscribers. "For each person offering \$5 we shall say one mass immediately, and one after his or her death, when the receipt handed for the gift is sent hither. For each person offering \$25 we shall say two masses immediately, and three after his or her death. For each person offering \$100 we shall say five masses immediately, and henceforth one every year as long as the monastery shall exist. For each person offering \$500 we shall sing one High Mass immediately, and one every year hereafter, and his or her name shall be placed in the Mortuary, or List of the Benefactors, which is publicly recited every day after Prime."

In view of such abuses, one cannot wonder at the repugnance with which most Protestants regard this doctrine of an intermediate state, but when it becomes better understood, it will be seen, that there is nothing in it that reason and truth cannot approve. It is only its perversion by ignorance, superstition, and priestly greed of gain, that renders it objectionable.

CHAPTER XIX.

POSSESSION AND OBSESSION BY DARK SPIRITS.

“And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house, and David played with his hand as at other times, and there was a javelin in Saul’s hand.

“And Saul cast the javelin, for he said, “I will smite David even to the wall with it. And David avoided out of his presence twice.”—I. Sam. xviii—10, 11.

IT has been charged by the opposers of Spiritualism, that it opens a door for the entrance of evil spirits. We deny this charge, and maintain that on the contrary a knowledge of its truths frequently bars their entrance. If evil or dark spirits exist and have power with men, what in the name of reason do we gain by closing our eyes to the fact. Was a sensible man ever known to advise another to ignore the presence of a thief or murderer in his house, as a means of preventing the commission of the crime, which it was the intention of the latter to perpetrate? If it be true, that gross undeveloped spirits possessed the bodies and minds of certain men in the times of the prophets, and of Jesus, what benefit did the possessed derive from their utter ignorance of the disposition and intention of the spirit, his status, and of the conditions through which he held possession? When the contemners of Spiritualism on this ground, will prove by any one class of cases, that ignorance has benefited in prosperity, supported in adversity, or protected from danger, then we shall be ready to doubt, whether a knowledge of Spiritualism is of advantage, in enlightening us as to the malevolent or unfavorable influences of dark ignorant spirits; but until then we shall continue in the belief, that even a little learning is not a dangerous thing.

It will be observed in the passage quoted, that the spirit there possessing Saul, is termed “the evil spirit *from God*,” and this form of expression is in harmony with the then general belief, that all spirits good and evil, had intercourse with man only by the direct consent or command of God. It will also be observed by the reader, that in the New Testament, the spirits possessing are called indiscriminately by the names of spirits, evil spirits and devils. We believe these terms are there used to designate spirits of the same class as those we now call dark or undeveloped spirits, and as such we shall treat them.

Demon was rather a Heathen than a Hebrew term. Josephus observes: "Demons are no other than the spirits of the wicked, that enter into men." But that demons were not always, perhaps not most commonly, considered as necessarily wicked by the Greeks, Romans, and early Christians, is beyond dispute, and is now generally acknowledged by all those who have given the subject any attention.

In the case of Saul, as stated in the passages above quoted, when the evil spirit came upon him, "he prophesied;" that is the spirit spake through him, and controlled him to cast the javelin at David with murderous intent, as malignant spirits in our day sometimes control certain mediumistic persons, whose organisations and habits are gross, and whose minds are untrained like Saul's, and not only attempt, but perpetrate murder, and all the other crimes in the calendar. This foreign, malignant spirit-influence is the source of a very large proportion of the crimes that disgrace our civilization, and the time is near at hand, when no intelligent person will confess ignorance of the fact, and the general knowledge of it will lead to increased compassion for, and milder treatment of the unfortunate, pitiable instruments of these degraded invisible agencies. Luther comprehended though imperfectly, this great truth and expressed it in these words;

"It is very certain, that as to all persons who have hanged themselves, or killed themselves in any other way, it is the devil who has put the cord round their necks, or the knife to their throats. . . . If we could see for how many angels, one devil makes work, we should despair."

Substituting the phrase, "dark spirits" for "devil" and applying the remarks not to all, but to many of these self-murderers, we then have the statement of a fact, that all should comprehend, and seriously consider.

We are told in the 9th verse of this chapter, "and Saul eyed David from that day and forward." That is, he entertained malignant feelings toward him, and thus laid open his mind for the reception of corresponding influences from evil spirits, and the result was as the 10th and 11th verses declare, and as it generally is in similar cases, an unhappy spirit actuated by corresponding feelings, and on the low plane that all at least temporarily are who nourish such sentiments, was irresistibly drawn to him and strengthened his evil propensities, and impelled him to attempt the life of David.

"And immediately the *spirit driveth him* into the wilderness; and he was there in the wilderness forty days, tempted of Satan, and was with the wild beasts. And the angels ministered unto him."—Mark i—12, 13.

Here are the proofs that Jesus was accessible to dark, as well as to

angelic spirits. This is a clear case, if not of possession, at least of obsession; the spirit *driving* Jesus into the wilderness, where it kept him forty days, tempting, influencing or controlling him, until good angels obtained the mastery over the evil spirit, and expelled it. That it was a case of possession, rather than of obsession, is rendered probable from the "devil" as related by Matthew, afterward taking him into Jerusalem, and setting him on a pinnacle of the temple; and also after this taking him up on "an exceeding high mountain." This is not a singular case by any means, as probably all good mediums are necessitated to pass through conflicts with dark spirits, at least at the commencement of their mediumistic experience. As to the "devil" or spirit tempting Jesus to cast himself down from the pinnacle of the temple, it is paralleled every day in modern times as stated in the previous chapter, in malignant spirits urging mortals to destroy themselves.

In his reply to the offer of the "devil," to give him all the kingdoms of the world if he would fall down and worship him, Jesus concentrated the full power of his will, and gave expression to it in the tersest language: "Get thee hence Satan." "And the devil leaveth him." This experience of Jesus is a conspicuous lesson, teaching us the necessity of resisting evil influences with all the determination and persistence of our nature: it is also a conspicuous example of victory achieved over these influences, through the exercise of a determined will. This exercise of will power on our part, aids good spirits in their efforts to assist us, as they are always ready to make these efforts when we need and request their assistance. We all at times need this example, for it is truly as Paul says: "We wrestle against the dark spirits of the world," Eph. vi—12, and if we pass heedlessly on our way, it too often happens that we become of that class, "Who are taken captive by the devil at his will."—II. Tim. ii—26.

It seems to have been necessary for Jesus to experience in his own person the demoniacal influence of dark spirits, in order that he should afterwards comprehend the force of that power, by which they held possession, and have a clear understanding of the resistance he would meet in his efforts to expel them, or to induce them to depart from others, for this gift was almost constantly employed in his subsequent life, as witnessed by numerous passages, amongst these Matt. iv—24, and viii—16, and viii—28, 33. And he not only exercised this gift himself, but imparted it to his disciples, and the seventy, and promised it to all others who believed. The same laws govern, and the same conditions prevail to day, as then. Swedenborg testifies to the influence of spirits and to infestations by evil or dark spirits, in the following words:

“How difficult it is for man to be persuaded that he is ruled by means of spirits. Before my mind was opened so that I could speak with spirits, and thus be persuaded by living experience, much of such evidence was presented to me during many previous years, and now I wonder that I did not then become convinced of the Lord's ruling by means of spirits. These evidences were not only dreams, for some years informing me concerning those things which I was writing, but also changes of state while I was writing, and a certain extraordinary light on what was written. Afterwards I also had many visions, while my eyes were closed a light was miraculously given, and many times spirits were sensibly perceived as manifestly to the sense as bodily sensations. Afterwards I had infestations in various ways from evil spirits, in temptations whilst I was writing such things as evil spirits were averse to, so that I was beset almost to horror, fiery lights were seen, talking was heard in the morning time, besides many other things, until at last when a certain spirit addressed me in a few words, I wondered greatly that he should perceive my thoughts, and afterwards wondered exceedingly that the way was open so that I could converse with spirits, and then the spirits wondered that I should be so surprised.”

The biblical idea of a war, in Heaven is not entirely a myth, for there is no doubt that good angels do by the force of their will, and perhaps through other means, restrain the inclinations of spirits disposed to evil. And it is equally true, that hatred of these good angels by the dark spirits is often manifested. It is only upon the supposition that evil spirits are restrained by advanced ones, that we can account for the failure of the former to more generally work serious physical mischief to mortals, through certain mediums whom they control. But instances of mischief being thus wrought, as we have just remarked, are well attested; and it is presumable, that these cases occur through the failure of higher intelligences to control the lower; owing perhaps to the conditions at the time being unfavorable, or to the fact, that at the moment the attention of advanced spirits was not attracted in that direction.

A materialized spirit appeared at one of Mrs. Andrews' séances at Moravia, while I was there, gave his name and former place of residence, and said that he was taken possession of by a dark spirit, and committed murder upon an old woman, and that since his passing to spirit-life he had discovered this to be the cause of his perpetrating a crime for which he had no possible motive. He was arrested, tried, and executed, and a gentleman present at the séance who was familiar with the circumstances of the murder, and his execution, recognized the spirit.

In June 1873, a Mrs. Charlotte Lamb was tried at Trimbelle, Minn., for the poisoning of a Mrs. Ottoman. The defence in the case took the extraordinary but sensible course, of offering to prove that Mrs. Lamb also poisoned her youngest son, her only daughter, and a Mr. Garland. It was held that she was subject to periodically recurring attacks of insanity, and very often saw and conversed with a ghostly visitant, which by pleading, argument, and command, and by some potent influence over her body and mind, forced her to the crime of poisoning. She was first visited by this spectre many years before. It sometimes urged her to be resigned to the ills of life, and sometimes to poison people. Its argument was—if people are unhappy, or sick, with little prospect of immediate recovery, they might better die. This story of the criminal upon which the counsel in her defence mainly relied, is entirely credible, and if true, she was no more responsible for the acts she perpetrated than if she had been a lunatic.

In February, 1874, a man sixty years of age, by the name of Franklin B. Evans, was executed in Concord, N. H., for the murder of a small girl, not more than twelve years old. In his confession made just before his execution, when no motive remained for deception or lying, he declared, that “For some days before the murder, I seemed to be attended continually by one who seemed to bear a human form, urging me on to the deed. At length it became fixed in my mind to take her life.”

At one of Mrs. Conant's circles the question was asked :

“If a disembodied spirit should desire to indulge the habit of smoking, does it have the facilities for doing so in another life?”

The answer was, “Yes because there are spheres in that other life, where the gratification of all such perverted appetites is a reality, as here with you. Those spheres are closely allied to your life, and come within the mental and moral spheres of the same class of individuals here in earth-life. So through the smoker here the smoker in the spirit-land enjoys his cigar. Through the drunkard here, he who was a drunkard here, but has gone to the spirit-land, returns and gratifies his appetite for liquor; or in other words lives in the mental sphere of the drunkard, and thus obtains for himself all the experience that the drunkard here obtains. Those habits generally pass from the individual soul quite quickly. In proportion as it has tended here to rise above all lower things, does it get rid of these propensities.”

At another time, through the same medium, the question was proposed: “Do spirits influence some individuals to drink, and commit other offences?” The answer was :

"Yes, there never was a greater truth. Finding conditions that are appropriate to their designs and desires, they attach themselves to those persons possessing these conditions, and do whatsoever they may see fit to do, whether it be to get drunk, to steal, or to commit murder."

All this is in accordance with many of the facts and teachings of the Bible, and these corroborate its truth. If it be true, that spirits for a greater or less time after their entrance into spirit-life are just as they were here, morally, and spiritually; there should be no difficulty in believing that many of them, where they find subjects and conditions favorable to the gratification of their perverted inclinations and appetites, should gratify them. When we consider how depraved many mortals are, we should not wonder at some spirits being equally so. Here is an instance of human fiendishness, narrated by the Paris correspondent of the *London Daily News*. In a letter from Paris dated Nov. 5, 1872 this writer says:

"A trial has just taken place before the Court of Assizes, of the Loiret, the details of which are worthy of occupying a conspicuous place, among the records of those *causes célèbres*, which are so familiar to readers of peculiarly French horrors. The tragedy which formed the subject of investigation, took place in May last at a small farm called Herbage, near Mareau-aux-Prés. The victim was a young woman of twenty-eight, and her murderers were her own parents. The atrocious circumstances, under which the crime was committed, are amply indicated in the following brief extract from the *Acte d'accusation*, which refers to the discovery of the body of Elizabeth Durand in a field, close to her own home. "This unfortunate young woman," it says, "abandoned by her father, ill-treated by her step-mother, compelled to beg food during the greater portion of her existence, was the victim of a crime unprecedented in its cruelty. Her stomach had been ripped up by a blunt instrument, and the intestines when the body was found, protruded through a gaping wound; the mouth was filled with earth and gravel; the face, the neck, the breast, and shoulders, were covered with wounds, and the murderers finding that they had not succeeded in dispatching their victim speedily enough, strangled her after having hacked her about in the most brutal and revolting manner. Under her feet which were tied together, a grave had been dug, into which the body was thrown after the crime had been perpetrated."

Can there be any doubt as to the disposition, and leading inclinations of such wretches as these when they enter the other life, and provided they can then come into rapport with suitable organisms here

for them to control, can there be any question as to the character of the manifestations they would produce.

Here is an extract from the *San Francisco Weekly Bulletin*, of December 20, 1872: "At Elco, last week, a poor inebriate named Chase, held his hands in the fire until they were burned off. He was taken to the county hospital, where both arms were amputated below the elbow." The following from the *Independent* is Chase's account of his strange hallucination: "I was sitting in my cabin, near the upper bridge across the Humboldt, before the fire, early in the morning of the 13th inst. when a man, or what seemed to be a man, came in and took a seat beside me by the fire. He then said to me; "Those hands of yours belong to me, and I desire to burn them: you will please put them in the fire." Although the language was mild, the tone was that of an order, and though I was very loth to comply with the demand I had not the power to resist, and accordingly put them in the fire as directed. I held them in that position as long as I could; it was very painful at first; then drew them out and dipped them in melted grease which I had in the cabin, then poked them in the fire again; the stranger closely watching me all the time. I continued the process of dipping my hands in oil, and putting them in the fire, until the fingers, and a portion of the hands, as you see, were consumed. At this juncture, the irresistible influence, exerted by the stranger before mentioned was withdrawn, together with the stranger himself, and I immediately desisted from further mutilation of my limbs."

This may be said to have been a case of delirium tremens, but there are none of the symptoms usually attendant upon this affection present, so far as I can perceive from the published account; and the appearance of something in the form of a man who ordered, and directed this proceeding, together with the audible speech of this apparition, point to its being a case of obsession by a degraded spirit; the saturation of the system by alcohol, rendering the conditions favorable for the partial or complete control by spirits on this low plane.

In September 1872, South Boston, Mass. was much excited over a series of outrages, extraordinary in their character, which had been perpetrated upon the persons of several small boys, and at last a lad was arrested upon suspicion of being the perpetrator. His name was Jesse H. Pomeroy aged thirteen years, and the charge against him was for having cut, wounded, and otherwise assaulted six boys, ranging in age from five to eight years, at various times.

Pomeroy pleaded guilty, and was sentenced to the State Reformatory at Westboro.

"One victim, a little fellow with his playmate, was persuaded to accompany Pomeroy to an old shed in a brick yard, when he pushed them into the shed and closed the door. He then ordered the Hayden boy to strip. The helpless half dumb child appealed to his tormentor in vain. The poor baby, for he is not much more; kissed his little hand to the wretch, as he is wont to do when he asks a favor from father or mother. "Strip!" the boy said in a low fierce tone. "Strip at once or I'll kill you." The child removed his clothes with trembling hands, convulsed the meantime with suppressed sobs. The boy with the white eye (Pomeroy) then took off the leathern belt which he wore around his waist. He stood upon the seat and lifted the child up to the rafter. With threats and curses he told the child to cross his wrists, and hang on the beam. The helpless little fellow obeyed. The boy passed the belt once around the crossed wrists, then over the beam, and under the wrists, then braced it well up and buckled it. The child was hanging by his wrists, nearly three feet from the ground. While this was going on the other boy was so horror-stricken, that despite the threats used to him by the boy in case he should move, he opened the door, and ran away unobserved by his jailor. As soon as Hayden was suspended, the boy took the slat of a fence and standing well off, delivered a stinging blow upon his victim's back. The child groaned and writhed in agony. "If you cry, or make any noise or kick, I'll kill you," said the boy, and blow after blow fell upon the child's body and limbs, without his daring to utter a moan. At length he seemed to be satiated with the child's agony. He untied his victim and let the bruised and bleeding carcass fall to the ground.

"Get up sir and dress yourself," said the young wretch. The poor child did so. "Now sit down there and stop inside here all night. If you move out I'll kill you." The boy then went out and closed the door. After sitting there for several hours, the child ventured to peep out, and finally seeing no one near dragged himself up between the rows of bricks to Broadway where some one saw him and led him home."

The above description of his treatment of one of his victims taken from one of the daily journals of September 28, 1872—after making due allowance for the sensational language of the reporter will suffice for all.

When taken before the justice, Pomeroiy showed no disposition to deny his guilt. He confessed to all the crimes alleged against

him, and said that he was unable to say what induced him to commit them. The boy according to the testimony in court, bore a good character in the schools which he had attended, and in the neighborhoods where he had resided, and his parents were respectable, quiet persons.

After he had been placed in the Reformatory institution, a correspondent of one of the New York journals visited him, and the following were his replies to the questions asked.

"Do you like animals, horses, dogs, cats, pigeons, and such like?"

(With energy.) "Yes Sir."

"Did you ever torture any animals?"

"No sir."

"What induced you to take those poor children to those lonely spots, and treat them as you did?"

"I don't know sir."

"Did they ever do you any wrong; had you any spite against them?"

"No sir."

"Did the pain you saw them endure, give you pleasure?"

"No sir."

"When you went home after torturing these children, and went to bed, how did you feel about it?"

"I felt wretched."

"Were you in the habit of saying your prayers before going to bed?"

"Yes sir."

"Did you say them the nights after you had tortured the children?"

"No sir."

"Why didn't you?"

"I knew I was wicked, and couldn't. I couldn't sleep. I used to sit all night on the side of the bed."

"Did you intend to commit these crimes when you left home?"

"No sir."

"When you met a boy, the idea seized you at the moment?"

"Yes sir," (hesitating as though he wished to say something more.)

"Well, you were going to say something?"

"After I did it the first time, I resolved I would never do it again. Every time I did it, I said to myself, I would never do it any more."

Such revolting cruelties as these, are generally attributed to nat-

ural ferocity of character, or to insanity, but neither of these causes will explain this case, for with the exception of the perpetration of these crimes, the lad as before remarked, had a perfectly good record in school, and among his neighbors, and as to insanity, there was no indication of it, and no claim for it was made by his counsel on his trial.

Had he been naturally cruel, he would have shown cruelty to animals, whereas if we can credit his answer, he was fond of them, and there was nothing brought out on his trial to invalidate the truth of his assertion, but on the contrary the testimony as to his character was all favorable—these special acts of cruelty alone excepted.

To a believer in the possessions narrated in the Bible, there should be no difficulty in placing this case as one of obsession, or possession, by a dark spirit. Possession, does not imply that a spirit must necessarily take up its abode in a mortal body, but that it shall have the power to control when it pleases, or when the conditions permit. The lad undoubtedly was mediumistic, and was influenced by some degraded spirit; perhaps of some hag, like the one previously mentioned in this chapter, who with her equally degraded husband mutilated their miserable daughter. If these wretches could enjoy the infliction of savage torments upon their own offspring, why not equally enjoy in the next life the infliction of similar torments—through an organism which they can control—upon innocent children, or other persons in this life?

Since writing the above, another dark chapter has been added to the record of this miserable boy's life. It seems, that Pomeroy's conduct while in the Reformatory, was so creditable, that the authorities released him after a confinement of something more than a year. In April 1874, the body of a child was found on the beach, in or near South Boston. The blood was flowing from several wounds on its breast and neck, and upon examination eighteen wounds in all were discovered. It was ascertained that the victim was a little son of H. K. Millin, aged four years, and upon young Pomeroy being taken into custody, he confessed to the perpetration of the murder.

Another murder under very remarkable circumstances was committed in May 1873, near Catskill N. Y. The perpetrator was a young man by the name of Joseph Waltz, who was executed for the crime, and I will here give his confession as I find it in one of the public journals of that date. To any of my readers, who admit the truth of obsession by dark spirits, I think it will appear more reasonable to attribute the influence that prompted this apparently motiveless

deed, to such a source, than to temporary insanity, or to original depravity of the perpetrator.

"On the night of May 1, Harman Holcher, a scissors grinder of Albany, was murdered near this city. About the 15th ult. Joseph Waltz was arrested, charged with the crime. He is a tall muscular youth of about 23 years. He has been indicted by the Grand Jury, and his trial has been set for the December term." While in confinement he made a confession, from which I extract the following :

"About the last of April, we were visited by an old friend of ours from Albany, who went about sometimes in the spring as a scissors-grinder. He was an honest upright man, respected by all who knew him. We gladly invited him on this evening to supper, and that he could pass the night with us. After supper, we had kept up a pleasant and delightful conversation with each other, as is usually the case with true friends that have not seen each other for a long time; and in this way was that evening passed.

"We showed our friend to bed on a sofa, on which were placed some quilts and blankets for a covering. My parents then retired upstairs. I was now the only one up, and sat down by the table and read for about half an hour, when I felt sleepy and was about to enter my room, when suddenly I was aroused from all sleepiness by this strong sensation in my mind, to execute some uncommon or unnatural, and inhuman juggle. The power was much stronger and more sudden than I had ever experienced before. I wanted to relieve myself of it, but I was utterly helpless. I began to become very hot, my ears were ringing and my heart beat very loud and quick for a short time, and the hair on my head seemed to be standing upright. All this lasted hardly a minute when I began to become cool again and everything was very quiet. I took up a small Testament and began to read. I had scarcely finished the first verse, when some violent and electric force swept past my face. It was like a flash of lightning, if it could have been directly before my eyes, and without any noise. I dropped my arm and book with a loud clap on the little table before me. I began to shake and tremble in every limb. Great fear seized me for a little while, after which everything seemed to run into my brains. I sat a few moments on my bed in great confusion. Then I went out of doors, lamp in hand, and searched for an axe or hatchet, and went back into my room. I could think of nothing but of striking some one on the head. I pressed my forehead against a pane of glass, thinking the sudden cold would have some effect in producing a different sensation, but all in vain. I turned down the lamp very low, took up the hatchet, and entered the room of my

friend, the scissors-grinder, who was sleeping soundly. I placed the lamp on the floor directly below his head. I then cautiously bent over him to see in what position his head lay. I took the hatchet and raised it up to the height of the ceiling.

"I was about to turn away and leave the man in peace, when I was again seized by the demon, and was forced to raise the hatchet and give the fatal blow, but it seemed as if the strength and force of the blow that I was about to implant on the head of the peaceful sleeper, had all entered the handle of the hatchet. I withheld the blow, took up the lamp and hatchet, and went back to my own room, greatly troubled in mind and spirit. I was about to give a loud scream, but I had no strength for it. I sat there as helpless as a babe, when all at once a painful thrill or sting pierced my heart and brains, and roused me up like a maniac. I took the lamp and hatchet up once more, and entered the room of the sleeping man, placing the lamp where I did before, and raising the hatchet quickly, but my heart failed me. My forehead became wet with perspiration, and I stood there in delirium swinging the hatchet up and down above the head of the man, when at length I struck the man on the forehead, but the blow seemed to have no force, as I dealt it. He breathed with a deep voice, and doubting of its fatality I struck him twice with the cutting part of the hatchet, not knowing for certain where I hit him, and sank fainting and senseless on the floor. When consciousness returned and I beheld the dire scene, the mangled body, the pools of blood, and the awful thought of murder, I sank back again with a feeling of pain and horror. I then wanted to go off and cast myself into a bottomless gulf, and bury myself out of sight of the world.

"With these thoughts I walked back and forth in the rain in a very confused or deranged manner for some time, then with a fierce and energetic perception in mind and body I went to the dismal room, took up the corpse, carried it out and laid it down beside a low stone fence. I then wrapped the body in the blanket, and laid many small flat stones around it to conceal it, lisping a short prayer, and departed to the house. . . .

"That night (the next) I began digging a grave in such a manner, and on such a place, that it would be impossible to find it again. I carried the corpse to it on a wheelbarrow. Having laid it carefully in and wrapped it in the blankets, I knelt at the end of the grave and prayed for an hour and a half to God, for the protection and repose of the soul of my friend, whom I had thus caused to leave this world. This being done, I covered up the remains of my friend in great sor-

row, in the name of the Father, and of the Son, and of the Holy Ghost, and proceeded to the house in a very broken-hearted condition. I then locked everything up in a trunk and went up to the barn again, took up the clothes and carried them down the lot and hid them. What I did then I do not know to this day, for the sun was shining, and I found myself sitting at the foot of the grave of my departed friend."

At another time the murderer said: "On May 1st the scissors-grinder came to our house. I was down in the lot. After supper father and mother went to bed. Holcher, the scissors-grinder went next, and I went to my room and opened my Testament. As I laid down on the bed an evil spirit came over me. I went out doors and got a hatchet. Holcher was asleep, and I set the lamp down on the floor. My conscience fought with all its might not to do the act, but the evil spirit was stronger. I took up the hatchet and struck Holcher on the head with the hammer part. He made but little noise. I then struck him twice with the blade. He struggled a little, and then died."

I believe it will be impossible to here detect any sufficient motive for the commission of this deed, nor was any motive whatever educed on the trial, but everything points to an influence, external to the wretched culprit himself—to a will overpowering his, and which led him in despite of his contrary inclinations and feelings, to murder his friend; against whom he entertained no ill-feeling whatever, and from whose death he had nothing to gain.

America is the Indian's native soil. Here he has been defrauded, insulted, and massacred. He is revengeful here, and for a while at least after entering spirit-life, he can be no less so. Are not many of these hitherto unaccountable murders, like that of the scissors-grinder and of the victims of Pomeroy, attributable to the instigation of the spirits of slain or starved Indians, who while hovering over their old homes, find mediumistic persons whom they can influence to the commission of crimes, which gratify their revengeful feelings upon the pale faces. I believe this to be the true explanation of very many of them.

Some years since the term *kleptomania*, was first applied to that class of thefts where no conceivable motive can be assigned for their commission. I knew of such a case. A lady of one of the oldest and most respectable families in New York, wealthy in her own right, with an indulgent husband and interesting family of children, was addicted to this vice to such a degree, that her husband arranged with the shopkeepers whose stores she usually visited, to not apparently notice her abstractions of articles, but to send the bills to him for settlement.

In Lawrence, Mass., in 1871, a man by the name of Carrol Sanburn was arrested for burglary, who had always been an industrious mechanic, working regularly up to the date of his capture, and had always borne a good character. "He had not robbed for money," he said, "but for the pleasure of it. It was a mania which came over him at times, and which he could not shake off until he broke into some place."

While admitting that this vice may many times originate in some peculiarity of the mental or moral constitution of the person addicted to it, I yet think, after making due allowance for this origin, that there are many other cases in which it is the direct result, of the irresistible influence of dark spirits upon organisms that are peculiarly favorable to this influence.

In an article in the *Banner of Light*, of May 21, 1870, written by Mrs. Emma Hardinge Brittan, that able and faithful expounder of Spiritualism relates a number of instances of obsession by depraved spirits, which came under her notice during her extended experience, and they so well illustrate certain dark phases of spirit control, that I am induced to here copy from her account. She says:

"On a certain occasion I visited a reform school, (in England) where the matron, although not a confirmed Spiritualist, was sufficiently disposed to the belief to receive me with much interest, and to consult with me from a spiritual point of view, on the different conditions of criminality that many of her unfortunate inmates displayed. Much that she told me, convinced me beyond a shadow of doubt that a certain proportion of the young people incarcerated in that place for crime, were in reality under the influence of obsessing evil spirits.

"Take for example the following case. The matron summoned to my presence a little girl of about eight years of age, of whose condition she did not give me the least information. Three points of surprised interest were created in my mind by this child's appearance. The first, was to see a being of her tender years incarcerated in a reform school. The next, to find in an assumed criminal, one of the loveliest creatures my eyes had ever rested upon. Hair of sunny gold; eyes of lustrous blue; exquisitely carved features; etc. complexion of dazzling clearness; completed a picture of a seraph, rather than a precocious criminal, and yet there she stood, this vision of infantine and almost celestial beauty, in the ghastly penitential precincts of vice and infamy. The third feature of the interview however, at once explained to my mind the cause of the hapless victim's presence in that place.

"By her side, and seemingly overshadowing her with her loathsome

and baleful atmosphere of grey mist, floated the spirit of a hag, whose hideous and repulsive form and features betokened the most irreclaimable character of vice, sensuality and brutalism. She grinned like a wild animal at me, perceiving instantly that I recognized her, and seemed to clutch at the golden head of the smiling child, as a beast of prey would do if he were about to be deprived of his food.

"In the hideous portraiture of moral filth and deformity presented by the pens of Eugene Sue, or Victor Hugo, I have read of such human animals as this spirit represented, but my mortal eyes had never before been seared by beholding such a creature. The apparition seemed to enclose as if in a foul grey mist, the beautiful child for the space of a few seconds, then flitted with a tremulous motion round her head, and gradually melted out, but though she had vanished from my sight, the memory of the loathsome spectre was too forcibly engraved upon my mind to be easily forgotten, and it was some time before I could regain composure enough to speak, and inquire involuntarily, 'In heaven's name, what is the matter with that child, and why is she here?' The matron, seeing I was surprised to see a creature of such singular beauty and apparent innocence in such a place, replied by asking what I thought of her. Again my lips were moved to exclaim without volition of my own 'I think she is possessed by a fiend, and there is nothing horrible or disgusting which she is not compelled to do.' The matron changed color, and looked so evidently disturbed that I deeply regretted my unwary speech, and began to stammer forth an apology, when she interrupted me by saying: 'What you say is perfectly true, and I am only too painfully astonished at its justice.' Then hastily dismissing the child, she informed me that that angelic looking infant, with all the attributes of seeming gentleness, vivacity, quick wit, intelligence, remarkable reasoning powers, and at times singularly affectionate nature, was yet guilty of the most unaccountable and wanton acts of cruelty and destructiveness, but her special characteristic was a love of filth. She would delight in soiling her hands, face, clothes, or whole person, with any filth she could find. She would emulate the very pigs, my informant declared, by wallowing in the mire; and the clothes, beds, and even food of herself and her companions, were not safe from her detestable propensity to besmear them with offal. At times too, she would utter shocking oaths, profane and even obscene speeches, and this with no apparent consciousness of her atrocious conduct, for when overheard and rebuked by her elders, she would passionately deny that she had spoken the words attributed to her, and with showers of tears profess that she did not even know their meaning. Upon

inquiring how long these evil tendencies had manifested themselves, the matron replied, that up to the age of five years she had appeared to be as good, pure, and affectionate a child, as she was fair to look upon ; but suddenly she had changed entirely. The revolting propensities above named had become rapidly prominent, and after two years of vain effort on the part of her unhappy parents to correct her fiendish tricks, they had as a last resort placed her in the House of Correction, as the only alternative with a Lunatic Asylum.

"The matron concluded her recital, by asking whether the same power which had enabled me to describe the afflicted child's propensities, could not be made available for her relief. Without directly answering this appeal, I proceeded to describe the foul apparition I had seen enveloping her. As I did so, I confess the question arose in my mind as to whether that which I had seen was an individualized entity, or simply an image representative of a perverted nature, but my doubts upon this point were soon settled by my companion, who no sooner heard my description of the hag, than she cried :

"Good heavens, madam you delineate the face and form of a woman who was aunt to this unfortunate child, and who lived a most vicious and profane life. Her chief aim was to entice young girls into the den of infamy, of which she was the proprietor, and where she perished in a fit of delirium tremens, only one week before this poor victim was seized with her first attack. Can there be any connection between the child's degraded condition, and the spirit influence of her infamous relative ?" I need scarcely inform my readers what my own conclusions were in the premises, nor that a mind so prepared to admit the hypothesis of spiritual possession as that of the worthy matron, readily shared my views, and promised to seek for, and adopt, the magnetic methods of treatment which I suggested.

"It was about six years ago that I was called upon by a lady and gentleman of the highest repute and social standing, in the city of San Francisco, to advise with them on the condition of their only child, a young lady sixteen years old who had deliberately left the parental roof where she had been cherished with the fondest affection, and allowed the indulgence of every fancy to which wealth could administer, to seek the shelter of a house of ill-fame. There she represented that she had been driven from home because her parents would not allow her proper food, or sufficient clothing. At the solicitation of her distracted mother I visited this unfortunate young person, and found her sane, intelligent, courteous, and amiable, until I mentioned the names of her parents and urged their wish that she should return to their protection. Upon the utterance of this plea, I

was horror-struck and confounded to hear her voice change and a string of horrible oaths poured forth in a hoarse tone, accompanied with declarations that her parents had starved her, kept her imprisoned and naked, and even attempted to take her life by poison. Whilst the transfigured victim was gasping forth these dreadful and utterly false rhapsodies, I plainly perceived the spirit of a handsome but very sensual looking man, apparently in the act of magnetizing her head. I said to her, firmly but kindly : "You are not speaking from yourself, but uttering the words of the licentious and wicked man who has held you in control for the last six months." I then went on to describe the spirit I perceived, and again warned the girl that she was simply doing the bidding of a fiend. As I proceeded she melted into tears, sobbed passionately, acknowledged that she knew who the spirit was, and lamented bitterly that he was taken from her. Ultimately she promised me faithfully that she would return to her parents that night, though all my entreaties could not prevail upon her to accompany me. Indeed I scarcely expected she would, for I saw the spirit of her evil guardian crouching down before the door, and though I knew she could be saved by being demagnetized, I did not feel myself possessed of the requisite power to disenfranchise her.

"I ultimately learned that the spirit I had seen was that of a physician, who had been called to attend the young lady in a serious fit of sickness, about a twelvemonth ago. This man was a libertine of profane habits, and totally devoid of all moral principle. He cured his victim of her physical disabilities, but implanted in their stead the foul impression of the ruthless seducer. Being a married man, he was unable to offer compensation for the dishonor he had wrought, but after obtaining entire hold upon the unfortunate girl's affections, he died suddenly, and it was shortly after his decease that the shocking propensities became manifest, which ended in her deliberately choosing the life of shame in which I found her. I may here add, that this wretched girl had been withdrawn from her public life, and taken under the protection of a man of wealth, calling himself sane, and a gentleman. Could that libertine have but understood, that he was associating with the obsessed victim of a demon, he would not have had much cause to felicitate himself on his disgraceful companionship. At my suggestion he was advised of the facts of the case, but being a professed materialist he simply laughed the history to scorn, and as no magnetic treatment was resorted to to restore the sufferer to her right mind, the living sensualist continued to become the medium for a spirit of his own revolting stamp."

Functional derangement, or primary disease of the brain, or over-

powering temptation, no doubt sufficiently explain many cases in which persons who have until certain periods of their lives borne irreproachable characters, and whom their most intimate friends have considered as morally and virtuously correct, have yet of a sudden, without passing through the usual gradations of vice, entered upon a depraved course, and all efforts to reclaim them have failed of success. But there are other cases to which neither of these explanations apply.

Every person of mature age must have observed at some time one or more instances like the above; and I remember one striking instance. A friend whom I valued highly for his integrity of character, died, leaving a family. One son when about eighteen years of age entered a commercial house, where from his previous unexceptionable character, his connections and acquirements, he was regarded as a valuable assistant. The social influences surrounding him were calculated to strengthen his best impulses, and his future seemed bright and promising.

Occupying such a position, with such surroundings and prospects, the temptations to which he was exposed were apparently reduced to the minimum, yet suddenly he sank to low companionship; to frequenting the lowest dance-houses; and within four months from the time he took the first downward step, he could at all times be found in the lowest drinking cellars, frequented by the very scum of the population, and when attempts were made as they repeatedly were, to rescue him by withdrawing him from his haunts, he would at the first opportunity return to the vile dens, where ultimately he was abandoned to his fate.

Instances are of frequent occurrence where men have passed their youth, and have advanced to middle age without a blemish upon their characters,—who have never manifested the least tendency to vice, and yet who like the subject of the above sketch, have suddenly plunged into its very depths, as if there, was their natural resting place. Temptation, as just remarked accounts for some of these cases; functional derangement, and organic disease of the brain, accounts for others; but there remains a large class unaccounted for, and these Spiritualism explains by attributing them to the malign influence of undeveloped spirits.

The fabulous vampire is not altogether mythical. It is simply an exaggeration; as we now know that necessitous spirits do draw from mortals under favorable circumstances, the elements of their life; and it is easy to conceive that the effects upon the victims may in some instances, be ultimately if not immediately fatal.

Dr. Bardili had charge of a woman, who was possessed by a dark spirit. His account is quoted by Mrs. Crowe, in her *Night Side of Nature*, p. 448. It is worthy the attention of the reader, as are other cases she relates.

John Wesley fully believed in the agency of spirits through obsession and possession. In *Southey's of Life of Wesley*, vol. 2, p. 86, his words are quoted, where he says: "He believed in the ministry of both good and evil angels." "And certainly," said he, "it is as easy for a spirit to speak to our heart, as for a man to speak to our ears." His notions of diabolical agency went further than this; he imputed to it many of the accidents and discomforts of life, disease, bodily hurts, storms and earthquakes, and nightmare; he believed that epilepsy was often or always, the effect of possession, and that most madmen were demoniacs.

That some of the accidents, and many of the discomforts of life, and sometimes diseases, are produced through the agency of unfriendly or ignorant spirits, I have no doubt; and that many cases of supposed epilepsy, are the effect of possession, I have if possible even less doubt; and so far adopt Wesley's ideas. On page 259 of same volume, Note xiv. Wesley's words as there reported, are: "When they are not permitted to take away life, they may inflict various diseases, and many of these which we may judge to be natural, are undoubtedly diabolical. I believe this is frequently the case with lunatics. It is observable that many of those mentioned in Scripture, who are called lunatics by one of the Evangelists, are termed demoniacs by another. One of the most eminent physicians I ever knew, particularly in cases of insanity; the late Dr. Deacon; was clearly of opinion that this was the case with many, if not with most lunatics."

In his Journal, under date of October, 27, 1739, we find the following: "I was sent for to Kingswood again, to one of those who had been so ill before. A violent rain began just as I set out. Just at that time the woman (then three miles off) cried out: 'Yonder comes Wesley, galloping as fast he can.' When I was come she burst into a horrid laughter, and said 'No power! no power! no faith! no faith! She is mine; her soul is mine. I have her, and will not let her go.' We begged to God to increase our faith. Meanwhile her pangs increased more and more, so that one would have imagined by the violence of the throes, her body must have been shattered to pieces. One who was clearly convinced this was no natural disorder, said; 'I think Satan is let loose. I fear he will not stop here.' And added 'I command thee in the name of

the Lord Jesus, to tell if thou hast commission to torment any other soul.' It was immediately answered, 'I have L—y C—r, and S—h J—s.' We betook ourselves to prayer again, and ceased not till she began with a clear voice, and composed cheerful look to sing, 'Praise God, from whom all blessings flow.' The reader must be told that L—y C—r and S—h J—s lived at some distance, and at the time were in perfect health. The day after, they were affected in the same way as the poor creature just delivered." Wesley writes: "October 28th I called at Mrs. J—s in Kingswood. L—y C—r and S—h J—s were there. It was scarce a quarter of an hour, before the former fell into a strange agony, and presently after the latter. The violent convulsions all over their bodies were such as words cannot describe. Their cries and groans were too horrid to be borne, till one of them in a tone not to be expressed, said: 'Where is your faith now? Come go to prayers. I will pray with you.' We took the advice, and poured out our souls before God, till L—y C—r's agonies so increased, that it seemed she was in the pangs of death. But in a moment she spoke, and both her body and soul were healed. We continued in prayer till past midnight, when S—h J—s' voice was also changed, and she began to call upon God. This she did for the greatest part of the night."

Tyerman, from whose *Life of Wesley*, vol. 1, p. 262, these extracts are taken; observes in relation to these occurrences: "These are strange and mysterious facts. . . . What shall be said concerning them. For a hundred and thirty years they have been sneered at by Wesley's enemies, and have also puzzled Wesley's friends." And I would add, that it is not Wesley's enemies alone that sneer at them to day.

Mr. Owen, in his *Debatable Land*, pp. 523-4, relates two cases of insanity that were cured by the patients communing with their spirit friends, through mediums. Both these cases came under his personal observation, and one of them is so interesting that I will here copy his account of it. He says:

"The other lady is personally known to me, though I am not at liberty to give her name. I knew her when her husband was alive, and her devotion to him was such that I shared the fears which I sometimes heard expressed by other friends of hers, that if she lost him the consequences might be fatal. To her despair, he enlisted when the war was at its height, reached the rank of Major, and died in a New Orleans hospital.

"When the news no longer to be withheld was finally broken to

her, it produced a fit of frenzy, and for weeks she was drifting into hopeless insanity. She had never been a Spiritualist ; indeed she usually as I well remember had treated the subject with ridicule ; but a sister, visiting a medium in hopes of getting something for herself, received instead a message to the disconsolate widow. It was repeated to her, and it was the first thing that roused her out of brooding despair. She went herself to the medium, received numerous messages embodying incontrovertible tests of identity, brightened day by day, and when I met her many months afterwards she had regained all her cheerfulness, and told me that she felt as if K—— (his pet name) were living and conversing with her still."

"All my familiars watched for my halting, saying ; Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge."—Jer. xx—10.

The writer of the above had a clear appreciation of the unpleasant fact, that spirits do sometimes avenge themselves upon mortals for offences or injuries committed here, and I believe we can go further, and say that they sometimes avenge insults or injuries to their mortal friends, upon the perpetrators in this life.

A spirit who gave the name of Thomas Fuller, speaking through Mrs. Conant, said : "I will say to them (his friends) that they could have no greater misfortune than to have an enemy in the spirit land, for that enemy would be capable of injuring them in so many ways, physically, spiritually, and materially. He could not only rob them of their health ; but could rob them of their wealth ; could rob them of their friends ; could rob them of their good names ; could rob them of all that makes this life desirable. Therefore see to it all of you, that you have no enemies in the land of souls. They who are capable of being at enmity with any other soul, it matters not whether they are in the spirit land or here ; are not to be trusted ; and there are so many opportunities in the spirit-land by which the spirits can return here, and exercise evil influences upon those they have a dislike to, that it is worth your while, all of you, to see to it that you have no enemies in the spirit-land. That wise saying, 'You should not let the sun go down upon your wrath,' meaning, that ere the sun goes down you should be at peace with all other souls, ought to be engraved on the tablets of every human memory. If you have enemies, don't let them go out of this life without making them your friends, for I assure you if you do it will be the worse for you.

"I could point out, if I were called upon to do it, and the necessity of the case demanded it, very many among my own friends here in this city, who are suffering at this present time in consequence of the

action of these enemies in spirit-life upon them. Some of them make losses in business, some of them have lost their health, some of them have lost their friends by death, and a variety of what are termed the ills of life have come upon them, by and through this one open door. Shut it then. Lock it, and keep it locked with the golden key of love. It is the only safe way."

Another spirit through the same medium, said : "The good or ill opinion of one disembodied spirit, is of vastly more consequence than of many here in the body."

If this be true—and spirits whom I have found to be reliable, have invariably corroborated it—it is a negative but forcible endorsement of the command, to "Love one another," and is equally important for nations as for individuals, to carefully consider. The late Thiers government in France made a great mistake in executing thousands of communists, as their power to work mischief though unseen, is now far greater than before, and time will confirm this condemnation of the error. And further, every man who destroys his enemy, takes the risk of increasing his power for mischief, and every public execution places the murderer in a position where he perhaps may be able to increase the catalogue of his crimes on earth, whereas if he were imprisoned, repentance, or at least time for his passions to subside, would render his delayed entrance into spirit-life of less importance to others here, and far better for himself.

The power of dark spirits to tempt or obsess and control certain mortals, is as disagreeable a truth to all considerate Spiritualists, as it can be to others, but as we did not frame our creed, nor establish our belief in Council, we accept the evil with the good—the repulsive with the attractive and beautiful truths of Spiritualism, and present them as we find them. There is this to be considered by all who feel inclined to look less favorably upon this philosophy since reading this Chapter, which is, that they are in no more danger from degraded spirits now than they were before, and truth is no less nor more truth now than it was then.

Christ was tempted and brought into relations with evil spirits. The same with the apostles. If Spiritualism should be avoided, because its belief and practices occasionally bring us into relations with dark spirits, then Christ and his apostles were guilty of evil practices. We are taught that Christians are not exempt from the visitations and temptations of Satan. The sin is not in being tempted, but in yielding to temptation. If we are beset by Satan—otherwise evil spirits—we also have the Divine Spirit to support, strengthen, and protect us, in every pure and holy aspiration, in every good work.

Bright and good angels, the ministers of God, are ever ready to draw nigh and counsel and protect those who seek with virtuous and elevated motives, the Divine assistance through them; while on the other hand, those who seek the companionship of earth bound spirits, will never fail in drawing them to their presence. The influences we gather around us are of a nature in harmony with our own, and when the seeker is actuated by proper motives, and a firm will to do right, dark, gross spirits soon find his moral atmosphere uncomfortable and repelling, and seek more congenial companionship. ■

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CHAPTER XX.

WITCHCRAFT AND SORCERY.

“AND when they shall say unto you : Seek unto them that have familiar spirits, and unto wizards that peep and mutter. Should not a people seek unto their God for the living, to the dead.

“To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them.”—Isaiah viii—19, 20.

IT is difficult for us in this nineteenth century, to conceive the ignorance, and I may add degradation, of the masses of the ancient Hebrew nation, and of most contemporary nations.

A few men, chiefly priests, were the repositories of all the learning, and even a knowledge of reading and writing was confined to the comparatively few, of rank or education, priests, and professional scribes. Books, were to the mass of the people unknown, and the teachings of the priests were confined mostly to matters of religion, so that what meagre general knowledge they possessed, was nearly all derived from tradition, observation, and experience ; and as their traditions descended to them through minds of ancestors as darkened as their own, little correct or useful knowledge was thus derived : their field of observation being exceedingly limited, they gathered little from this source ; and their experience was not associated with cultivated faculties, which could turn to account the occurrences that marked it.

Of female education we have no mention in the Scriptures, and where the great mass of males received none ; unless the little imparted by the priests upon religious subjects may be termed education ; we can only conclude that the females—the mothers of successive generations—were necessarily steeped in even greater ignorance than the men.

Everything beyond their comprehension they attributed to the agency of unseen powers, acting either directly, or through the means of sorcery, magic, or witchcraft. It is the same to-day with their successors in Judea. Mark Twain, who notwithstanding his reputation as a humorist is a close observer and clear narrator, says, in his account of his travels in the Holy Land : “As soon as the tribe found out that we had a doctor in our party, they began to flock in from all quarters. Dr. B——, in the charity of his nature, had taken a child from a woman who sat near by, and put some sort of a wash upon its diseased

eyes. That woman went off and started the whole nation, and it was a sight to see them swarm. The lame, the halt, the blind, the leproûs ; all the distempers that are bred of indolence, dirt, and iniquity, were represented in the congress in ten minutes, and still they came. Every woman that had a sick baby brought it along, and every woman that hadn't, borrowed one. What reverent, and what worshipping looks, they bent upon that dread mysterious power, the Doctor. They watched him take his phials out ; they watched him measure the particles of white powder ; they watched him add drops of one precious liquid, and drops of another ; they lost not the slightest movement ; their eyes were riveted upon him with a fascination, that nothing could distract. I believe they thought he was gifted like a god."

Can we suppose that the people who inhabited this country from two to three thousand years ago, were less ignorant, and superstitious. The Rev. Dr. Lord, in a lecture delivered in San Francisco, in September, 1873, said of the ancient Israelites ; that they were "a nation of slaves ; ignorant, sensual, superstitious, idolatrous, degraded." And one who is better authority, even than Dr. Lord ; Moses himself, said of them, "They are a nation void of counsel (or reason) neither is there any understanding in them." Deut. xxxii—28.

This same disposition to attribute all that is not understood to an unseen power, prevails now as it always has prevailed throughout the East. The Rev. Mr. Sheshadri, a converted Brahmin, in his address before the Evangelical Alliance in New York, in 1873, said of this tendency in Modern India, "Rev. Dr. Wilson, a missionary to India, let me inform you was regarded as a great sorcerer in our country, for the number of people whom he succeeded in leading to Christ."

Ignorance and childish credulity, prevailed then as now in those countries, and superstition had unlimited sway over the minds of nearly all ; even of the so-called educated. They were not only utterly ignorant of any rational theory of pneumatology, but they were equally so of any of the principles and laws upon which a theory could be based. To them, the spiritual world was literally a *terra incognita*.

The only consistent ideas that can be gathered from the study of the history of the Israelites, as recorded in the Old Testament, in relation to their belief in a God and his means of moral government, are, that they believed in a personal God whose habitation was in the heavens, and who was surrounded by angels, these either having always existed, or having been created by an act of His will, and some of whom were ministers to execute his commands, both in Heaven and on earth. Somewhere below the surface of the earth—subterranean—was the abode of evil spirits, who also were under the direct gov-

ernment of God, and some of these also were at times used as instruments by Him to accomplish his purposes in punishing and afflicting mankind.

Connected with their history very little is said of a future state ; that little indicates the possession by a very few of some general conceptions that another life succeeds this, but as to the character and conditions of that life, we fail to discover any direct allusions to them, and a strict search does not result in the accumulation of sufficient knowledge, upon which to found a reasonable hypothesis of their belief in this respect. Henry Ward Beecher, in his twelfth lecture before the students of Yale Theological School, in New Haven, March 19, 1874, thus speaks of the absence of any definite ideas of immortality among the ancient Jews.

“Every one who reflects for a moment, will be struck with the fact, that this (immortality) is a truth which never made its appearance in the Old Testament. It would be wrong to say that the doctrine of immortality was not understood by the old Jews. We can scarcely conceive of experiences such as David and other saints of old had, in respect to Jehovah, of enthusiasm, love and soul-prostration, such as they had in connection with the idea of Divinity, infinite and eternal, that did not carry with it morally, and in some way also inferentially, the doctrine of continued existence on the part of God’s people, but in the Old Testament, so far as I know, never in a single instance is it more than hinted at, or even then used other than simply as a record of soul-experience. Not once is it there spoken of as a dynamical force ; not once as a force in the realm of emotion. It does not clearly appear in the Old Testament in any way. It comes out in the later experiences of the Psalmist, and the prophets, but nowhere as a cogent motive and persuasion to good, nor a dissuasion from evil. I do not remember a single instance, in which continued existence is there made use of as a motive. Still less do I know of an instance in the Old Testament, where the future penalties of ill-desert, and misconduct, and the rewards of right conduct, are distinctly employed as an argument in favor of right living. That is a fact that bears in a great many different directions, which I shall not at all pursue.”

The moral plane upon which the great majority of the Hebrews then existed must have been low indeed, and their ignorance gross, when their minds had not risen to the conception of the future as a definite state of existence. We find that all the promises held forth as incentives to a virtuous life, relate to temporal blessings and benefits, amongst which are conspicuous, long life, and the accumulation of riches, and

rarely, or never indeed are the prospects of rewards in another life presented as incentives to the practice of virtue here.

With such an insufficient basis upon which to erect and sustain a reasonable religious belief, it is not surprising that they were constantly drawn into the idolatrous practices of neighboring nations, and we find that large portions of their history relate to their relapses into and reclamations from idolatry. Exodus, Leviticus, and Deuteronomy furnish many proofs of these backslidings, and 1st and 2d Chronicles like 1st and 2d Kings, are filled with accounts of their heathenish practices, and worship of idols.

Upon their demand Aaron made them a molten calf :

“And they rose up early on the morrow and offered burnt offerings, and brought peace offerings, and the people sat down to eat, and to drink, and rose up *to play*.”—Ex. xxxii—6.

The original, here translated “to play” according to Dr. Adam Clarke, is to “commit fornication” and this rendering of the phrase, is supported by the fact, of their being naked, as it is said they were in the 25th verse of the same Chapter.

Probably this practice as associated with idolatrous worship, was adopted from the Egyptians, who at some of their popular festivals indulged their sensual passions even in the temples. Amongst the Egyptians, as with the Grecians, both men and women consecrated themselves to the service of idols. *Strabo viii. p. 378, says : “There were more than a thousand females attached to the temple of Aphrodite, at Corinth.” And Juv. vi—489, asserts, that “Egyptian prostitutes consecrated themselves to Isis.” They were associated with the performance of sacred rites.

“And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring.”—Lev. xvii—7.

“They sacrificed unto devils, not to God ; to gods whom they knew not.”—Deut. xxxii—17.

Another phase of their heathenish practices is here depicted :

“And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.”—I. Kings, xviii—28.

It is said of Hezekiah that

“He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made ; *for unto those days the children of Israel did burn incense to it.*”—II Kings, xviii—4.

And not only did the people thus transgress, but even the chief priests with them polluted the temple, like the heathen then did, and do now.

“Moreover *all* the chief of the priests, and the people transgressed very much after *all* the abominations of the heathen, and polluted the house of the Lord which He had hallowed in Jerusalem.”—II Chron. xxxvi—14.

What is here meant by polluting the house of the Lord "after all the abominations of the heathen" will be shown elsewhere in this chapter, by reference to practices now prevailing in the temples in India.

To these degraded practices of the Israelites, is to be added the sacrifice—at certain periods in their history—of human beings. We find in Lev. xxvii—28, 29, a direct reference to and provision for this practice, for which as for many other objectionable commands, the sanction of Jehovah is claimed.—It is there said :

"Notwithstanding, no devoted thing that a man shall devote unto the Lord of all that he hath, *both of man and beast*, and of the field of his possession, shall be sold or redeemed. Every devoted thing is most holy unto the Lord. *None devoted which shall be devoted of men, shall be redeemed, but shall surely be put to death.*"—See also Numb. xviii—14.

We also find them offering human sacrifices to false gods—otherwise to spirits :

"For the children of Judah have done evil in my sight saith the Lord ; they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnon, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart."—Jer. vii—30, 31. See also Ps. cvi—37, 38 and Jer. xix—5.

That this practice was not always displeasing to the Jehovah of the Jews, when the sacrifice was made to him, is not only evident from the passages in Leviticus and Numbers just quoted, but also from the sacrifice of his daughter by Jephtha. It was the general belief of those times with most Pagan nations, that their gods or tutelary divinities demanded the sacrifice of human beings, and we find the Israelites constantly tending towards the same belief, as to the demands of their Deity. Ancient history fully substantiates this fact as to the Pagans, and for a condensed account of these practices by them, I would refer the reader to William Howitt's "History of the Supernatural," vol. i. p. 266.

We cannot in our day, as I before remarked, realize the debasement of the ancient Israelites, nor of the people that surrounded them. Even after the destruction of Sodom, from which Lot's family was rescued by an angel, on account of their possessing some remnants of virtue, we find this family indulging in gross debauchery, and the account of their proceedings is not marked with any withering condemnation of their sins, as we should suppose would be proper and necessary. The Israelites waged savage wars upon neighboring nations, with no motive but that of gain, and the gratification of their lust for blood and devastation. "The Hebrews," said Mr. Beecher, "were a war-like people. Their prophets thought war to be the favorite pastime of the gods."

This being the moral and intellectual condition of the Israelites, and the spirits—or gods—who then communicated, being often idolatrous, and the great majority of them quite as ignorant as most of the Israelites then living, the information and advice received were generally erroneous and pernicious, the same as is the case now, when ignorant and depraved spirits communicate with mortals on the same planes. The stream was polluted equally at its source and at its termination. If we now generally communicated with low, ignorant spirits, spirit intercourse would be a curse instead of a blessing ; but the intelligence of this age has wonderfully increased above the ignorance and semi-barbarism of that age, and the character of spirit intercourse generally is of a far higher order than then ; as much higher as our civilization is superior to theirs. This improvement in its character proceeds as much from the increased intelligence of the mortals consulting, as from the superior knowledge and character of the spirits communicating, for the law of affinity determines, that as a rule intelligent questioners on this side, shall attract those spirits on the other who can and will furnish them with intelligent answers. The pure air of heaven ; the crystal stream ; the glorious sunlight ; cleanliness and purity ; are always sought by the good and the true ; while the impure atmosphere ; the slum ; and the subterranean recess, are as naturally attractive to others.

Superstition is the child of wonder and fear ; nourished in the lap of ignorance. Like all ignorant people, the Israelites had a dread of apparitions and of all occurrences and phenomena for which they were unable to account, so that when a spirit manifested they at once attributed the cause, either to some special design of Jehovah on the one hand, or of the gods of the heathen or other diabolical agencies on the other. Without the direct action or authorization of one of these agencies, they could not conceive it possible for any spirit to manifest to or communicate with mortals, and they were utterly incompetent to discriminate between what proceeded from spirits of light, and spirits of darkness.

The practices of witchcraft and sorcery—which were only degraded forms of spirit intercourse in ancient times—were generally associated with vile and Godless ceremonies, in which evil spirits were often expressly invoked, with blasphemous words and rites. The objects to be obtained, were solely of a selfish, oftentimes of a criminal character, and exactly calculated to attract mischievous and depraved spirits. The whole atmosphere of these proceedings, was stagnant with impurity, and spirits in any considerable degree advanced, could not exist within its limits.

That these practices were associated with idolatrous abominations, is evident from many passages, as in II. Kings, xxiii—24, where we are told, that

“Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away.”

As idolatry was the besetting sin of the Israelites, partly from the promptings of their own depraved natures, partly from their association with the idolatrous nations around them, and then again from the temptations of spirits from these nations, so the spirits drawn to them through their sorceries, were of like tendencies and inclinations, and witchcraft was necessarily a support to idolatry.

Sir Walter Scott in his *Demonology and Witchcraft*, p. 54, says: “In another passage, the practices of those persons termed witches in the Holy Scriptures, are again alluded to, and again it is made manifest that the sorcery or witchcraft of the Old Testament, resolves itself into a trafficking with idols, and asking counsel of false deities, in other words into idolatry, which notwithstanding repeated prohibitions, examples and judgments, was still the prevailing crime of the Israelites.”

In Ezek. xiii—17 to 21, is found a reference to practices, similar in character if not in detail, to those prevailing among the witches of modern times. It is there said :

“Likewise thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart, and prophesy thou against them. And say ; thus saith the Lord God : Woe to the women *that sew pillows to all armholes, and made kerchiefs upon the head of every stature to hunt souls.* Will ye hunt the souls of my people, and will ye save the souls alive that come unto you. And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people, that hear your lies. Wherefore thus saith the Lord God ; Behold I am against your pillows wherewith ye there hunt the souls, to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted.”

There can be no question, that these passages refer to certain superstitious and diabolical practices then prevailing, in which human life was sought through the exercise of witchcraft and sorcery, just as in the seventeenth century some few out of the many accused, then sought mischief by making images representing their intended victims, out of handkerchiefs, clay, and other substances, and piercing them with pins and sticks, supposing the persons whom these images represent-

ed, would be afflicted and destroyed. It is in view of and belief in such results, that the prophet says :

“Surely there is no enchantment against Jacob, neither is there any divination against Israel.”—Num. xxiii—23.

And not alone in such indirect ways was life sought, but the very name “witch,” in the original Hebrew signifies, poisoner ; and this character was then attached to what is now generally understood by the term witch—at least, so many Hebrew scholars maintain, and Sir Walter Scott on this question says : “But in the law of Moses, dictated by the Divinity himself, was announced a text which as interpreted literally, having been inserted into the criminal code of all Christian nations, has occasioned much cruelty and bloodshed, either from its tenor being misunderstood, or that being exclusively calculated for the Israelites, it made part of the judicial Mosaic dispensation, and was abrogated like the greater part of that law, by the more benign and clement dispensation of the Gospel.

“The text alluded to, is that verse of the twenty-second chapter of Exodus, bearing : ‘Men shall not suffer a witch to live.’

“Many learned men have affirmed, that in this remarkable passage, the Hebrew word *Chasaph* means nothing more than poisoner. Although like the word *veneficus*, by which it is rendered in the Latin version of the Septuagint, other learned men contend that it hath the meaning of a witch also, and may be understood as denoting a person who pretended to hurt his or her neighbors, in life, limb, or goods, either by noxious potions ; by charms ; or similar mystical means. In this particular, the witches of Scripture had probably some resemblance to those of ancient Europe, who, although their skill and power might be safely despised, so long as they confined themselves to their charms and spells, were very apt to eke out their capacity of mischief by the use of actual poison, so that the epithets of sorceress, and poisoner, were almost synonymous.”—*Dem. and Witchcraft*, p. 51.

Again on page 65 of the same work, he says in reference to witches : “What has been translated by that word, seems little more than the art of a medicator of poisons, combined with that of a pythoness, or false prophetess, a crime however of a capital nature by the Levitical law, since in the first capacity it implied great enmity to mankind, and in the second, direct treason to the Divine Legislator.”

And not only was witchcraft, as it then existed, dangerous to obnoxious individuals through the deadly means of poison, but it undoubtedly was found prejudicial to the interests of the State, and its ecclesiastical system, from its assuming to possess the power to in-

fluence its policy and affairs. In reference to this particular mischief in later periods, and in other lands, the author last quoted says, on page 191 of the same work : " In the earlier period of the Church of Rome, witchcraft is frequently alluded to, and a capital punishment assigned to those who were supposed to have accomplished by sorcery the death of others, or to have attempted by false prophecies or otherwise, under pretext of consulting with the spiritual world, to make innovations in the State."

As late as the sixteenth century, Elizabeth Barton, called the "Holy Maid of Kent," was hung at Tyburn, upon the judgment of the Star chamber, because she prophesied in affairs of State. This was in the reign of Henry the Eighth, and at this day in China, witchcraft is feared and proscribed for the same reason, that it is dangerous to the state. Dr. Macgowan, formerly Baptist medical missionary to China, where he has resided for the past thirty years, says that "A club of literary graduates were in the Pau-teh-kwan, a Taouist temple near the temple of Confucius, practising the Kei, as the ceremony was called, and many and marvellous were the revelations said to be obtained. They were required to desist by an intendant, on the pretext that evil might result from these communications with the Kwei, or spirits. The reason of this soon became apparent. A Mr. Li in the village of Manthan near Ningpo, was greatly consulted. He gave prescriptions from the Kwei, which Dr. Macgowan says were found to be quite proper, but he also announced from the spirits a new pretender to the throne. Three of the invoking party were arrested and beheaded. Li escaped, but was obliged to conceal himself." This extract is from Mr. Howitt's "*History of the Supernatural*."

No doubt, the views of the powers, or supposed powers, of witches and sorcerers, were among the Israelites similar to those with which they were regarded by the Church and people, when Pope Innocent promulgated his bull against witchcraft and sorcery. The bull declares : " It is come to our ears, that numbers of both sexes do not avoid to have intercourse with the infernal fiends, and that by their sorceries they afflict both man and beast ; that they blight the marriage bed ; destroy the births of women, and the increase of cattle ; they blast the corn of the ground ; the grapes of the vineyard ; the fruits of the trees ; the grass, and herbs of the field."

Such being the estimation, in which the powers and practices of witches and sorcerers were held, it is not surprising that the inquisitors were directed, to "convict, imprison, and punish with death," nor can it be doubted, that this same class of offenders among the

Israelites, were supposed to possess and exercise like powers, and in view of such practices, we can no longer wonder at nor scarcely object to the command ; "Thou shalt not suffer a witch to live."

Dr. Mackey, in his *Popular Delusions*, p. 102, takes precisely the same view of the original meaning of the word, *witch*, that Sir Walter Scott does, and that many theological and other writers do, and the history of witchcraft in the sixteenth and seventeenth centuries, both in Europe and America, testifies to an almost perfect similarity in the practices and purposes, of many of those who professed to be, or who were charged with being witches.

It was undoubtedly necessary under the state of things then existing in Judea, that witches and sorcerers should be severely punished, as every sensible, proper minded person to-day, would desire to see similar practices prohibited under the severest penalties, for their results were of the most demoralizing and dangerous character. They were vile instruments in the hands of the vicious and designing, which were used with deadly effect upon the credulous and ignorant, and as hundreds of other crimes were then punished with death, there was no inconsistency, nor any exceptional injustice in awarding the same punishment to this crime. A stubborn son was punished by being stoned to death.—Deut. xxi—18 :

"And the man that will do presumptuously, and *will not hearken unto the priest* that standeth to minister there before the Lord thy God ; *or unto the judge* ; even that man shall die."—Deut. xvii—12.

As these comparatively venial offences were considered deserving of death, surely sorcery and witchcraft, with all their attendant evils, and even criminal practices, were worthy of equally severe punishment.

These views, as to the pernicious fruits of witchcraft and sorcery in those days, are also strongly supported by the knowledge of the potent influence of these degraded forms of spirit intercourse, amongst the Chinese and Hindoos at the present time, in arresting the spread of light and intelligence. I have just quoted from Dr. Macgowan, and now will quote from the Rev. A. E. Moule, who in his *Chapters on China and the Chinese*, says :

"The people dread the evil eye, and the mysterious influence of these witches exceedingly, and this superstitious dread acts as a powerful opponent to Christianity. On two occasions, I have known favorable impressions, and a rising interest in Christianity, entirely dissipated and destroyed by the lying stories of the witches. In the one case of an old Christian widow, in the other an aged Christian farmer having died tranquilly and with the bright hope of immortality,

having also on their death-beds warned their relations not to forsake the Christian Church, we had good hope that the influence of the departed saints would abide in force. After a few days however, a witch reported that the spirits of these Christians had appeared bemoaning their misery, for they were shut out because of their apostacy, from the front door, and back door, of the temple of their ancestors, and entreating therefore their surviving relatives to abandon so ruinous a religion. The effect was instantaneous, and most of them left us and have never returned.

"Witchcraft however is treated as worse than a mere superstition in Chinese law, and according to the statute book is punishable with death."

I copy this account, not because anything here done, viewing it from their standpoint, was criminal, or even wrong, but as illustrating the influence brought to bear upon an ignorant populace, by these witches, in influencing their religious sentiments, and there is no doubt that in a similar way, the Israelites were often induced to relapse into idolatry, and the degrading practices associated with it, and that this was one of its very worst effects, as the ignorant classes neither sought nor attracted spirits on a plane higher than their own. These are evils arising from the want of intelligent leaders; men who are able to recognize and comprehend the spiritual wants of the people—who instead of rebuking and persecuting them, for believing what to them is truth—will patiently listen to them, and examine into their claims, and ascertain what it is that so attracts the human mind throughout the world; now as in times past. The masses in those countries, have just sense enough to know that spirit intervention is a truth, but not sufficient to guide them in its investigation, and they would gladly welcome direction and assistance, and become docile as children, to those whom they felt assured were kindly disposed toward them, *and knew more than they*, of these matters. But it is folly for Christian missionaries to waste their lives in China, and India, while ignorant of that, which every native knows as well as he does that the sun shines, namely—that his spirit friends can, and perhaps do, communicate with him. They only pity the ignorance that presumes to teach them the contrary.

But the true character, and legitimate objects of spirit intercourse, are at least partially understood by the intelligent classes amongst the Chinese. The Rev. Mr. Nevius, a missionary to China, in his work *China and the Chinese*, quotes the following passages from a Chinese work, on the "Source of True Divination."

"The secret of augury, consists in communication with the gods.

The interpretations of the transformations, are deep and mysterious. The theory of the science is most intricate, the practice of it most important. The sacred classic, says : ‘ That which is true, gives indications of the future,’ To know the condition of the dead, and hold with them intercourse, as did the ancients, produces a most salutary influence upon the parties. . . . But when from intoxication, or feasting, or licentious pleasures, they proceed to invoke the gods, what infatuation to suppose that their prayers will move them. Often when no response is given, or the interpretation is not verified, they lay the blame at the door of the augur, forgetting that their failure is due to their want of sincerity. . . . It is the great fault of augurs too, that from a desire of gain, they use the art of divination as a trap to ensnare the people.”

I have in this Chapter, alluded to the “pollutions of the House of the Lord” as referred to in II. Chron. xxxvi—14. To afford some idea of what meaning, and how much, there is in that phrase, I will here give a brief account of certain practices connected with modern idolatrous worship in India, taken from David Benedict’s *History of All Religions*.

“There is scarce a deity, (idol) male or female, in ancient Pagan mythology, whose history does not disclose something lascivious and impure, and among the Hindoo gods, we are continually presented with debaucheries and crimes, so shockingly obscene and impure in their worship, that Gospula, a pundit employed in the Serampore printing office, a very respectable man among the Hindoos, declared that a man of character was often ashamed of being present, and that if ever he remained, he concealed himself in a corner of the temple. He added, that a song was scarcely tolerated, which did not contain the most marked allusions to unchastity, while those which were so abominable that no person could repeat them out of the temple, received the loudest plaudits. All this was done in the very face of the idol.

“There is another feature in this system of idolatry, which increases its pernicious effects on the public manners ; the wars, quarrels, and licentious intrigues of their gods, are all held up in images, recitations, songs and dances, at the public festivals.

In 1806” (says Ward, in his “Views” &c.,) “I was present at the worship of the Goddess Doorga, as performed in the house of Rajah Chrishnu, at Calcutta.” After describing the greatness of the assembly, and profusion of the offerings, and the many strange peculiarities of their worship, he observes : “The whole produced on my mind sensations of the greatest horror. The dress of the singers ;

their indecent gestures ; the abominable nature of their songs ; the horrible din of their miserable drum ; the lateness of the hour ; the darkness of the place ; with the reflection that I was standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of superior joys, were in the very act of worship perpetrating a crime of high treason against the God of Heaven, while they themselves believed they were performing an act of merit excited ideas and feelings in my mind, which time can never obliterate.

"I should have given in this place a specimen of their songs, sung before the images, but found them so full of broad obscenity, that I could not copy a single line. All those actions which a sense of decency keeps out of the most indecent English songs, are here detailed, sung and laughed at, without the least sense of shame. A poor ballad singer in England, would be sent to the house of correction, and flogged, for performing the meritorious actions of these wretched idolators.

"The reader will recollect that the festivals of Bacchus, and Cybele, were equally noted for the indecencies practised by their worshippers, both in words and actions.

"The Hindoo Brahmins have contrived to unite balls, and theatres and sacraments, in the service of their gods, so that the gay and giddy, the thoughtless and profane, find in their temples gratification and enjoyment. The lingam worship seems the climax of depravity and abasement in this system. The lingam is an image of Shiva, in the form of a sugar loaf, with a projection at the base like the mouth of a spoon. An account of the origin of this worship, even when refined as much as possible, is too gross to meet the public eye, yet the daily number of the worshippers of this scandalous image, (even among the Hindoo women,) is far greater than the worshippers of all the other gods put together. Well might Buchanan say : "The peculiar attributes of heathenism, are obscenity and blood.

"If the whole world, as known to us, were divided into thirty-two parts, not less than nineteen of these parts are still inhabited by Pagans and idolators."

The Rev. Mr. Sheshadri, in his address before the Evangelical Alliance, in New York, from which I have before quoted, said :

"I will give you an idea of one of these prayers, addressed to one of their gods : 'O thou, who ridest in a car drawn by two white horses, come to our sacrificial feast, and drink of moon-plant juice, *and be drunk*, and eat up the viands we have prepared for thee.' There were whiskey-drinking gods in those days. . . . In India, the bigoted

portion of the population depend upon eating and drinking, for the development of their religion."

Moon-plant juice, is an intoxicating drink.

An annual fair, at which some ten thousand people assemble, in honor of the Hindoo goddess Elamma, is now held at her temple, near the town of Jat, in India. Fifteen years ago, a mali, or gardener, set up the idol, and stated that it had appeared there of its own accord. Both men and women visit the temple, and worship it. Before commencing the worship, they strip naked; apply powdered sandalwood to their whole bodies; put on the ornaments they may have; hold a small branch of the nimb tree in their folded hands; and leave their places of residence to visit the idol. After visiting the idol, they go round the temple for a certain number of times. They then leave the temple, to bathe in a neighboring tank. After bathing, they return to the temple, worship the idol, and return home.

Judging from the records of ancient history, there can be no question, that these revolting rites and practices in the idolatrous worship of India, have been derived in a direct line from their remote ancestors, cotemporaneous with biblical writers, and times, and that we may correctly infer, that the pollutions of the temples in those days were not less revolting, less abominable, than these just narrated. The Israelites like all other nations of the Shemitic race, were grossly sensual, and licentious, and the degrading sensuality of the idolatrous worship of the surrounding nations, was really a principal attraction, and the cause of their frequent lapses into idolatry: this worship of false gods, permitting, and furnishing, the opportunities for lustful gratification.

While speaking of India it may be proper to say, that in that country at present, as it formerly was in Judea, and later in Europe, the terms, witch, sorcerer and poisoner, are synonymous. I will here give an extract from a letter of the Indian correspondent of the *Pall Mall Gazette*, as published in that journal, in March, 1873. The writer says:

"An extraordinary case has just been tried at Bombay. I mentioned two months ago, that a well-known Parsi attorney of the high court, had been committed for trial, for attempting the death of his enemies, by 'sorcery.' This native gentleman, and a relative of his, having cause of offence against a Mr. and Mrs. De Gha, proposed to themselves to get rid of the couple. They accordingly applied to a Mohammedan, of bad character, to aid them. The latter worthy took their money, and went straight to the police, who immediately laid a trap for the conspirators. The Mohammedan was told to inform

his employers, that in a certain house they would find a Faquir, who was a great sorcerer, and who would do their behests. The Parsi attorney and his relative fell into the trap, went to the Faquir's hut, and opened their views to him. The police having had due warning, were listening in a convenient spot. The proposal was, that the two De Ghas should die, and that the attorney would pay £500, for their destruction. The Faquir asked them how they would have the work done—by poison—or by sorcery *i.e.* science. The attorney replied he did not wish the parties to be poisoned, but to be destroyed by science. The Faquir agreed to do this, and after much consideration, and the reading of the Koran by the Faquir, it was settled." After stating the particular manner in which the police arrested the parties, the writer adds: "The belief in the power of sorcery is universal in India, but it 'was somewhat startling to find a well educated man, an officer of the High Court of Bombay, apparently having so perfect a faith in its power."

The witchcraft of the seventeenth century, in its general character, resembled that of all other ages, and it is interesting to notice how, prevailing as it did in Christian countries in Europe, so long after Paganism had lost its foothold there, it should nevertheless have retained many of the idolatrous features, which marked its existence in ancient times, thus stamping it with its heathen paternity. There being no organization amongst witches and sorcerers; no established correspondence; no means of methodical instruction in their mysteries, real or fancied; their individuality and independence of each other were maintained, and it is wonderful, how thus operating, each without concurrence, without reference to the other, that so little diversity should be found in their objects and aims, and in the means used in accomplishing them in different countries, and ages, and it can only be explained upon the hypothesis, that low and ignorant, but not invariably evil spirits, have always been at the bottom of witchcraft and sorcery.

First: There was the true witch; undoubtedly a medium; generally old and ignorant, and sometimes depraved, who attracted low spirits, which either impressed or controlled her.

Second: Were those who aspired to the powers the first possessed and who deceived themselves in believing that they possessed them.

Third: Those who having no mediumistic power, and knowing this, to accomplish vain or evil purposes, professed to have these powers.

Fourth: Those whom their neighbors accused of being witches, from motives of credulity or fear, or from a desire of revenge.

Many of the ignorant creatures, termed witches, were undoubtedly

mediums ; and were often used by well intentioned spirits—generally on a low plane—to relieve and cure disease, and in other ways benefit mankind. If to the blunders honestly made in prescribing injurious medications by some, and the intentional use of poisonous substances by others, we add the vitiating influence on mind and morals, derived from participation in the senseless, degrading mummery that was generally associated with their proceedings, it is plainly to be perceived how dangerous must have been the resort to such a source, for remedial means, as well as for information, in an age far less enlightened than this, and when the power exercised, was supposed even by those exercising it, to be derived from a diabolical source.

To exhibit the character and purposes of the means used by the worst class of European witches, in the sixteenth century, I will here give an extract from Pitcairn's Trials, Vol. I. pp. 191–201. It is there said :

“Katharine Munro, Lady Fowlis, by birth Katharine Ross of Balnagowan, of high rank both by her own family and that of her husband, who was the fifteenth Baron of Fowlis, and chief of the warlike clan of Munro, had a step-mother's quarrel with Robert Munro, eldest son of her husband, which she gratified by forming a scheme for compassing his death by unlawful arts. Her proposed advantage in this, was, that the widow of Robert, when he was thus removed, should marry with her brother George Ross of Balnagowan, and for this purpose her sister-in-law, the present Lady Balnagowan, was also to be removed.

“Lady Fowlis, if the indictment had a syllable of truth, carried on her practices with the least possible disguise. She assembled persons of the lowest order, stamped with an infamous celebrity as witches, and besides making pictures, or models in clay, by which they hoped to bewitch Robert Munro and Lady Balnagowan ; they brewed upon one occasion poison, so strong that a page tasting it immediately took sickness. Another earthen jar of the same deleterious liquor was prepared by the Lady Fowlis, and sent with her own nurse for the purpose of administering it to Robert Munro. The messenger having stumbled in the dark, broke the jar, and a rank grass grew on the spot where it fell, which sheep and cattle abhorred to touch ; but the nurse, having less sense than the brute beasts, and tasting of the liquor which had been spilled, presently died.

“What is more to our present purpose, Lady Fowlis made use of the artillery of Ellland, in order to destroy her step-son, and sister-in-law. Laskie Loncart, one of the assistant hags, produced two of what

the common people call elf-arrow heads, being in fact the points of flint used for arming the ends of arrow-shafts, in the most ancient times, but accounted by the superstitious, the weapons by which the fairies were wont to destroy both man and beast. The pictures of the intended victims were then set up at the north end of the apartment, and Christian Ross Malcolmson, an assistant hag, shot two shafts at the image of Lady Balnagowan, and three against the picture of Robert Munro, by which shots they were broken; and Lady Fowlis commanded new figures to be modelled. Many similar acts of witchcraft, and of preparing poisons, were alleged against Lady Fowlis.

“Her son-in-law, Hector Munro, one of his step-mother’s prosecutors, was for reasons of his own active in a similar conspiracy against the life of his own brother. The rites that he practiced were of an uncouth, barbarous, and unusual nature. Hector, being taken ill, consulted on his case some of the witches, or soothsayers to whom this family appears to have been partial. The answer was unanimous that he must die, unless the principal man of his blood should suffer death in his stead. It was agreed that the vicarious substitute for Hector, must mean George Munro, brother to him by the half blood After midnight, the sorceress Marion MacIngarach, the chief priestess or Nicnevin of the company, went forth with her accomplices, carrying spades with them. They then proceeded to dig a grave, not far from the sea-side, upon a piece of land which formed the boundary betwixt two proprietors. The grave was made as nearly as possible to the size of their patient, Hector Munroe; the earth dug out of the grave, being laid aside for the time. After ascertaining that the operation of the charm on George Munro, the destined victim, should be suspended for a period to avoid suspicion, the conspirators proceeded to work their spell, in a singular, impressive, and I believe unique manner. The time being January, 1588, the patient, Hector Munro was borne forth in a pair of blankets, accompanied with all who were intrusted with the secret, who were warned to be strictly silent till the chief sorceress should have received her information from the angel whom they served. Hector Munro was carried to his grave, and laid therein, the earth being filled in on him, and the grave secured with stakes as at a real funeral. Marion MacIngarach, the Hecate of the night, then sat down by the grave, while Christian Niel Dalyell, the foster-mother, ran the breadth of about nine ridges distant, leading a boy in her hand, and coming again to the grave where Hector Munro was interred alive, demanded of the witch, which victim she would choose, who replied that she chose Hector to live, and George to die in his stead. This form of incantation was thrice repeated ere Mr.

Hector was removed from his chilling bed in a January grave, and carried home, all remaining mute as before. The consequence of a process, which seems ill adapted to produce the expected effect, was, however, that Hector Munro recovered, and after the intervention of twelve months, George Munro, his brother, died."

The fearful ideas entertained in the sixteenth and seventeenth centuries regarding witchcraft, and the power of vicious and evil spirits to annoy and injure men, joined to the almost universal belief in a personal devil, had generated an atmosphere of gloom and dread from which all eagerly sought means of escape. The moral condition of the civilized world was at that period much the same that it is in a community, where the plague or cholera in its most malignant form broods over it. The mental tension was almost unendurable, and any promise of relief was hailed with joy. When the reaction, which was inevitable, took place, Europe and America rushed to the opposite extreme of doubt and unbelief. In this other extreme men have sought quiet and repose, but have failed to find it. If their fears are allayed, their hopes are disappointed, and the presentiment of divine things which lies deep in every soul, is silently but potently and unceasingly working to the surface, and day by day gaining strength to influence mankind in the right direction.

I have remarked that witchcraft in Europe bore a striking family resemblance to that of the ancient heathen nations, and that low and ignorant spirits have always been at the bottom of it. I will now add, as my opinion that the reason, why European witchcraft ran so readily to idolatrous rites and practices, is that many of the idolatrous, ancestral spirits of these witches and sorcerers, and of their neighbors, still lingered about their earthly homes, and were always ready to give this tendency to the practices and purposes of the degraded votaries of witchcraft. And what confirms this opinion, is that in all the records of witchcraft in New England, we find little or nothing similar to the gross sensualism that characterized the practices of most Saxon and Celtic witches, and no indications of idolatrous worship, unless the few instances charged of the worship of the orthodox devil, be such.

The fact of idolatrous worship characterizing witchcraft in Europe, and not in America, is therefore only to be accounted for, by supposing that the Pagan ancestral spirits of European witches, have been the invisible agencies with them, while Indian, and nominally Christian spirits, have influenced witches, otherwise low mediums with us.

Confirmation of this hypothesis, is derived from the peculiar character of witchcraft amongst our Southern negroes; known by them

under the name of *Obi*, and the knowledge of which they derived from their African ancestors. The practices accompanying it, and its manifestations, both real and imaginary, are *sui generis*, and there is every reason to believe, that the spiritual influences working through its votaries are of their African ancestors, and their immediate predecessors from Africa, and that the influence is thus wholly ancestral.

In Appleton's Journal, of date, December 14, 1872, Mrs. M. P. Handy, a Southern lady, furnishes the readers of that journal with an interesting account of the effects of this belief in *Obi*, upon the Southern negroes; a portion of which I here copy.

The article is headed "*Witchcraft among the Negroes*;" and she says:

"All over the South wherever the African has been settled, he has carried with him the belief in and practice of the necromancy known in Africa as *obi*, and throughout the Southern states as voodooism, or "tricking." In vain have religion and the white man waged war against this relic of barbarism; it still flourishes, hydra-headed, and ever and anon the newspapers raise an outcry, as some fresh instance of its power and diabolical results, is brought to light.

"The negro witches have little in common with the witch of our story books; they never ride broomsticks, or resort to the thousand and one petty arts of the Saxon or Celtic witch. Theirs is a far deeper and deadlier sorcery—a power which the negro firmly believes—can waste the marrow in the victim's bones, dry the blood in his veins, and sapping his life slowly and surely, bring him at last a skeleton, to his grave.

"Nor is this all a fable; there are hundreds of graves in the South, on which might be placed the epitaph: 'Died of *obi*.'

"Well, Honey;" said a shrewd old negress to me once, when I had been exerting all the eloquence I possessed, to convince her of the nothingness of this terrible bugaboo. "Well, Honey; dey mout jes as well kill you, es skear you ter deth."

"Potent among their charms, is that of the 'evil eye,' which fixed on a man by one of these witches, has power to thwart every undertaking in life. His axe will not cut; his hoe will not dig; his ploughshare will be broken against the rocks; his cow will go dry; plant he crops, they will not come up, and whatsoever he doeth it shall not prosper."

"Mention has been made in a former article, of this terrible scourge of voodooism, and the modes in which it is practised, but no mere words can describe the hold which it has on the mind of the Southern negro. Once convince him that he is 'tricked,' and unless

he be able to procure a 'trick-doctor' whom he considers more skilful than the witch under whose spell he has fallen, no human power can save him. He *believes* that he must die, and die he will ; a whole college of physicians could not save him.

"A man was sick nigh unto death ; his wife went to a witch-doctor and received orders to open his pillow. She did so, and within it, she found half a dozen or more, tiny conglomerations of feathers, closely resembling the plumes on a hearse.

"These were burnt, and the man recovered. Another, very ill, was given an ointment with which to rub his stomach and chest. At the end of two days he vomited several hairy worms, and was cured. I know colored people, who would swear to the truth of these statements, and I have myself seen the little plumes. Indeed, learned men have taken the trouble to try to account for these last, by natural causes.

"This dread of 'tricking,' is a grievous cross to the Southern house-keeper, since it sometimes interferes with her changing servants, as often they dare not take each other's places. I had myself a cook whom I was anxious to get rid of. The woman had no desire to leave, and told every other servant whom I tried to secure, that she did not mean to go. I finally engaged one, and this dread of *obi* was nearly the cause of my losing her. I was forced to notify the two women and their husbands, that I would not, and should not, keep the former if I had either to do so, or to cook for myself. Even then my new cook remained under protest, and red pepper and salt—potent countercharms for voodoo—were freely used in my kitchen for the next week or two.

"It is pitiful—it is mournful—to see, as we Southerners have often seen, strong men pining away under the influence of this superstition, taking medicine with a sorrowful smile, whispering perhaps in awe-struck tones the dreadful secret that they are 'tricked ;' and dying at last, in spite of all that medical skill could do for them.

"I have known a young athlete ; a brawny Hercules ; whose strength was the glory of the plantation, who would shoulder a barrel of flour, and then picking up a keg of nails, walk briskly up-stairs and deposit his burden with a grin, and who was as proud of his muscle as any wrestler of old. I have seen him laid on his bed, with paralysis creeping from one member to another, until at last he could only move his eyes and tongue—dying by inches, of a disease which the first physicians in the three counties around could do nothing to check, or cure, and for which he and his fellow slaves had only the one word of explanation, 'tricked.' The doctors held a post mortem

examination, and reported : ' Singular internal discoloration, probably death by lead-poisoning in whiskey,' when the poor fellow scarcely ever drank, and of numbers of sots in the neighborhood, not one was affected in like manner. . . .

"The medicines which these people use—if medicines they may be called—are as singular as the disease which they profess to cure. A piece of bread stained with the blood of a wart, and buried in the ground, will eradicate the wart. Chills and fevers are cured by blowing into the mouth of a live frog, or walking backward to a tree in a graveyard, and tying a string around the trunk.

"Parings from finger and toe nails ; hair from the human head ; blood from the tip of a black cat's tail ; snakes' fangs, skins, and dried heads ; wood that has been charred by lightning ; of which negroes have a superstitious dread, believing (many of them) that a fire kindled by it can only be extinguished with blood, or milk, and the horrible looking insect known as the devil's horse ; play an important part in the science of *obi*.

"Education and religion, are doing gallant warfare with this hideous form of superstition, still it yearly numbers its victims by hundreds, and it is probable that it will be long ere it entirely disappears."

There is a negress by the name of Tena, living near Brown Marsh ; a station on the Carolina Central Railway, about forty miles from Wilmington, who passes for a witch among her people, as she perhaps would have done, had she lived in former ages of the world.

"She is worshipped by the negroes of the neighborhood as if she were a deity. Her sanctuary is a rude log cabin, in which she sits in Turkish fashion, while her followers are prostrate on the floor. Occasionally she steps on the worshippers, in order 'to mash out their sins.' She indulges in very ungodlike language, and is much feared. Tena is an ordinary looking woman, about fifty years of age, and was formerly a member of the Methodist Church in Wilmington. Like the god of the Assyrians, she is supplied with food by her adorers."

In further illustration of negro superstition I will here quote from an account published in the *Raleigh Examiner*, of February 1874. It says that a resident of Thomasville, N. C., was in the Capital of that State, making an effort for the pardon of a negro, who was in the penitentiary from his town, for stealing. "The negro was sentenced for three years, and has served out one year. He had always borne a good character in Thomasville, and was considered an honest servant. But some stave negroes from Norfolk, came to Thomasville getting staves, and they 'conjured' this boy into the theft. They told him, they could give him a receipt for stealing anything he

wanted, and it never would be found out. They told him to kill a black cat, and bake it in an oven, and then get a bone from its body and carry it in his pocket, and he might steal what he pleased, and still be as free as a bird. This boy was simple enough to follow out the instructions to the letter, and had the bone in his pocket when he stole some meat."

And here is an account of another case as published in a newspaper in Webster County, Ky. "Bill Gaines, the well known porter at the Jones House, Dixon, is doubtless one of the best servants at a hotel that can be found in this country, and the rest of the darkies being envious of his reputation and position at the hotel, have devised many unsuccessful means to get him to quit, but at last they struck him in a weak place, by threatening to conjure him. Wince Baker who is said to possess this supernatural power, found a crooked root, and wrapping a thread-like sarsaparilla root around it placed it near Bill's gateway. The latter found it; left the hotel immediately; took to his bed; and has been totally worthless ever since. He is now able to be about, but he keeps his head and jaws well bound with a white handkerchief, and says that his teeth are dropping out. Nine-tenths of the darkies here, firmly believe that Mince has this power, and exerts it *upon all who do not obey his behests.*"

But it is not alone among the immediate descendents of the African, that we find the belief in Witchcraft still prevailing. We can find its practitioners, and those who consult them in perfect faith, in our day, among highly civilized people. Here is an account, as published in one of the public journals in November 1873, of a sorceress, or witch, in Paris, and of the means she adopted to impress simple, credulous minds.

"A few days since, a woman named Margaret Pharamot, who for the last five years has professed the trade of a sorceress, at 27 Rue de la Gare, in Paris, was arrested on the complaint of a young girl, to whom she had sold some false hair, which she alleged had been taken from a woman who died of love on the night of All Saints, when just twenty years of age. This hair was supposed to have the marvellous property, of conquering the obdurate heart of any man whose love was wished for. The young woman who bought it adjusted it to her chignon, but was disappointed fifteen days afterward, to find that the faithless lover instead of returning to her, had married some one else.

"The consultation room of the sorceress, was adorned with stuffed animals, and a blackened broomstick, used in the Walpurgis

revels of the witches stood in one corner. For each interview two francs was charged ; and this tariff of prices was hung up.

A tibia, inner shin-bone of an old man—charm for
 acquisition of wealth. 50 f.
 A philtre, to make one loved. 25 f.
 A toad's eye, to cure all kinds of disease. 100 f.

"The clients of La Pharamot were not alone among the lower classes, but she had many among the aristocracy. A member of the Commune, during the insurrection, bought philtres from her in order to insure the triumph of his cause. The sorceress now attributes its failure to the fact, that he omitted to pay for the charms. This of course destroyed their potency. The trial of this woman is soon to take place."

Webster defines a witch ; to be a "person, especially a woman, who is *given to the black art*. One regarded as possessing supernatural or magical power, by *compact with evil spirits*. A sorcerer or sorceress."

Witchcraft he defines to be : "The practices of witches, sorcery, enchantments, *intercourse with evil spirits*."

These are the correct definitions of these terms, as Spiritualists understand them ; the idea being properly restricted to compacts, or intercourse *with evil or degraded spirits*. A virtuous intelligent person could not be a witch ; for where there is a moderate basis of virtue and intelligence, she who with less would be a witch, would then be simply a medium. A witch, is a person who virtually has a compact, or more properly speaking an understanding, with dark, ignorant, otherwise evil spirits, and who is content to do their bidding, for the reason that her own inclinations and motives accord with those of the impressing or controlling spirits. In this sense a compact always exists between witches and the spirits who influence them.

That these were the views taken of witches and witchcraft by the Jews in biblical times is evident from the distinction made between them and those who exercised some of the gifts that witches usually did, and yet who are countenanced and upheld by scriptural authority ; and even further than this, we find in some instances divinations and incantations resorted to by divine command, thus proving that not all the practices of witches were condemned, but only those that directly tended to evil, either by association, design, or as resultant from the false ideas and doctrines entertained and taught. In Isaiah viii—19, 20, being the passages quoted at the head of this

chapter. the Israelites were told, when they should be invited to consult witches to put them to the test ;

“To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them.”

A most excellent way of testing them in those days, when the Levitical law governed ; and as clearly though not as tersely expressed as in St Paul's direction to “Try the spirits.” The test is furnished by the same authority that denounced them : that test was whether they speak according to the law and the accepted testimony of the prophets.

As it is in modern times so it was then, not all mediums who from their poverty and obscurity were stigmatized as witches, really were such. The woman of Endor is now often termed a witch, but nowhere in the account of her invoking the spirit of Samuel, is she so called, and her conduct towards Saul in his distress, proved her to be kind and considerate. Then as to Samuel, he was a prophet of God ; and of course after death beyond the reach of Satan and evil spirits, and how could a witch by the practice of devilish arts compel him to appear. That it was he, there can be no question, for it is so declared, and Saul recognized the woman's description of him, and he informed Saul of the latter's impending fate, together with that of his sons, all of which was subsequently verified.

That charms and incantations were not always regarded as sinful, is proved from Ezekiel v—1 to 4, where this prophet is expressly commanded by “the Lord !!” as it is there stated—but as we understand it by a spirit mistaken for God—to resort to incantations, and of such a character too as we should suppose to be quite in keeping with the practices of witches. It is there said to the prophet :

“And thou son of man, take thee a sharp knife, take thee a barber's razor and cause it to pass upon thine head, and upon thy beard, then take thee balances to weigh, and divide the hair.

“Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled, and thou shalt take a third part and smite about it with a knife, and a third part thou shalt scatter in the wind, and I will draw out a sword after them.

“Thou shalt also take thereof a few in number, and bind them in thy skirt.

“Then take of them again and cast them into the midst of the fire, and burn them in the fire, for thereof shall a fire come forth into all the house of Israel.”

If the reader will turn to the fourth chapter of Ezekiel, he will there find that the same prophet was commanded by “the Lord !!” —so it is there declared—to practise rites, than which nothing more bestial and revolting can be found in the annals of witchcraft.

Then again by command of “the Lord !!” incantations were

resorted to by the priests to determine the virtue of women, which savour strangely enough of witchcraft. See Num. 17 to 24. And in Judges vi—37 to 40, we find Gideon, in order to ascertain whether “the Lord” would save Israel by his hand, also practising incantations, though of a very simple and comparatively unobjectionable character.

Moses and Aaron under direction of the Lord, resorted to magic in the presence of Pharaoh. They lifted the rod and smote the waters, and they were turned to blood. “And the magicians of Egypt did so with their enchantments.” Aaron brought up the frogs. “And the magicians did so.” But the magicians do not appear to have been successful in producing flies, as did Aaron and “could not stand before Moses, because of the boils.” When it came to these, Moses excelled them, but as “Moses was learned in all the learning of the Egyptians,” it is not remarkable that he was their equal in other things and their superior in the magic which he had learned from them.

In the following passages, other practices that savor of sorcery are shown to have been lawful when sanctioned by the priests, or commanded by “the Lord.” These are means of cleansing from the leprosy :

“And the priest shall command that one of the birds be killed in an earthen vessel, *over running water*.

“As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water.

“And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. . . .

“And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the *tip of the right ear* of him that is to be cleansed, and upon the *thumb of his right hand*, and upon the *great toe of his right foot*.”—Lev. xiv—5, 6, 7, 14.

In verses 49 to 53 of same chapter, also are directions for using charms and incantations to cleanse a house from the plague. The means to be used are of a similar character to those just noticed.

Yet in Leviticus, chapter xix, there is an express command against such practices, for it says in verse 26.

“Neither shall ye use enchantment, nor observe times.”

This passage viewed in connection with those above quoted, shows that the use of incantations and charms were lawful when practised or used by the priests, or under their direction, but unlawful when practised or used by others.

I will not deny the justice and necessity for this prohibition of such demoralizing practices ; on the contrary I insist upon both, but it is equally true that the same objections did not then nor do not now apply to more enlightened methods of spirit intercourse, and especially to such methods as Modern Spiritualism employs, they being so unlike most of those employed in that age, and so much superior even to the best of them, the character and objects of this intercourse being now comparatively well understood, and the civilized world abounding with enlightened men who are competent, and who when they understand it will be willing, to act as teachers, and guides, in the practice of it.

The Israelites were by nature an idolatrous people, and in spirit intercourse attracted idolatrous spirits, and association with them in these practices, was inevitably attended with the inculcation and adoption of idolatrous and debasing sentiments, and their faith was constantly being undermined, and many times was totally subverted. The prohibition therefore in every light was a necessary one, a care for the integrity of the faith of the nation, and for the existence of the nation itself demanded it, and it was eminently proper, but it is evident that communication with the spirit world, when directed by what was then considered enlightened judgment, was not condemned.

Throughout the Bible, wherever witchcraft, sorcery, necromancy, etc., are spoken of, it is in the spirit of entire confidence in their reality as powers, and in harmony with the universal belief of the times, and the denunciations of the practice of these arts, were always levelled against it as a practice of real arts, and not against any pretensions to certain assumed powers which did not exist.

So with false prophets, they were perhaps as numerous as the true, and throughout biblical history, wherever we find true prophets we also find the false, and they were often the subjects not alone of denunciation but of the punishment of death, and nowhere in the Scriptures, neither in the Old or New Testament is supermundane agency denied them, for the language used in regard to them is :

“The Lord sent a lying spirit” to speak through them ; or as it was with Saul ; “But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.”

If the propriety and necessity of the Levitical laws against witches, and false gods, or evil spirits are maintained, then it must be admitted that they did exist, and if they existed then they must exist now, for the same natural laws that governed then, govern now, and there is not in the Bible a syllable which can be construed into an intimation that they should cease to exist. Orthodoxy claims that all the

malevolent agencies, such as Satan and the evil spirits that act as his instruments, are still in active existence, and surely in the olden times they found no more efficient means through which to operate, than sorcerers and witches; and these still exist, and all biblical evidence and analogical reasoning, tend to show that these agencies should still exist.

When we regard witchcraft in the sixteenth and seventeenth centuries; its claim to the same paternity as the witchcraft of the Bible; the evils that flowed from it directly and indirectly; I believe we must allow that evil spirits were at the helm during its reign in Europe, as they were during its sway with the Israelites. If from the identity of character, and from the marked similarity of these witches, with those of the Bible, it be evident and admitted, that they were of the same stock, and that diabolical or low spirit agency was concerned in these occurrences at both periods, then it follows that evil or dark spirits do exist, and they do manifest through witches and others, and the truth of spirit intercourse, though in a hideous form, is undeniable.

If this again be admitted, I would ask if evil spirits can communicate with men through depraved and corrupt mediums, why cannot elevated spirits communicate through moral and virtuous mediums? Is it that the spirits from Hades have a larger liberty, and possess greater power, than the spirits or angels from Heaven? Are the former under less restraint than the latter, and is it a part of the punishment of those that they are permitted to vex and afflict mortals, while it is a portion of the reward of the blessed spirits that they shall witness the misery of their dearest friends, and be destitute of the power like that of the evil spirits, to approach and to succor them?

Not so did John Wesley regard this question. He believed that good and bad spirits approach us, and that we are influenced by both. This is what Spiritualism teaches, and what his good angel taught him. In his Journal, under date of 25th May 1768, he says: "It is true likewise that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions as mere old-wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe the Bible, pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations. They well know (whether

Christians know it or not) that the giving up of witchcraft, is in effect giving up the Bible, and they know on the other hand that *if but one account of the intercourse of men with separate spirits be admitted, then their whole castle in the air (Deism, Atheism, Materialism,) falls to the ground.* I know no reason therefore why we should suffer even this weapon to be wrested out of our hands."

These are words of wisdom and truth, and every materialist appreciates them if they can be substantiated, yet while the enemies of religion perceive their force, its professed friends, who are so fearfully deficient in means of defence, cast them aside with indifference, or join with their more sagacious enemies in treating them with levity and scorn. Yet the time will come and is not distant, when that "one account of the intercourse of men with separate spirits," will be admitted by both the friends and foes of religion; with consternation to the latter, but with shame and mortification to the former.

In this chapter I have endeavored to show what witches and witchcraft were with the Israelites; that they were wholly demoralizing and vicious, and deserving the condemnation of mankind. Also I have more lightly touched upon what they were amongst people nearer our own times; their general character being the same. It will remain for subsequent chapters to further show what true Spiritualism is, and that it cannot possibly be confounded with witchcraft and sorcery. The degrading practices that accompanied the exercise of these black arts, bear no more relation to enlightened Spiritualism, than the analogous abuses and frauds practiced by the priests of Spain and Italy, do to true Christianity. A few days devoted to the honest and patient investigation of the Spiritual phenomena, through a really good medium, will forever banish the idea of the possibility, of their bearing any relationship to the developments of witchcraft and sorcery.

If spirit intercourse, under the Mosaic dispensation was misunderstood, perverted, and abused, under the various forms of witchcraft, sorcery, necromancy, magic, etc., so was astronomy misunderstood and perverted in later periods, under the name of astrology; and chemistry still later, under the name of alchemy. Astronomy and chemistry have arisen from the errors and abuses which crushed them, and modern Spiritualism in like manner is arising—has arisen—from the dark fearful superstition and error of former ages, and to-day stands unveiled, comprehended, and welcomed, by millions of intelligent men and women, as the savior of the age.

CHAPTER XXI.

HEBREW PROPHETS AND MEDIUMS.

“And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man.” . . . “And when they came thither to the hill, behold a company of prophets met him, and the spirit of God came upon him, and he prophesied among them.”—I. Sam. x—6, 10.

THE term “prophet” was by the Hebrews, applied not only to those who predicted future events, but to all who gave vent to spiritual or inspired utterances, and even when these utterances were inspired by “an evil spirit from the Lord;” and it had a still more comprehensive meaning, for it embraced their poets, their historians, and lawgivers. The word is also sometimes used to designate a musician, or singer, and we read of their prophesying with harps, etc.; and Deborah, Barak, and David, are called prophets, so far as I can perceive, only because they composed and sang, or chanted songs.

In its true sense, the term “prophet” was simply another name for “medium,” as we now understand and apply that term; and with the Hebrews, embraced all who exercised any spiritual gift, or who were remarkable for any peculiar talent.

In Smith’s *Dict. of the Bible*, p. 931, different classes of persons who were termed prophets, are thus enumerated and described:

“They were the national poets of Judea. . . . They were annalists and historians. . . . They were preachers of patriotism; their patriotism being founded on the religious motive. . . . They were preachers of morals, and of spiritual religion. . . . They were extraordinary, but yet authorized exponents of the law. . . . But the prophets were something more than national poets, and annalists, preachers of patriotism, moral teachers, and politicians. We have not yet touched upon their most essential characteristic, which is that they were instruments of revealing God’s will to man.”

The same writer, on page 936 says: “The prophetic trance then, must be acknowledged as a Scriptural account of the state in which the prophets and other inspired persons, sometimes at least, received Divine revelations. It would seem to have been of the following nature.

“1st. The bodily senses were closed to external objects, as in deep sleep.

"2d. The reflective and discursive faculty was still, and inactive.

"3d. The spiritual faculty was awakened to the highest state of energy. . . .

"Had the prophets a full knowledge of that which they predicted? It follows from what we have already said that they had not, and could not have. They were the 'spokesmen' of God: the 'mouth' by which his words were uttered."

This language is perfectly descriptive of a trance medium in our day, the only error being in making the prophet the "spokesman" and "mouth" of God, instead of a spirit.

Hitchcock, in his "Analysis of the Bible"—a standard orthodox work—on page 1140 says:

"The word 'prophet' does not mean simply 'foreteller.' *Its strictly correct meaning is a 'speaker for,' that is an interpreter.* The usual Hebrew word for a prophet is 'Nabi,' which seems to signify one whose utterances burst forth, or bubble out spontaneously, like a fountain. Thus it is incorrect to consider the Hebrew prophets, *only as persons whose office was to predict future events.* Their chief office was to communicate to the Jews, the will or words of the Lord. As a matter of fact, the prediction of future events often became part of their duty, and thus that office, as the most wonderful one of all, came to be reckoned their chief one. . . . The primary office of the prophets, was to declare the word of the Lord."

Allen Putnam, in his very able and instructive work, *Bible Marvel Workers*, p. 175, remarks: "No one will fail to be misled by Scripture usage of the word *prophet*, and *prophecy*, who does not give them wider application than they usually receive. Webster in his Dictionary, says prophecy means, 'in Scripture, to preach, to instruct in religious doctrines.' The prophet is a person illuminated, instructed, inspired, and who teaches under inspiration, or under any influence from unseen intelligences."

That the possession of the prophetic gifts was not exclusively claimed by the Hebrews, and that others than Hebrew prophets were equally inspired, is evident from the account given of Balaam, a heathen, the son of a soothsayer, and a soothsayer himself; who judging from the narration, must have been as highly endowed with these gifts as any whose claims are set forth in the Old Testament. In Ex. xxii—verse 9, we read: "And 'God' came unto Balaam, and said," etc. No doubt he came to him, as he came to the Hebrew prophets, influencing or controlling him to speak. In verse 12 "God" again directed him. In verse 20 "'God' came unto Balaam at night." In verse 21, "'The Lord' opened the eyes of Balaam," and he saw

the angel of the "Lord." In chap. xxiii, Balaam sacrificed upon the high places of Baal, to the gods of his nation and notwithstanding this act of idolatry, "'The Lord' put a word in Balaam's mouth," or inspired him, and in chap. xxiv—he is clairvoyant, and is used by what is there assumed to be the Spirit of God, as a medium for inspired communication. There can be no doubt that Balaam, being an idolator, supposed that the spirit that controlled him was one of the gods—as spirits were then termed—of his country, while the Jewish narrator in greater ignorance, supposed it to be God himself.

It was in keeping with the morals and practices of the Israelites, that they should seize the first opportunity to destroy Balaam, who although influenced or controlled by a spirit friendly to them, was yet one of the detested heathen, and the priesthood could not tolerate the existence of one of these, who excelled at least the majority of their own prophets, in the exercise of the gifts of mediumship. See Josh. xiii—22.

Thus prophets were a class of men, who generally—not always—assumed to speak in the name of the "Lord" or a "god;" and the term is used to designate persons like Balaam among the heathen; as well as like persons among the Hebrews, and they were a numerous class, especially with the former, as is evident from I. Kings xviii—19 where it is said :

"And the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred."

Iamblichus, a Pagan philosopher, who lived in the second century, thus describes the characteristics of mediums, or prophets, in his day. They are the same that distinguish mediums with us.

"Some are agitated throughout the whole body, others in some of their members : others again are entirely quiet. Sometimes there are pleasing harmonies, dances, and *according voices*, and sometimes the reverse. Again the body either appears taller, or larger, or *is borne aloft through the air*, or is affected by the opposite of these." And in explanation of these manifestations, he further says : "But in truth, inspiration is the work, neither of soul nor body, nor of their entire compound. The true cause is no other than illumination emanating from the very gods themselves, and spirits coming forth from them, and an obsession by which they hold us fully and absolutely, absorbing all our faculties even, and exterminating all human motives and operations, even to consciousness itself, bringing discourses which they who utter them, do not understand, but pronounce with furious lip, so that our whole being becomes secondary

and subservient to the sole power of the occupying god." Iamblichus, *De Myst.* Sec. iii—c. 5.

Josephus in speaking of Balaam, thus explains why he blessed when he intended to curse.

"When the Spirit of God seizes us, It utters whatever sounds and words It pleases, without any knowledge on our part. . . . For when It has come into us, there is nothing in us which remains our own." *Antiq.* IV.—p. 216.

With the ancient Hebrews, the principal rule for determining the possession by their prophets, of the true prophetic gifts, or of divine inspiration, appears to have been, whether they taught in conformity with state policy, and the orthodox sentiments of the nation, as expounded by the priestly lawgivers, or otherwise. If their utterances were in harmony with the real or supposed interests of the State and ecclesiastical system, they were received as from God, if otherwise, they were condemned as false and evil. This mode of testing the spirits, necessarily was a fallacious and corrupt one, and it inevitably followed, that truth was often rejected, and error accepted, and while honest mediumship was frequently frowned upon and proscribed, erroneous and even false mediumship was encouraged, and rewarded.

The Hebrew priests, were like the priests of the Romish Church at the present time. These admit, as did the former, that good and evil spirits communicate with mortals, and the Catholic test to-day is precisely the same that was applied by the Jewish priests—namely—do their utterances coincide or not with the orthodox teachings. If they do, they are "Angels from the Lord" if not, they are "evil spirits:" the Israelitish priest said "sent from God" the Catholic priest says "from Satan." This latter is the only point upon which there is any difference between the ancient and modern priestly tests for spirits. In the olden time the person who was the mouth-piece of spirits, was called a prophet: in the Catholic Church he is called a saint; while Spiritualists call him a medium.

Another test, to which prophets who predicted, sometimes were subjected, was whether their predictions proved true or false:

"But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak; or that shall speak in the name of other gods, (*or spirits,*) even that prophet shall die. And if thou say in thine heart: How shall we know the word which the Lord hath not spoken: When a prophet speaketh in the name of the Lord; if the thing follow not, nor come to pass; that is the thing which the Lord hath not spoken, but the prophet has spoken it presumptuously: thou shalt not be afraid of him."—*Deut.* xviii—20, 21, 22.

The ancient heathen philosophers, supposed what they called natural divination, to be effected by a divine influence, or *afflatus*, and

what they termed artificial divination, by certain rites and ceremonies. The better informed of the Hebrews also held these opinions, and while the former was by them considered authoritative and reliable, the latter was forbidden. Magic was also lawful, or unlawful, according to the aid invoked.

It was not only recognized prophets among the Hebrews, who were supposed to be inspired, but there were others who possessed this reputation. Of this class was Ahithophel of whom it is said :

"And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the Oracle of God,"—II. Sam. xvi—23.

It is here evident that this man possessed the endowments of a prophet, at least as to inspirational utterances, yet he advised Absalom to go in unto his father's concubines and proposed to go himself and smite Absalom's father, David ; and because his counsel was suspected, he "put his household in order, and hanged himself." And that acknowledged prophets, and prophetesses, were not necessarily persons of strict probity, is shown from Nehemiah, Chap. vi—12, 13, 14 where we find that a number of prophets, and a prophetess, conspired to frighten and force Nehemiah, and he bewails their deceitfulness.

As Ahithophel possessed the prophetic or mediumistic gift, so it came to a military officer.

"Then the spirit came upon Amasai, who was chief of the captains."—I. Chron. xii—18.

And we find from the passages quoted at the head of this chapter, that this spirit came upon Saul, as soon as he met the company of prophets, "with a psaltery, and a tabret, and a pipe, and a harp before them." "And he prophesied among them" or spoke by spirit impression, as many do to-day when they come within the influence of other mediums. Many of these prophets, or seers, were esteemed among the Hebrews, as the "wise men" were among other nations, and undoubtedly many of these latter were esteemed wise men, solely from their being the mouth-pieces of intelligent spirits. Mediums, seers or prophets, of this order, were often consulted by the rulers of the Hebrews, and some of them were attached to the court and called the "Kings' seers," as appears from certain passages, as in II. Chron. xxxv—15 where it is said that they took their places with the singers, and others, and like them they "might not depart from their service." These were consulted on all important occasions, or rather the spirits who spoke through them were. It was Nathan the prophet, through whom David used to "inquire of the Lord." These seers, prophets, or mediums, wise men, or magicians, attached to the Court, some-

times abused their trust as simple instruments for ascertaining the supposed will of God, or of the gods, and used their influence to accomplish more selfish purposes. Professor Farrar, of Trinity College, Cambridge, says in reference to this subject: "But the supposed knowledge (of divination) became in all nations an engine of political power, and hence interest was enlisted in its support. It fell into the hands of a priestly caste, who in all nations made it subservient to their own purposes. Thus in Persia, Chaudin says, that the astrologers would make even the Shah rise at midnight, and travel in the worst weather in obedience to their suggestions."

When Saul and his servant had been seeking the lost asses of his father Kish, and when failing in their search, they were about to return home, the servant said to Saul:

"Behold, now there is in this city a man of God; and he is an honorable man; all that he saith cometh surely to pass; now let us go thither, peradventure he can shew us our way, that we should go."—I. Sam. ix—6.

This would seem to imply, that not all who were then styled "men of God" were honorable, otherwise honest; and from it being said that "all that he saith cometh surely to pass," it would appear that what some of them said, did not come to pass; thus placing these "men of God" generally, upon a level with mediums in our day, in respect to honesty and reliability, and that Samuel, the man of God here spoken of, did sometimes at least exercise the functions of a modern spiritual medium, is evident from the servant knowing of his ability to furnish such information as was here sought, and this was probably derived from general reputation; and moreover upon application to him, Samuel did furnish the information they desired.

That prophets were most commonly mediums, and like those of the present and of all time, were controlled or influenced by spirits of different grades, I think is obvious from the manner in which Saul was affected.

"And the *evil spirit from the Lord* was upon Saul, as he sat in his house, with his javelin in his hand, and David played with his hand. And Saul sought to smite David, even to the wall with the javelin, but he slipped away out of Saul's presence, and he smote the javelin into the wall, and David fled and escaped that night. . . . And Saul sent messengers to take David, and when they saw the company of the prophets (*mediums*) prophesying, and Samuel standing as appointed over them, *the spirit of God* was upon the messengers of Saul, and *they also prophesied*. And when it was told Saul, he sent other messengers, and *they prophesied likewise*. And Saul sent messengers again, the third time, and *they prophesied also*. Then went he (Saul) also to Ramah. . . . And he went thither to Naioth in Ramah, and the *Spirit of God* came upon him also, and he went on and *prophesied*, until he came to Naioth in Ramah. And he *stripped off his clothes also, and prophesied* before Samuel in like manner, and lay down naked

all that day, and all that night. Wherefore they say, Is Saul also among the prophets?"—I. Sam. xix—9, 10, 20 to 24.

Here in the ninth and tenth verses, we find Saul controlled by an evil spirit, who through him sought the life of David, as evil spirits now sometimes seek the lives of persons, through certain mediums whom they can temporarily control. But David fled, and Saul sent messengers after him, but when these came within the circle of influence of the band of mediums surrounding Samuel; who himself probably was the best developed of them all; their mediumistic qualities or powers were aroused into action in this powerful spirit circle, and spirits controlled or influenced them, and they were no longer capable of executing the orders of Saul. After three parties of his messengers, had been successively brought within the magic circle of mediumistic influence, Saul himself determined to execute his own commands, and went to Naioth; "and the spirit of God was upon him also," and he prophesied, viz., spoke under spirit control, and stripped himself naked, and in this state lay all one day and night. From the manner in which the spirit here controlled Saul, there is no possible reason to doubt that it was either the same that sought David's life, or another of the same grade; and this is evident from the absence of all sense of decency on the part of the spirit; for spirits who have possessed that sense in earth-life, do not become divested of it in spirit-life. So I must differ in toto from the writer, when he says, "and the Spirit of God was upon him also," for if the spirit who first controlled him to seek David's life, was "an evil spirit from the Lord," the one who through him perpetrated these indecent acts, could not have been the "spirit of God," as here claimed. In all probability, the same spirit controlled him on both occasions.

What would now be thought of a spiritual medium, who should be influenced in this manner? Thousands of them since the times of the Hebrew prophets, have been incarcerated in lunatics' cells, when the spirits manifesting through them were on a higher plane, than this degraded spirit who manifested through Saul.

All this shows with what lack of consideration, and with how little knowledge, judgments were pronounced in those days, upon the quality and grade of mediumship, and the status of the spirit controlling. It seems to have been determined by mere whim; in utter ignorance; with no rules for guidance; and the same disembodied intelligence that at one moment is termed "The Lord," in the next is called "Angel of the Lord," and then "Spirit," or even "Man." A medium is said, as here, to be controlled by "an evil spirit from the Lord," and afterward by "the Spirit of God," when it is evident that

the influence has not changed at all for the better. Saul at first was rightly said to be under the control of an evil spirit, but when he was afterward acting like a raving maniac, and being disgraced, he was said to have "the spirit of God upon him also," and was styled a "prophet," as were all Saul's messengers who came under spiritual influence. Nothing is more plain, than that mediums who were influenced in a manner acceptable to the priests, and to the other prophets, or mediums, and who spoke in an orthodox, or even unintelligible manner, were pronounced "prophets," and were thereafter supposed to be the direct mouth-pieces of God, even though they furnished abundant proof by the manner in which they were controlled, that their familiar spirits were neither cultivated nor refined, and from what they uttered that they were not intelligent.

With all due respect for the talents and intelligence of the majority of the orthodox clergy, and laity, I cannot here avoid expressing the feeling of pity that I, in common with most intelligent Spiritualists feel, when reviewing such scriptural passages as these; for those who can so fearfully mistake, what to us are so clearly the manifestations of low, vulgar spirits, for the Almighty's methods of exhibiting His power and wisdom, through mortal organisms. It is a humiliating fact, that millions of persons who reject the spiritual manifestations of our day, on the ground that they are unworthy of the intelligence and good sense of their departed friends, yet tenaciously hold to the degrading opinion, that the Supreme Being, the Infinite God, did directly manifest through such an organism as Saul's, and in such a grovelling manner. A mode of manifestation which they would reject with horror, when claimed for their spirit friends, they argue is quite worthy of the Infinite Father, Who is All powerful, All wise, and All good.

To those who believe that such bodies of men suddenly became "prophets;" all gifted with power to see into the future; all at once constituted oracles of God; all instantly made holy; I would ask: What became of them? At least ninety-nine in a hundred of them are never heard of again. Strange fate for such gifted beings, specially selected by God, for what—apparently for no purpose. God does not work in this manner—without a purpose. If prophets were special creations, they must have been for a special work; but we can perceive no work accomplished, saving here and there by an individual.

Being at Moravia, N. Y., in August 1872, for the purpose of witnessing the manifestations through Mrs. Andrews, I was one day told that a man by the name of Charles S——, residing in that town, was

then under the control of a spirit, and was acting in a violent manner.

I visited the house, and found a man about thirty years of age, with his eyes closed, in a profuse perspiration, shuffling about the floor in imitation of a clumsy kind of dance, and at intervals he would seat himself on a chair, and slap his limbs with violence, and trot his feet, as if keeping time to music. After having attentively observed him, I approached him, and inquired what spirit controlled him, when he replied in a loud voice: "I am the Father; the Son; and the Holy Ghost; the Giver of all earthly gifts. I give you the bread you eat and the water you drink;" and occasionally he would say something more rational, but the talking was incessant.

A gentleman here laid his hands upon his shoulders and commanded the spirit to depart, when he raised his arm and retreated, at the same time exclaiming: "Don't touch me. I am the most peaceable man in the world, if you will only let me have my own way; but don't lay hands on me. I will leave when I please." The gentleman very sensibly desisted from any further attempt to expel the spirit, and he continued speaking wildly as before.

Often in the most urgent tones he would demand water, declaring he would die without it, and when it was offered he would swallow incredible quantities with the utmost avidity. Occasionally he would say he was a drummer boy, who died on the field of battle, suffering from thirst.

The spirit in control evidently was insane, and at first I failed to comprehend the situation, as I knew that persons dying insane do not carry their insanity with them, but only the confusion of ideas arising from that condition, which soon passes away, but upon further reflection I felt assured, that the spirit in assuming control had necessarily resumed the last conditions of his earthly existence.

This was the third time he had been thus affected, but he was now more violent than at either of the previous times, probably from the attempts of the gentleman before mentioned, and others, to compel the spirit to leave him.

After remaining with him for an hour I left the house, and in about another hour returned, and found him sitting quietly and composed, holding his youngest child, and perfectly restored to his ordinary state, not the least evidence of excitement remaining, and upon questioning him he assured me that he felt no sense of fatigue from his extraordinary exertions, nor soreness from the numerous heavy strokes he had inflicted upon his limbs. He had been under control nearly four

hours, in an oppressively warm afternoon in August, and his exertions had been incessant during that time.

Mr. S—— had been a strong opposer of Spiritualism, and had steadily refused all invitations to be present at Mrs. Andrew's séances, until one day his curiosity induced him to attend one, where he had been but a few minutes when he became subject to spirit influence for the first time, and disturbing the harmony of the circle, some persons present attempted to eject him from the room, but the controlling spirit at the séance appeared at the aperture of the cabinet, and requested them to let him alone, as the spirit attempting to take possession was actuated by good motives, and if not opposed, would not injure him. The circle of course was broken up.

At the circle of Mrs. Andrews, the next morning after this occurrence, I inquired of the controlling spirit at her séances, why it was that the spirit had been so violent, and had exhibited such evidences of insanity, and he replied, that the spirit had died on the field of battle, and from his sufferings—principally from thirst—had died insane; and that when he now controlled, he resumed his last earthly conditions, with the intense thirst and the insanity that characterized them.

The spirit had formerly resided a short distance from Moravia, and was known there when living, and when first controlled he had given his name, and his mother had been informed of the circumstance, and at the next attempt to control she was notified and visited Mr. S——, when she fully recognized her deceased son.

There will be observed in the features of this case, some resemblance to those that characterized the efforts of the spirit to control Saul; the principal difference being, that the spirit here was on a higher plane than the former.

The prophets or mediums of the Bible conflicted in their utterances, as do mediums in our day:

"And the word of the Lord came unto me saying: Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts: Hear ye the word of the Lord. Thus saith the Lord God, Woe unto the foolish prophets that follow their own spirit, and have seen nothing." "Likewise thou son of man, set thy face against the daughters of thy people which prophesy out of their own heart, and prophesy against them."—Ezek. xiii—1 to 3, 17.

"The word of the Lord" undoubtedly came also to the other prophets, and prophetesses, and how could Ezekiel, or how can we decide which was authoritative, for all the evidence we have of his being the true prophet, is his own unsupported assertion. But there is a way to settle this question, and our knowledge of modern mediumship furnishes the means. It is by assuming that ancient prophets,

or mediums, even like our modern ones, were liable to make contradictory statements when under spirit impression or control: and Ezekiel's suspicion of the others, is paralleled amongst some of our own mediums; so that our knowledge of the peculiarities of the same class in our day, is the key to an understanding of this subject.

Had Joseph Smith, the founder of Mormonism, lived in the prophetic period, he would have been esteemed a prophet. He possessed great magnetic power, and used it with his followers in curing disease, and in establishing his claim to divine appointment. To them he occupied the relationship that Moses did to the children of Israel. In both cases, God was supposed to speak through the mouths of these instruments, His servants, and through him, as through Moses and Ezekiel, the divine will was revealed; and if any of his followers were doubtful as to the course they should pursue, he could always explain to them the will of God in the matter. He understood His will, through dreams and visions, and interpreted these in the language of men.

There is no reason to suppose, that the ancient Hebrews were any better qualified to discriminate between true and false mediumship, than are the Orientals of to-day. When upon a visit to an Algerian Aga, Robert Houdin performed some of his tricks, he says: "The effect produced was such that I could not possibly continue, for every one fled at my approach. Ben Amara assured us, they took me for Shaitan himself; *but had I worn the Mohammedan costume, they would have cast themselves at my feet as an envoy from Heaven.*"

Thus in our day—as in former times—the inhabitants of those countries either worship as divine, or condemn as infernal, whatever they cannot comprehend.

Dr. Wolff, the celebrated traveller in the East, remarks: "The people of the East always come to the primal cause in everything; to God Himself. They do not as Europeans do, invariably dwell upon the second causes, but refer everything at once to the Governor of the world."

The inflated, metaphorical style and form of speech, that characterized other Oriental nations, was equally characteristic of the Hebrews. Their language, both written and spoken, was for truthful purposes vitiated by an extravagant use of hyperbole, simile, and metaphor. This exaggerated mode of expression, nearly always distorted or perverted facts, as in I. Chron. 22. "For at that time day by day, there came to David to help him, until it was a great host, *like the host of God.*"

This exaggerated style of expression has descended to the present

day, with the successive generations in those countries, and Sir W. Baker says of the present inhabitants; "Should the present history of the country be written by an Arab scribe, the style of the description would be precisely that of the Old Testament, and the various calamities, or the good fortunes that have in the course of nature befallen both the tribes, and the individuals, would be recounted, either as special visitations of Divine wrath, or blessings for good deeds performed. If in a dream, a particular course of action is suggested, the Arab believes that *God has spoken and directed him*. The Arab scribe or historian would describe the event as the *voice of the Lord* (Kal lum el Allah) having spoken unto the person, or that *God appeared to him in a dream and said*, etc. Thus much allowance would be necessary on the part of a European reader, for the figurative ideas and expressions of the people."—*The Nile Tributaries of Abyssinia*, p. 130.

This mode of expression, with slight regard to exact truth, pervades the books of the Old Testament; and their composition in this respect affords a striking contrast to that of the New; if we except the book of Revelations; for in the New Testament, a regard to truth in description is evidently paramount to force or brilliancy of style. Added to this loose and imaginative style of description by the Hebrew writers, was their ignorance as to the spirit world, and its relations to this, so that when a real or supposed spirit communication was received, or when any phenomenon occurred which startled them, they were incompetent to form a correct opinion as to its origin and character, and from their hyperbole of speech were certain to aggravate the difficulty, by their description of it. They were equally ready to attribute these things—as before remarked—to "the Lord" to "an angel of the Lord" or to "an evil spirit from the Lord" and we thus find in certain accounts of real or supposed super-mundane manifestations, that the spirit manifesting is frequently called by all three of these names, and from the above causes, and from their natural habits of servility, they were generally ready to fall down and worship the one, as readily as the other.

That this description is not overdrawn, will—I think—be evident from the many passages that can be adduced to prove its correctness. Thus we find this ignorance and confusion of ideas manifest with Joshua:

"And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood *a man* over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him; Art thou for us, or for our adversaries? And he said, Nay; but as *Captain of the host* of the Lord am

I now come. And Joshua fell on his face to the earth, *and did worship*, and said unto him ; What saith my *Lord* unto his servant ?"—Josh. v—13, 14.

Here the spirit is described as "a man," then the spirit himself said he was "Captain of the Host of the Lord" and Joshua worshipped him, and addressed him as "Lord."

We find Jacob equally uncertain, as to the status of a spirit with whom he was brought into intimate and singular relations :

"And Jacob was left alone, and there wrestled *a man* with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

"And he said, let me go, for the day breaketh ; and he said, I will not let thee go except thou bless me. . . . And he said, Thy name shall be called no more Jacob, but Israel ; for as a prince *hast thou power with God*, and with men, *and hast prevailed*. . . . And Jacob called the name of the place, Peniel ; *for I have seen God face to face*, and my life is preserved."—Gen. xxxii—24 to 30.

Thus Jacob, after calling the spirit in a sane moment, "A man" suddenly fancies him to be God, and declares he has seen his Maker face to face ; and not only that, but has had a trial of strength with him, and when He (God) saw that he prevailed not against him, as the last resort, He took an unfair advantage, and dislocated Jacob's hip joint. It may be well to here notice, that according to the 24th verse Jacob was alone when this marvellous proceeding took place, so the orthodox faith in the story rests upon the testimony of Jacob alone—provided the story originated with him.

If an ancient writing purporting to be sacred, were discovered, accompanied by evidence that it had the same origin, and was of equal authority with the books of the Old Testament, and were this story to be there found narrated, and for the first time in this age there read in the very words it is now recorded, it would be indignantly rejected by all enlightened theologians, as little less than blasphemous, and it would be the means of utterly discrediting the entire record. And yet, from theologians having been educated to discard the simplest dictates of reason, in reverently regarding everything in the Bible just as their ancestors did centuries since, when a man was considered learned who possessed a superficial knowledge of Latin, they accept it as of binding force, as literally true, while at the same time they admit that the same Bible declares, that "no man hath seen God at any time," and while they know that this declaration is incontrovertibly true.

Antiquity has no peculiarly sacred character. All of truth that has descended to us, is of the same value as if we had discovered it,

and a great error though enveloped in the mantle of antiquity, is as truly hideous as though it had just arisen to view.

In Genesis chapter xix—verse i. it is said “*two angels* came to Lot at Sodom. In verse 2 they are styled *Lords*. In verses 10 and 12 the writer calls them *men*. In verse 15 they are again styled *angels*. In verse 16 again *men*. In verse 18 they are called *my Lord*: and in verses 19 and 20 Lot addresses them, as if he supposed them to be *God*.”

In Genesis xxxi—11, 13, it is said: “And the *angel of God* spoke unto me in a dream.” Then this same angel says: “I am the *god of Bethel* where thou anointest the pillar.” It is evident from these and numerous other passages, that when these and similar manifestations are ascribed to the Lord, or to God, a local or titulary divinity is quite often, if not generally meant. If the word “God” were here spelled with a small g, both the construction and sense of the sentence, would then strongly impress this idea upon the mind of the reader. I must do the writer of these passages the justice to say I am satisfied, that at least in many of these cases, his intention was not to convey the idea of the Almighty being the visible or invisible agency,—as the case may be—concerned in these manifestations. He only meant to ascribe them to a god or spirit—but the glamour through which succeeding generations view the acts and teachings of preceding ones, has magnified these occurrences into special manifestations of God himself.

In Exodus chapter iii—verse 2 it is said of Moses: “And the *angel of the Lord* appeared unto him in a flame of fire, out of the midst of a bush.” In verse 4 we read: “And when *the Lord* saw that he turned aside to see, *God* called unto him out of the midst of the bush.” Verse 6: “Moreover he said: *I am the God* of thy father; the *God* of Abraham. . . . And Moses hid his face, for he was afraid to look upon *God*.”

In the same chapter verse 22 this same spirit no doubt that Moses mistook for God, commanded that

“Every woman shall borrow! of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons and upon your daughters, and ye shall spoil the Egyptians.”

In the 13th chapter of Exodus, verse 21, it is said: “And *the Lord* went before them by day, in a pillar of a cloud.” In verse 19 of the succeeding Chapter, it is said: “And the *angel of God* which went before the camp of Israel.” And in the 24th verse it reads: “*The Lord* looked through the pillar of fire.” While in Numbers xx—16 it says: “And when we cried unto the Lord he heard our voice, and sent an *angel*, and hath brought us forth out of Egypt.”

It is elsewhere generally said, that God brought them out of the land of Egypt; but in Judges ii—1 we again read:

“And *an angel* of the Lord came up from Gilgal, to Bochim, and said; *I made* you to go up out of Egypt, and *have* brought you unto the land which *I swore* unto your fathers, and *I said I will never* break my covenant with you.”

And this angel, or spirit, or god, continues to speak in such an authoritative tone, and in such language, as are generally supposed to be proper for God alone, for the succeeding verses read:

“And ye shall make no league with the inhabitants of this land. Ye shall throw down their altars: but ye have not obeyed my voice. Why have ye done this? . . . And it came to pass when *the angel of the Lord spake these words*, unto all the children of Israel, that the people lifted up their voices and wept.”

Throughout this chapter he is called the *angel of the Lord*, and he directly claims to have exercised the authority, and to have done that, which elsewhere is ascribed to God.

In Exodus xxxi—18 it is declared that the two tables of stone were “*Written with the finger of God.*” In chapter xxxii—16, this is reiterated in different words. These tables were broken by Moses in his indignation at the idolatries of his people, and in chapter xxxiv—1, Moses is directed to hew two more tables like the first, and God says: “*I will write upon these tables* the words that were in the first tables that thou breakest.” But it appears from the 27th and 28th verses that Moses wrote them, for it says: “And the Lord said unto Moses, write *thou*, these words. . . . And he wrote upon the tables the words of the covenant, the ten commandments.”

There is a contradiction here, as to who was the writer of these tables, and believing that the last account is the most probable, I am disposed to accept it as the true one, and believe that Moses wrote all the tables. In other words Moses or some one for him, furnishing us with two diametrically opposite accounts, I accept the one that is reasonable, in preference to the one that is impossible.

I could swell these pages with further quotations, all proving that the writers, not only had no correct conception of the character of God, but no better understanding of that of spirits and angels. I will call the attention of the reader if he feel disposed to further pursue this subject, to Gen. xv—5 and 8, which compare with verse 10 of the next chapter. Also compare verse 11 of this chapter with verse 13. Then see chapter xviii—and xix. Also Judges vi—from 12 to 23. Also Judges xiii—21, 22 which I will here quote:

“But *the angel* of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was *an angel* of the Lord. And Manoah said unto his wife: We shall surely die, because *we have seen God.*”

In II. Sam. xxiv—1, it is said that the *the Lord* moved David to

number the people, while in I. Chron. xxi—1, in another account of the same transaction, it is said that "*Satan* provoked David to number Israel." David being a medium, it is probable that a spirit moved him to do this, or the idea may have originated with himself.

Neither are some of the New Testament writers entirely free from similar looseness of expression, for we find Paul calling a spirit "a man," in Acts xvi—9.

The disposition to worship every object or agency of a supermundane character, is shown throughout the Old Testament, and sometimes even in the New, as in Rev. xix—10, where we find John falling at the feet, with the intention of worshipping a spirit, who rebukes him for his servility, and tells him that he is only a "fellow servant" as all angels or spirits are. In Acts x—25 and in other places, we find one man worshipping another.

The same indiscriminate use of terms is also apparent in the use of the words "god" and "gods." The Psalmist says:

"I have said *ye are gods*, and all of you are children of the Most High."—Psalms, lxxxii—6.

The term is here evidently used as synonymous with "spirits" as it also is in I. Sam. xxviii—13, 14, where the woman of Endor saw "gods" (or spirits) "ascending out of the earth." In fact the terms "gods" and "angels" were generally used to express what we now know to be human spirits. In Exodus vii—1, 2, Moses was made "a god" to Pharaoh; or as we interpret it, his power was to astonish Pharaoh to the degree that he should regard him as more than mortal—as a spirit or god. But by taking Gen. xxx—37, and xxxi—19, 30, 32 together, we find that green rods used as instruments of enchantment, were called "gods." It must here have been supposed that the potential agency resided in the rods themselves. These passages not only show how loosely these terms were applied, but these latter passages also show how the laws and penalties against sorcery and witchcraft were constantly disregarded.

In the following passage, we find that Paul was taken for a "god" because the bite of a viper did not destroy him. At first the barbarians viewed it as a judgment from Heaven, but

"However they looked when he should have swollen or fallen down dead suddenly, but after they had looked a great while and saw no harm come to him they changed their minds, and said that he was '*a god*'" (or spirit).—Acts xxviii—6.

The first judgment of these barbarians, was about as sensible as that of some of the bigots of the present day, who in utter ignorance of the nature of spiritual phenomena assign to them a Satanic origin.

With the Israelites, all spirits or angels, good and bad, were sup-

posed to be God's ministers, in the same sense that men directly receive and execute the commands of a higher authority ; as illustrated in the passage,

"And the evil spirit *from the Lord* was upon Saul."—I. Sam. xix—9. Or as it is said in Psalm xxviii—49, "By sending evil angels among them." Good spirits then were "angels of the Lord."

THE "WORD OF THE LORD."

The contradictory character of many of the communications in the Old Testament, are satisfactorily explained, if we admit that they were made by spirits of divers mental capacities, on different moral planes, and at different times, extending over a period of centuries. When viewed in this light, there is no difficulty in accounting for the discrepancies in their teachings, or the sanguinary character of many of their messages or commands ; and the phrase, "And the Lord said," becomes intelligible, and the contrariety of interpretation, and the innumerable attempts to reconcile irreconcilable teachings and differences, are alike obviated. The term "spirit" so often used in both the Old and New Testaments to designate human spirits, but which has so generally by commentators and interpreters, been construed to mean God Himself, would then have its proper and restricted signification, and it would be clearly apparent that angels or spirits have always been the agencies employed in spiritual intercourse with man. In Acts, vii—53, this great truth is virtually declared, for there it is said that the law was received by the disposition (or agency) of *angels* ; and if received by or through them, it could not have been given directly by God through the prophets, as is now held. Ezekiel in Chap. iii—24, says

"Then the *spirit* entered into me, and set me upon my feet, and spake with me, and said unto me."

This is a clear, concise statement of control by a spirit ; but in verse 27 we further read :

"But when I speak with thee, I will open thy mouth, and thou shalt say unto them ; 'Thus saith the Lord God.'"

It is here stated that the spirit controlling claimed to speak as God, as other spirits often claimed to do, and were encouraged to do from the blind credulity with which the superstition and ignorance of the age received their utterances. There is as much vanity and tendency to deception in the spirit-world as in this, with those spirits who were vain and deceitful here, and who have not progressed there.

In the eighth chapter of Acts, verse 26, it is said : "And the *angel* of the Lord spake unto Philip, saying," etc. And in the 29th verse it reads : "Then the *spirit* said unto Philip," etc.

No one will deny that the invisible intelligence first mentioned, was an angel—or as we say—a spirit—and it does seem unreasonable to maintain that this angel suddenly stood aside, and that God took his place, for the passage in which the word “spirit” is used, is in continuation of the same story, and we can safely assume that it is the same intelligence directing all through. The phrase is explicit—the spirit—and it can only be the spirit previously called an angel. It is in this sense that the term is used in so many other places, and where it is so generally perverted to mean the Holy Spirit of God : a meaning for which there is no warrant whatever. It was not only in the times of the prophets, that men supposed they saw and conversed with God, and received communications direct from Him ; but we find that later, John, in the Revelation, imagined he also saw Him, and in modern times, among others Swedenborg was under a similar delusion. He says a misty darkness came over him, succeeded by a light, and he saw an appearance in human form who said to him “I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture. I will dictate to thee what thou shalt write.” And again he says, “I have been called to a holy office by the Lord himself. I can sacredly and solemnly declare that the Lord himself has been seen of me, and has sent me to do what I do.” And he assures us, that he “received nothing of the doctrines of the New Church, or of the spiritual sense of the sacred Scriptures, from any angel, or spirit, *but from the Lord alone.*”

If such a highly educated and intellectual man as Swedenborg, could in modern times be persuaded that God spake to him direct, how much more readily could uneducated prophets or mediums among the Israelites, be deluded, by mistaking the utterances of spirits for the voice of God, and which they confidently announced to the people, with the imposing prefatory phrase, “Thus saith the Lord.”

Many other modern enthusiasts besides Swedenborg, have been affected by this delusion : among others Joanna Southcott. In her Biography, it is said under date of July 2, 1804, that, “Joanna tried to compose herself after a hard contest with the devil, when at last she fell asleep, and whether awake or asleep she does not know, but she remembers she was quite awake when *she felt the hand* of the Lord upon her, but in that heavenly and beautiful manner, that she felt joy unspeakable and full of glory. . . . ‘I said to him ; ‘Are you my dear dying Saviour, that is to come to destroy all the works of the devil?’ He answered me ‘Yes.’ I then thought I would go out

of my bed, and fall down on my knees before him, to return him thanks for his mercy and goodness, but as soon as these thoughts entered my head he disappeared.”

This spirit or angel, like the one seen by John the Revelator, was averse to any such exhibition of credulous servility, and probably retreated to avoid witnessing it or being the object of it.

So Fitz Hugh Ludlow in “The Hasheesh Eater,” p. 188, relates how in some of his visions caused by the use of this drug, he saw what to him appeared to be Deity; “always menacing, wrathful, or avenging,” as such a creation of a morbid fancy naturally would be, and much as certain Jewish prophets conceived and represented their Deity.

Rev. Thos. K. Beecher, in a lecture delivered in Elmira, N. Y. March 17, 1872, said :

“I would have you notice too, that all *spirits*, or at least samples of every class, have according to Scripture testimony made themselves apparent to the eye, or the ear, and sometimes to both. God appeared to Adam and talked with him—to Abraham in the form of a traveller; afterwards to Lot in Sodom—before Moses in a sphere of light around the acacia tree—to all Israel in the pillar of fire, and cloud that went before them as they journeyed, and rested on the holy place when they camped—to Elijah by a still small voice—to Solomon when he dedicated the temple—to Shadrach, Meschek, and Abednego, in the fiery furnace.

“These and like manifestations of God, we call by the learned name, theophanies—that is outshinings of God. *It still remains true, however, that no man hath seen God at any time, for no man can look upon Him and live.*”

“And the Lord spake unto Moses, face to face, as a man speaketh unto his friend.”—Ex. xxxiii—11.

This is plain enough; but what are we to do with the twentieth verse of the *same chapter*, which reads as follows :

“And he said, Thou canst not see my face, for there shall no man see me and live.”

These two contradictory statements are penned by the same writer, in the course of the same narration, and both asseverations cannot be true. It is not uncommon for a modern prophet, or medium, while speaking under one spirit control to be suddenly influenced by another, and much that he says may conflict with what he previously uttered. I have witnessed this change scores of times; and it is in this way that I account for the contradictory utterances of the same Hebrew prophets, at different times.

~ Either God has been seen of man, or He has not. We presume few well-informed, Orthodox Christians at this time, will confess to a belief in God having been personally seen by any man, and if any so believe, they are at once met with the counter declaration in the same Holy book, in the words above quoted. I would inquire of those who accept the finality of the latter declaration, and who reject my explanation, What are we to do with the numerous other passages of Scripture, in which it is as clearly asserted that certain prophets, seers, and priests, did see God? As in Gen. xviii—1; xxxii—30; xxxv—9, and xlvi—3; Ex. xxiv—9, 10 (where seventy of the elders of Israel, and the nobles saw him); also Ex. xxxiii—11; Deut. v—4, and xxxiv—10; II. Chron. vii—12; Job, xlii—5; Is. vi—1; Ezek, i—26, 27, and viii—1, 2; Dan. vii—9, 10; Amos, ix—1; Rev. iv—2, 3, and xx—11. Here Abraham, Jacob, Moses, Aaron, Solomon, Job, Isaiah, Ezekiel, Daniel, Amos, John of the Apocalypse, and others, all declare, or it is declared, that they each and every one saw God, not in His works, but in person. How can we reconcile these contradictory, though I believe honest statements. There is only one way to do it, and it is by assuming, that all the prophets and others just named were mistaken—that they did not see God, but some appearance,—some object in human form, which they mistook for God, but which in the light of modern spiritual revelation, I have no hesitation in saying were human spirits.

This is the only reasonable conclusion, and the only one that saves the credit of these scriptural writers. If this hypothesis be rejected, we can only conclude, either that they were the subjects of hallucination, and therefore visionaries and unworthy of credit, or that their narrations were wilfully false.

I cannot entertain either of these opinions, and especially the latter. I believe them to have honestly related what they saw, and as they understood it, but I also believe that they were mostly uneducated, and mentally untrained men, living amidst ignorant and superstitious people, and that they really saw human spirits whom they mistook for God.

Then again we should bear in mind, as we have before remarked, the irresistible tendency of the Oriental mind to exaggerated modes of expression and that the term *Lord* or *lord* is by the Scriptural writers in innumerable instances applied to men, as in Gen. chap. xlv—where it is thus applied in almost every verse. The custom amongst the Hebrews, was to address every one above them as *My Lord*, and to rate themselves as his servant. Spirits—or as they were more generally termed—good and evil angels—when seen, were ad-

dressed and spoken of in the same way, numerous instances in evidence being given in this work, so that a spirit seen by them would almost certainly be spoken of as *God*, or a *god*, or as *the Lord*.

A thoughtful person, reading the twenty-first, twenty-second, and twenty-third verses of the thirty-third chapter of Exodus for the first time, would naturally receive the impression, that the writer was experimenting upon the reader's credulity, but there is no reason to doubt that the writer was honest in relating the story. It was the spirit that influenced Moses on that occasion, that was experimenting upon his credulity, and the former resorted to a trick worthy of a harlequin. These verses read as follows :

"And the Lord said, Behold there is a place by me and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by, and I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen."

Within fifty years, men will read these passages and raise their hands in amazement, that such contradictory and absurd statements, could in this enlightened age have been received as truthfully descriptive of that Grand Incomprehensible Being, of Whom the Psalmist says : "The heavens declare the glory of God, and the firmament sheweth His handiwork."

"To Thee, whose temple is all space,
Whose altar, earth, sea, skies,
One chorus let all being raise,
All nature's incense rise."

"No man *hath* seen God at any time."

What reason have we to believe, that any man *hath heard* God at any time? If the authority that asserts the one, is proved fallacious, how about the same authority, when it asserts the other? It is not wonderful that the priestly instinct perceives danger in the exercise of reason.

And what have been, and are now, the legitimate fruits of this fearful error, of ascribing to God a most cruel and sanguinary disposition, and the correspondingly cruel and sanguinary commands, that were enunciated through the Hebrew prophets and mediums.

When David penned the following, he must have held the then orthodox view of God's character :

"Do not I hate them O Lord, that hate Thee. . . . I hate them with perfect hatred, I count them my enemies."—Ps. cxxxix—21, 22.

The Old Testament abounds with similar sentiments, and works

were strictly in harmony with this faith, as we find everywhere through its pages.

"And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then will I utterly destroy their cities. And *the Lord hearkened* to the voice of Israel, *and delivered up the Canaanites*, and they utterly destroyed *them*, and their cities."—Num. xxi—2, 3.

No doubt the depraved spirits who counselled these deeds, had been while in earth-life, fully instructed and dyed in the sanguinary code of the Israelites and had passed unchanged to the other side, for none others could have advised the extirpation of a people, whose only offense was that of defending their ancient homes, their wives and children against the encroachments of a merciless foe.

Who in reason can believe, that a jealous wife can successfully invoke the vengeance of a just God, upon the innocent head of a rival, because of offense imputed to her son. Yet we are called upon to believe this, in the story narrated in Gen. xxi. where Sarah demanded of Abraham, to

"Cast out this bondwomen and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight, because of his son. And *God said* unto Abraham: Let it not be grievous in thy sight because of the lad, and because of the bondwoman, in all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called."

It is much easier, and more reasonable, to believe that Sarah imposed this story as the "word of God," upon her aged, imbecile husband, then more than one hundred years old, than to believe that God is so unjust. And she succeeded; for

"Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder and the child, and sent her away, and she departed and wandered in the wilderness of Beer-sheba, and the water was spent in the bottle and she cast the child under one of the shrubs. And she went and set her down over against him a good way off, as it were a bow-shot, for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept. And God heard the voice of the lad, and the angel of God called to Hagar out of heaven and said unto her, What aileth thee? Hagar fear not, for God hath heard the voice of the lad where he is."

This narrative, excepting where God is misrepresented as counselling this action of Abraham, bears upon its face the impress of truth. Sarah undoubtedly was a scheming jealous woman, who taking advantage of the advanced age of her husband, invented the falsehood that God directed this inhuman proceeding, and her husband like many a foolish old man before and since, was entrapped into becoming an instrument for a heartless, cruel, woman's injustice upon a helpless rival. There is intrinsic evidence in the narrative

itself, of this being the correct view, for "God heard the voice of lad" and through his angel "opened her eyes, and she saw a well of water, and she went and filled the bottle with water, and gave the lad drink," and thus rescued Hagar and her son from the grasp of death. God and the good angels were more kind than the aged husband and father.

These old Hebrew patriarchs, were a grasping, merciless set of men, who had they lived in our day would have been shunned as neighbors and citizens. H. W. Beecher says of them; "There wasn't one of the patriarchs, who didn't live such a life as in these days would put him in the penitentiary."

The intended sacrifice of Isaac by his father—Abraham—is often referred to as an example of obedience to God's commands, worthy of imitation; but when we examine it, I think it will be seen that the obedience was yielded simply to the commands of a spirit, and therefore it is not well to recommend Abraham's example of implicit obedience to the behests of an unseen authority, especially where our reason and sense of justice do not sanction it.

This account is found in the twenty-second Chapter of Genesis, where it is said:

"God did tempt Abraham. . . . And he said: Take now thy son etc, . . . And Abraham rose up early. . . . And they came to the place which God had told him of. . . . And Abraham stretched forth his hand and took the knife to slay his son, and the *angel of the Lord* called unto him out of heaven and said, Abraham. . . . And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son thine only son, *from me*."

And in verse 15 it is said

"And the *angel of the Lord* called unto Abraham out of heaven, the *second time*, and said: By myself have I sworn saith the Lord."

Thus it will be seen, that at first it is said to have been God who demanded the sacrifice, but afterward "*an angel of the Lord*," and then it expressly says "*The angel of the Lord*" called the *second time*, thus confirming the proof that it was a spirit or angel alone who required this evidence of Abraham's blind obedience. One of the objections most commonly made against consulting spirits, is that the simple and credulous are prone to accept everything from spirits, as the instructions and commands of superior beings, and there is sometimes too much ground for this accusation, but it would be difficult to find an instance in the history of Modern Spiritualism, where credulous, blind obedience, was more readily yielded than here.

Abraham, in mistaking the voice of a spirit for that of God,

narrowly escaped the sacrifice of his son ; but in Judges xi, we have an account of the *spirit of the Lord* coming upon Jephthah, and his making a vow *unto the Lord*, that in return for success against his enemies,

“Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall *surely be the Lord's* ; and I will offer it *for a burnt offering*.”

And it so happened, that

“behold his daughter came out to meet him, with timbrils and with dances, and she was his only child. . . . And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed.”

That is he burned her upon the altar, as a sacrifice to *his* god.

The spirit demanding or accepting this, undoubtedly was of that class of degraded or evil spirits that were gratified with the sacrifices to Moloch, in honor of whom the heathen passed through fire ; otherwise offered human sacrifices to their infernal deity. The worship of this and other like gods, was frequently participated in by the Israelites, and it was from these practices probably that Jephthah derived authority for his inhuman, selfish vow, and its fulfilment.

Jehovah, so far from being the Universal God, the Father of All, was always represented by the Israelites as their especial divinity ; as existing alone for them. He was invested with all their passions and weaknesses, and was a creation of their minds, reflecting all the evil in their natures, and only what little good had there been developed. All their misfortunes as a nation and as individuals, arising from their errors and imperfections, were attributed to his anger, and the choicest of his blessings were identified with the misfortunes of their enemies. They clothed him with power, for the purpose of conferring upon themselves temporal blessings, on the one hand ; and of punishing their enemies on the other ; and he was feared and worshipped, only when the exercise of this power was in the direction of one or the other of these objects. Their faith in this magnified image of their own attributes, was necessarily as inconstant as their conduct was unstable. So their own writers constantly attest.

It remains to inquire, is this imaginary being—so thoroughly representing the evil, and so faintly the good, existing in that semi-barbarous people, a suitable and satisfactory Deity for the advanced period in which we live. Does *he* realize our conceptions of what should constitute that Great Being, who “rideth upon the Heaven of Heavens, which were of old.” Can we in praise of such a being

as the Israelites created, honestly offer the incense of the pure worship of our souls, and declare

"Blessed be *his* glorious name forever, and let the whole earth be filled with *his* glory."

Casual readers of the Old Testament, rarely have any realization of the conceptions, which the majority of these patriarchs and prophets had of God and his attributes. They were here as far from the truth, as they were in supposing nearly every spiritual apparition to be Deity, and every spiritual communication a direct message from Him.

Some of their distorted views I will here set forth, and contrast them with the more enlightened views of the comparatively few amongst them, who existed on a higher moral and spiritual plane.

He had a local habitation—the sanctuary.—Ex. xxv, 8.

He dwelt between the shoulders of Benjamin.—Deut. xxxiii—12.

And yet

He dwelleth not in temples made with hands.—Acts xvii—24.

He rides upon horses.—Hab. iii—8.

A smoke came out of his nostrils, and fire out of his mouth, so that coals were kindled by it.—II Samuel, xxii—9.

He had horns coming out of his hand, and it was there his power resided.—Hab. iii—4.

He feared the wrath of the enemy.—Deut. xxxii—27.

He was as a man astonished.—Jer. xiv—9.

The Lord roared from on high. He roared from his habitation. He shouted as they that tread the grapes.—Jer. xxv—30.

He laughs in scorn.—Ps. ii—4.

He cried and roared.—Is. xlii—13.

He awaked as one out of sleep, and shouteth like a man drunken with wine.—Ps. lxxviii—65.

The writer undoubtedly was in this state when he penned this last paragraph.

The Lord is a man of war.—Ex. xv—3.

He swore to have war with Amalek from generation to generation.—Ex. xvii—16.

He will plead with all flesh by fire and sword, and will slay many.—Is. lxvi—16.

In his anger he persecuted and slew without pity.—Lam. iii—43.

His anger will be accomplished, and his fury rest upon them, and then he will be comforted.—Ezek. v—13.

His fury is poured out like fire, and the rocks are thrown down by him.—Nah. i—6.

His arrows shall be drunken with blood.—Deut. xxxii—42.

He became angry, and swore.—Ps. xcv—11.

The fire of his anger shall burn to the lowest hell.—Deut. xxxii—22.

He is angry with the wicked every day.—Ps. vii—11.

He was provoked to anger, and he will retaliate by provoking the offenders to anger.—Deut. xxxii—21.

He burns with anger: his lips are full of indignation, and his tongue as a devouring fire.—Is. xxx—27.

Notwithstanding all this :

He is gracious, and merciful, and slow to anger, and of great kindness.—Joel ii—

13.

Mercy and truth are his attributes.—Ps. lxxxix—14.

His judgments are upright.—Ps. cxix—137.

His mercy is great unto the heavens.—Ps. lvii—10.

He is full of compassion, and slow to anger.—Ps. cxiv—8.

Fury is not in him.—Is. xxvii—4.

Again

He was a jealous God.—Ex. xxxiv—14.

He stirred up jealousy.—Is. xlii—13.

He was jealous to fury.—Zech. viii—2.

And yet

God is Love.—I. John, iv—8.

He is good, for his mercy endureth forever.—Ps. cxviii—29.

The Lord is good to all, and His tender mercies are over all His works.—Ps. cxiv—9.

Again

He repented of the evil which he thought.—Ex. xxxii—14.

He repented that he had set up Saul as king.—I. Sam. xv—11.

He repented, or relented so often that he became weary of it.—Jer. xv—6.

He was filled with vain regrets, and it grieved him at his heart that he had made man.—Gen. vi—6.

And yet

He changeth not.—Mal. iii—6.

He is immutable. He cannot repent.—Num. xxiii—19.

He is not a man, that He should repent.—I. Sam. xv—29.

With Whom is no variableness, neither shadow of turning.—James i—17.

For known unto God, are all His works from the beginning of the world.—Acts xx—18.

Again

God tempted Abraham.—Gén. xxii—1.

But

God tempteth no man.—James i—13.

Well may such contradictory views of God's character elicit from the Apostle the incisive question

“Who hath known the mind of the Lord, or who hath been his counsellor?”
—Rom. xi—34.

“And thine eye shall not pity; but life shall go for life; eye for eye; tooth for tooth; hand for hand; foot for foot.”—Deut. xix—21.

Did God inspire Moses to utter such sentiments? If He did—who inspired these?

“Ye have heard that it hath been said; An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil, but whoever shall smite thee on thy right cheek, turn to him the other also.”—Matt. v—38, 39.

It is certain that the same God did not inspire both these doctrines,

for they are directly antagonistic, unless God is changeable, and unreliable, and necessarily an extremely imperfect Being. I prefer to escape this conclusion, by assuming what reason and the revelations of Modern Spiritualism establish, that the writer of the first, only gave vent to the utterances of an undeveloped spirit, while Jesus in uttering the last was inspired by Divine Love and wisdom.

The same spirit of error and of all uncharitableness, animated David when he wrote the 109th Psalm, which of itself justifies the papal claim to the right of excommunication. There is nothing in the sentiments and phraseology of these Papal denunciations, that is more revolting to a merciful soul, than the sentiments and phraseology of this Psalm, and so long as Protestants endorse it as inspired of God, they should not open their lips in condemnation of this practice of the Romish Church. Num. v, 21st to 24th verses, breathe the same spirit.

It is fearful to read a papal bull of major-excommunication. Curse upon curse, from the mouth, perhaps of a weak old man, verging upon the grave, hurled upon the head of one who perhaps conscientiously differs from him upon a question of belief. What authority can the defenders of such an atrocious act appeal to, unless it be to the precedents furnished by Hebrew prophets and priests, who set the example "In the name of the Lord."

Our Protestant clergy, are men generally born under favorable circumstances, possessing advantages of education, endowed with fair—often superior mental abilities, and fully capable of tracing ordinary visible effects to their causes, and strange indeed it is that they do not perceive the accursed fruits of mistaking the promptings of undeveloped, yes vile spirits, for the voice of a Kind Father. They forget or disregard the great truth, so well expressed by Schiller, that "A man paints himself in his gods."

The barbarous practice of duelling, of which vestiges still remain in some of the Southern States, was justified by appeals to Scripture, "An eye for eye, and tooth for a tooth," it being only necessary to quote, to silence all pious opposition.

The Old Testament justified human slavery, and naturally the strongest supporters of it were found in the churches, both North and South. How could it be otherwise, when the members were compelled by their education—not their reason—nor conscience—to stamp such words as here follow, with the impress of inspiration—as "the word of the Lord."

"Both thy bondmen and thy bondmaid which thou shalt have, shall be of the heathen that are around about you. Of them shall ye buy bondmen and bond-

maids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land, and they shall be your possession. And ye shall take them as an inheritance for your children after you to inherit them for a possession, *they shall be your bondmen forever.*”—Lev. xxv, 44, 46.

It also sanctioned the rights of the master over the life of his slave.

“And if a man smite his servant, or his maid with a rod, and he die under his hand, he shall be surely punished. Notwithstanding if *he continue a day or two, he shall not be punished, for he is his money.*”—Ex. xxi.—20, 21.

After reading the above and similar passages, it cannot surprise us that Whitefield, the great Methodist preacher should speak thus; “As for the lawfulness of keeping slaves I have no doubt, since I hear of some that were bought with Abraham’s money, and some that were born in his house.” Tyerman’s Wesley, vol. 2, p. 132.

Nor is it remarkable that the American Religious Tract Society, during the existence of slavery, uniformly excluded from its publications, every sentence reflecting upon this national crime: the hideousness of which was well expressed by one who suffered, when he said: “I am one of that unfortunate race, who for more than a century was denied the ownership of our bodies, our wives, and husbands, homes, and children, and the products of our labor. We were compelled under pain or fear of death, to submit to wrongs darker than the world ever before witnessed. We were forced to silence, in presence of the infernal spectacle of our daughters being ravished, our wives violated, and ourselves sold like the beasts of the field.”

Within the last few years we have sacrificed the lives of half a million of men, have crippled and deformed a hundred thousand more, have impoverished one-third of the nation, and burdened ourselves with a debt of more than two thousand millions of dollars, to demolish an institution, the main pillars of which rested upon this fatal error, of mistaking the utterances of undeveloped spirits for the commands of God.

And all these evils are justified by reference to the Old Testament: each in its turn deriving ample support from the falsely assumed declarations of Deity. If these were according to his will then, it is wrong to strive against them now, for

“He is the same yesterday, to-day, and forever,”
and what he said then must be truth to-day, for

“It is impossible for God to lie.”

God never inspired an idea, never issued a command, which in the heart of an honest soul could arouse a feeling of distrust, or resent-

ment, much less of horror, and detestation. God is love—not hatred and vengeance. He is our Father—not our foe : and the mind that can conceive Him to be otherwise, is far removed from the condition in which it can comprehend His wisdom, or appreciate His love.

“Touching the Almighty, we cannot find him out. He is excellent in power and in judgment, and in plenty of justice. He will not afflict.”—Job xxxvii—23.

In the main I agree with Elder Evans, when in his lecture at St. George’s Hall, London, he said, “I take you down to the teachings of him that you recognize as your God—the God of Israel. I consider him a tutelary divinity, not the Almighty Creator of the countless worlds that roll in space, but a created being. A spiritual being adapted to the conditions of the people, and the minister of God unto the people, but not God himself, any more than the spiritual being that John the Revelator bowed down to worship, when he said to him, “See thou do it not, for I am thy fellow-servant one of the prophets. Nothing more.”

With the evidence that pervades nearly every page of the New Testament, testifying to the abrogation—I may say repudiation of the crude, semi-barbarous Mosaic laws, it is wonderful that Christians have not long since severed these two contradictory codes of law and morals. Christ disregarded the old dispensation, and constantly strove to neutralize its effects, and here we find him directly impugning the authority of Moses and his teachings :

“Then Jesus said unto them, verily, verily I say unto you, *Moses gave you not that bread from heaven*, but my Father *giveth* you the true bread from heaven.”—John vi—32.

This declaration of Jesus, in the most unequivocal manner denies all that I here deny, as to the divine inspiration of Moses and his teachings. At another time, speaking of the Mosaic dispensation, in that cautious manner, which prudence suggested, and even compelled, he said :

“The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it.”—Luke xvi—16.

This being as I understand it, that from the advent of John the Baptist, his harbinger, the Mosaic law and the teachings of the prophets, were no longer to be regarded as binding, the gospel being both requisite and ample for that more enlightened age.

The tenacity with which modern Christians hold to the divine inspiration of the Old Testament, subjects them to the charge of idolatry. It is as Henry Ward Beecher says : “The adoration of the Church and of the Bible are both idolatrous, but if I am obliged to choose between a book—a record—and a living Church, made up of living men, interpreting God’s providence, I should say, Give me the

Church by all means." I say Amen to these sentiments in so far as they apply to the Old Testament, for the Church without this as its principal authority, would not have been for ages the bulwark of bigotry and religious persecution, of slavery, and man's and woman's degradation.

If it should be said, that in the denial of divine authority for the use of the oft repeated phrase, "And the Lord said" as used principally by the Mosaic writers, we are depriving the writers and consequently the books themselves, of much of their sacred character, my reply is, God is still authority for all the truth they contain, and by this denial we remove a stumbling-block which has been a reproach to the Bible in all ages, and is more especially so in this. I contend that this result alone would compensate for all the loss; but even if it should not, the loss would not equal what is now incurred from the failure of the Church to recognize its spiritual element.

Which is better, on the one hand to correctly, though rigidly judge, as to whether God in these historic books spoke directly to man, even though we may be compelled to decide against the claim as made by these writers, or on the other hand in support of this claim, which reason and knowledge condemns, to attribute all its authority direct to Him, and ignore other spiritual agencies that in his intercourse with men, the experience of all ages proves he always employs. By the former judgment, we secure the triumph of the truth at the cost of surrendering some of the erroneous fruits of education, and at the same time, those especially of the clergy who approve this result place themselves in the front ranks of the intelligence of the age, instead of being compelled to drag and follow in its wake as too many now do. It is time modern Christians should hold as advanced ideas as Stephen the martyr, who nearly two thousand years ago, declared what Spiritualists are laboring to prove, that the law was given by angels or spirits.

Protestantism will lose nothing by placing the Old Testament upon a footing with other records; namely, upon the basis of its intrinsic merits. The world has outgrown it, and the Church in yielding it a transparently weak support, by nominally vouching for its divine inspiration, has surrounded itself with an air of duplicity that repels the majority of clear-headed, honest, earnest minds, so that the support of this class, which is of the greatest importance, is mainly lost to the Church.

"The *law* was given by Moses, but the *truth* came by Jesus Christ."—I. John i—17.

CHAPTER XXII.

THE NATURAL AND SPIRITUAL BODIES.

“There is a natural body, and there is a spiritual body.”—I. Cor. xv—44

CHRISTIANS for more than eighteen centuries, have regarded the teachings of Paul as second only in authority to those of Jesus Christ. Paul taught the doctrine of the resurrection ; he also declared as in the passage quoted, that man has two bodies ; one natural or physical, and the other spiritual, and he nowhere intimates nor is there any intimation in the Bible, that both shall be raised ; on the contrary it is expressly declared, that flesh and blood cannot inherit the kingdom of God. If Paul's declaration be correct, that man has two bodies, and that flesh and blood cannot inherit the kingdom of God, and further, if it be true that one of these bodies is peculiarly fitted for continued spiritual existence, while the other is wholly unfitted, then it must necessarily be the spiritual body that will be raised, and not the natural or physical.

This great truth of man's possession of a spiritual body, was known by others than Paul. It was taught by ancient spirits to the early nations. The Hindoos believed it ; and the Greeks incorporated it in their mythology. It is a simple truth in nature, and this spiritual body exists in every natural body to-day, as much as it will exist hereafter.

I believe the two bodies have distinct, though in reference to time coincident origins ; neither proceeding from the other, but while associated in earthly existence, they to a great extent are mutually dependent upon each other, for growth, development, and the harmonious operation of their respective organisms. The food we eat, the atmosphere we breathe, the conditions that surround us, both physical and moral, our magnetic and electric relations, and every other influence that operates upon us, either physically or mentally, affects the character of the spiritual body.

Notwithstanding these direct teachings of St. Paul as to man's possession of two bodies, when Spiritualists declare the same thing ; with what incredulity it is received by the Protestant Church. Though with this fact admitted, nearly all the difficulties in the way of accounting

for the apparitions of the Bible are removed, theologians still refuse to accept Paul's declaration as substantially true, and view these spiritual bodies, much as Drew does in his *Essay on the Soul*, when he says, that the soul, the immortal part of man, "is immaterial, having neither length, breadth, nor thickness, occupies no space, and has neither interior nor exterior surface." In other words, the spiritual body is a myth—a nothing—and yet they teach that it is capable of, and destined to, either the highest enjoyments or to endless misery. A myth—a nothing, according to every test that science and theology can apply, has yet faculties like a god to appreciate and enjoy celestial happiness, with an entity of being that will endure forever.

If a man live hereafter, it would seem necessary that he should retain the memories and feelings that characterized him here, else wherein lies the benefit to him of the experiences of this life. If he retain these memories and feelings, he must retain the faculties of mind, upon the exercise of which they depend for existence. If he possess faculties, he must have corresponding mental organs, and if organs, an organism, so that we come inevitably to an organized being; not a mythical but a substantial existence; something, not nothing, and no matter what it be termed, it cannot be denied that Paul's definition "spiritual body," is truthfully descriptive.

All spirits agree in stating, that their spiritual bodies are of the same general form and feature as their earthly; complete in every member and organ; in the main subject to like emotions, feelings, and desires, and like us requiring food for nourishment. Sublimated nerves convey impressions to their brains; and sublimated blood circulates in their veins.

If this be true of disembodied spirits, it must be equally so of embodied spirits, as no new faculties, organs, or functions, are imparted to the spirit by the change called death. They stand in spirit-life, as they stood before entering that life, excepting the gain of their freedom from the enthrallment of their earthly bodies.

The gross, unspiritual doctrine of the final resurrection of the physical body, is clearly set forth and emphatically endorsed, in the *Confession of Faith* of the Presbyterian Church, chap. xxxii., sec. ii.

"At the last day, such as are found alive shall not die, but be changed, and all the dead shall be raised up with the *self same bodies, and none other*, although with different qualities, which shall be united again to their souls forever."

This is a strictly material view of the resurrection, and in it the spirituality of Paul's teachings is entirely unrecognized, and it is not surprising that orthodox churches should still adhere to this inter-

pretation of those teachings, for "neither can they know them, because they are spiritually discerned."

The doctrine, that the dead shall be raised at the last day, involves the necessity of believing, that their souls are either bound to the atoms of their bodies and dispersed through nature, or that they exist in some indefinable state, where they are destitute of those "qualities," which the Confession of Faith declares "shall be united again to their souls." In other words, devoid of all capacity for active enjoyment, and incapable even of adoration : a spiritually fossil existence ; an ethereal something ; and yet the upholders of these incongruous doctrines, will seriously descant upon Moses and Elias, appearing to and conversing with Jesus on the mount, when others also saw them, and fail to perceive how impossible it would have been, for these dead prophets to thus appear and converse, if they were in the vague, spiritually hybernating condition, that their theory of the resurrection necessitates. The resurrection of the dead, and that of the natural body, are very different processes, but have been generally confounded. The first takes place at the moment of death, through the release of the spiritual body from its tabernacle of clay, and if this fact be accepted, there is no room left for the belief in the resurrection of the atoms of the physical body.

On every hand, unconsciously to themselves, great spiritual truths are being enunciated by speakers and writers, who would repel with incredulity, the suggestion that they received them from the spirit-world. Thus Victor Hugo says, what we know to be true :

"The soul is the reality of our existence. To speak accurately, the human visage is a mask. The true man is that which exists under what is called man. If that being which thus exists, sheltered and secreted behind that illusion which we call flesh, could be approached, more than one strange revelation would be made. The vulgar error is, to mistake the outward husk, for the living spirit."

And St. Bernard, in a moment of inspiration thus apostrophizes this outward husk. "Thou hast a noble guest O flesh !" and I would add, so noble that the qualifications of the entertainer should be more carefully attended to, so that at all times the welfare of the guest should be insured.

Does the appearance of spirits when seen by mortal eyes, strengthen or weaken this claim for spiritual bodies ? We know that many times, as related in the Bible, when angels or spirits were seen, their appearance was so natural, that they were often mistaken for flesh and blood. They sometimes handled and moved substances, and conversed audibly. These acts imply organs, and an organism.

The angels who knocked off the chains or bands of the imprisoned apostles, and opened the doors and gates, and led them forth, must have been in some manner, organized and substantial living beings, not myths.

Dr. Kerner says of the Seeress of Prevorst; "When she saw people who had lost a limb, she still saw the limb, attached to the body; that is, she saw the nerve-projected form of the limb, in the same way that she saw the nerve-projected forms of dead persons," or apparitions.

Spirits are also clothed. Probably no one who believes in the existence of spirits, doubts this. What is clothed, unless it be a form of substance; and if such a form, can it be internally a vacuum? Is it not more probable that this external form conceals organs, that are necessary to the existence of the being? If the spirit in the next life bears the human form, why not possess all the human organs? A miracle will have to be supposed, in case the one is retained and the others not; and as no possible necessity, so far as we know, can exist why the form should be perpetuated, and not the organs, the necessity for a miracle is a pure assumption, and the possibility of the miracle equally so.

When Jesus was transfigured in the presence of the three disciples, Matthew relates, that "His face did shine as the sun, and his raiment was white as the light." And Mark in his relation of this event, says:

"And his raiment became shining, exceeding white as snow." Of the angel, when he appeared to the two Marys, as related in Matt. xxviii—3, it is also said: "His countenance was like lightning, and his raiment white as snow." In Luke xxiv—4 it is said: "Behold two *men* stood by them, in shining garments." So natural was their appearance, that in relating the circumstance, the writer calls them, men.

To the Seeress of Prevorst, happy spirits always appeared with bright countenances, and in long, loose, shining robes, with girdles around the waist. My daughter appeared to me in such a robe, as did also my sister. So the spirit arms that appear at Moravia, are clothed in linen, so pure and fine, that it may be said to be "shining, exceeding white as snow." And yet material walls are no obstacle to the passage of spirits, any more than they were to Jesus, when he appeared to the disciples, as related in John xx 26. "Then came Jesus, *the doors being shut, and stood in their midst, and said, 'Peace be unto you.'*"

Spirits, excepting the most degraded, are not only superior to matter, in degrees of perfection, and beauty, but in respect to power, and they pass through what we term solid matter, as we pass through the

atmosphere and water. Matter is but the servant of spirit. If spirits were not able to pass through material substances, how could the spirit of a man escape, whose body while yet living, had been immured in the grave? How about those who while living, have been enclosed within walls of masonry? And how do our spirits escape from our own bodies at death, unseen by those around?

Once admit that there is a material and a spiritual world, and that we have material and spiritual bodies, and we must necessarily concede that man in his two-fold capacity, is fitted to live, and is now living in both worlds. If he possess a spiritual body, it must have functions and organs, and these can only be exercised surrounded by the conditions of spiritual existence. Every man then has two present existences, and in one of these he is now in spirit-life, as truly as he will hereafter be, so far as mere spiritual existence is concerned. Man must in this spiritual existence, be in relation with other spiritual beings, just as in his physical body, he is in relation with other physical beings. The spiritual body must be nourished with spiritual aliment; must breathe the spiritual atmosphere; must possess faculties of mind, and spiritual senses; and be able to take cognizance of spiritual things; and of other human, though disembodied spirits. Of this he would be continually sensible, could the spiritual brain impress the knowledge and experiences of its own spiritual life upon the physical brain; but the latter is so constantly impressed, and engrossed, by material things, that it is not in harmony with spiritual things, and the former fails to reflect these impressions, so as to be realized by the external consciousness. This is the general rule; but there are persons who are so constituted, that ordinarily, or at least at certain times, they are conscious of their relationship to the spirit-world, and to disembodied spirits, and their external brains receive and realize, the impressions of spiritual things.

I believe that the teachings of the New Testament, if received with due regard to the spiritual element pervading them, will be found to always support, and never conflict with these views. These are the teachings of spirits to-day, and I have no doubt of their literal truth, fully believing that man while in the flesh, is spirit as truly as he ever will be; as truly as any disembodied spirit; and herein lies the difference between the formal orthodox Christian, and the Spiritualist, that while the latter can in all his relations, view man as a spirit, the former imbued with theological materialism cannot; and when we assert that spirits in the flesh, can have communion with spirits out the flesh, he rejects the idea: the material medium, through which

only his material eye can view spiritual things, preventing his perception of the spiritual existence beyond.

All that constitutes *the* man, is his spiritual body, animated by God's Spirit. The physical body is no more the man, than the shell is the nut; and when Modern Christian believers can be brought to realize this great truth, they will have less difficulty in perceiving, how spirit's while in the body, can often communicate with friends out the body; and in some instances, even with the spirits of friends yet in the body.

From the knowledge I have been able to gain, from the teachings of spirits generally; from communications personally received from them; and through my investigations and reflections; certain opinions have taken form and shape in my mind, regarding the constitution and relationship of the spiritual and physical organisms of man; the relations of matter and spirit; and the origin of the human soul; which I will here briefly set forth. I do not here attempt to support these opinions, with a tithe of the evidence and arguments that can be adduced, the limits of this work not admitting of it, but I hope at some future time, to be able to treat this subject more at length.

I believe that Spirit, Soul, or Essence, pervades the Universe—all space and all matter—the atmosphere we breathe—every animate and inanimate form; and every atom and aggregation of atoms, that constitute our earth, and the various orbs that move in silent majesty through the trackless regions of space. Man is but an atom of one stupendous whole, but through this All-pervading Spirit, he is in relation with every other atom, which enables him to appreciate the harmonies of the Universe.

The elements of wisdom and knowledge pervade the whole, and all we consider as original in thought or aspiration, inflows from this Boundless Ocean, either directly, or mediately through the mental organism of another spirit, and all intelligence in man and animals, is but an expression of this Divine Spirit through their respective organisms. This All-pervading Spirit is the source and repository of all wisdom and power—all force—of all life and motion, and of every spiritual and moral element. It acts upon, and finds expression through all matter, gross and sublimated, and its manifestations are apparent or otherwise, in proportion to the refinement and perfection of organization of matter.

Through the unceasing operation of Spirit, matter is ever progressing. This Spirit is the Essence or Soul of all things—that which we call God—in whom we live; move; and have our being.

Man is constituted of,

- 1st. A Physical body ; composed of physical matter.
- 2d. A Spiritual body ; composed of sublimated matter.
- 3d. A Spirit ; Soul ; or Essence.

The physical body has capacity for, and is actuated by that degree or amount of spiritual force, which is necessary to maintain life, and for the exercise of its processes and functions ; including those of the brain.

The spiritual body has capacity for, and is actuated by, that degree or amount of spiritual force which is necessary to maintain its life, and for the exercise of its processes and functions : the life of the spiritual organism in spirit-life, corresponding with that of the physical organism in earth-life.

The human spirit, soul, or essence, is that elementary portion of the All-pervading Spirit, which is more immediately associated with the spiritual organism, as spirit is associated with all material and sublimated matter. Man, strictly speaking, has no entity of soul, or essence. This entity consists in his possession of a spiritual body.

To this extent only is spirit inborn in man, and the portion of the Infinite Spirit thus in close and special relationship with the spiritual organism, is his spirit proper ; and is also in perfect relationship with the Boundless Ocean of Inspiration, whose tides flow in upon our being. From this latter is derived all the wisdom, knowledge, and love, which is in harmony with his mental and moral structure and which he is capable of receiving and appreciating, and these influences are transmitted through the associated material brain, to the extent its organization and conditions admit.

There is properly only one Spirit—the Supreme—and whatever may appear as individualized spirit, or essence, is only a fractional part of Him, for “ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.”—I. Cor. iii—16. All other individuality pertains exclusively, in spirit-life, to the spiritual body, and in earth-life, to both the spiritual and physical bodies.

Thus man's entity and individuality, do not proceed from the spirit, but from the spiritual organism ; otherwise the Universal Spirit would admit of division and segregation—an impossibility. Matter varies according to its degrees of refinement, and the association of its particles. The same perfection of spirit is associated with gross, as with refined matter, the only difference being, that Spirit is in closer union or rapport with refined than gross, and can more readily express itself through the former than the latter. Thus it is that the spiritual organism, which admits of a freer, more perfect expression of spirit than

gross matter, constitutes the entirety of individuality in the spiritual man, and the real man, notwithstanding the generally received opinion to the contrary, is the spiritual body, and not the spirit proper, as this is an undivided, unsegregated portion of the Infinite Spirit.

The manifestations of Spirit, being of a higher or lower order, according to the greater or less perfection of the organization, upon and through which it operates, we find that through the organs and machinery of animal life, it sustains the functions and processes of that life ; and through the organism of the human physical brain, immediately through the spiritual brain, it manifests those higher powers which that brain alone is fitted to display, and thus gives rise to the intellectual, and moral faculties—the power to comprehend and judge—constituting the intellect of man.

The spiritual brain is the laboratory of thought, attracting its elements from the vast Ocean of Spirit in which it exists. The thinking principle, is the spirit in association with the spiritual brain, and the latter moulds and shapes the influence, so that when expressed in spirit-life, it bears the stamp of the spiritual brain, and is characteristic of the individual ; but when the spiritual brain is conjoined with a physical, as in mortal life, it has in turn to express itself through the latter, and this further changes and moulds the influence, and it appears in the form and mode of expression of ideas, and sentiments, and in actions, that characterize the individual in earth-life. Thoughts are measured by the channels through which they flow as a river is measured by its banks.

The physical brain does not think ; it does not of itself exercise intellectual functions. It is simply the physical double of the spiritual, having corresponding organs, and it stands as the material medium through which the spiritual brain, and the action of its organs are reflected, and through which impressions from the external world are received, and presented to the mind. It is a medium of communication more or less perfect. In some it readily receives and transmits, nearly correctly, the impressions made upon it by the spiritual brain ; while in others, nearly all that comes through it partakes of the peculiarities of the imperfect physical organization, and is correspondingly imperfect ; and while impressions from the external world, made upon the physical brain when in a wakeful and normal condition, are always transmitted to the spiritual, the impressions of the spiritual brain are not always communicated through the physical, as many of them are beyond its capacity to receive—its materiality being too gross, for the necessary affinity to exist. The physical brain, in its highest condition, may be said to be the mirror of the spiritual

brain, and it holds the same relation to the external senses, that these do to external things.

No atom of matter exists in the vast Universe, without being linked with, and vivified by its equivalent of spirit.* In low forms of matter, the manifestations of spirit, and life, are not discernable to our senses; but as we ascend through the vegetable, to the animal kingdom, we perceive them wherever we turn our attention; and in man, the most perfect of living beings, we perceive them in the highest degree.

The efforts of nature, from her first creation of the lowest forms of life, through the successive stages of progression, have been directed to the elaboration and perfecting of man's spiritual body. This is the culmination—the flower—that crowns nature's efforts to elevate materiality to the spiritual plane. It is the highest and most perfect embodiment of matter; and in the condition, in which it constitutes the organism of the elevated spirit, is in close affinity with the Great Essence, or Soul of all things.

The ultimate purpose of nature in regard to man, being the formation of the spiritual, and not the physical body; the change by death is necessary to free the former, so as to enable it to enter upon its final state of existence; but death thereafter, being no longer necessary, we will no longer be subject to it. Death is only a necessary incident, in the progress of man toward his immortal destiny. In view of this evident design of nature, and of nature's God, that man's spiritual body shall be the culmination of her efforts, her crowning work, it is not reasonable to suppose that he can fail of immortality, unless we assume that she failed in her purpose, and that God's wisdom and love are insufficient for our preservation.

We will now inquire, what is the origin, and what the means of growth, of the spiritual body. This body is endowed with an organism corresponding with the physical; an active, living organism, while yet associated with the physical body. As the physical organism, is obviously concerned in the development of the foetus physically; is it not reasonable to conclude, that the spiritual organism, is equally concerned in the development of the foetus spiritually; and that both organisms are also equally concerned in the quickening, one of the physical, and the other of the spiritual elements of the embryo itself. It is reasonable to believe that both these systems are equally concerned in the generation and development of the foetus, and that conception is thus double. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."—John iii—6.

That this is the correct view, and that the spiritual body must have

an origin as independent as that of the physical, would seem to be quite undeniable, when it is considered, that a child born without limbs, or deficient in certain members, or organs, still has them perfect in the spiritual body.

From the moment of conception, the fœtus derives its nourishment and elements of growth from the system of the mother: the physical system of the mother supplying nourishment to the physical system of the fœtus; while the spiritual system of the mother—having every organ and function of the physical—supplies nourishment and strength to the spiritual system of the fœtus or child. The maternal physical, and the maternal spiritual systems, should respectively and equally contribute to the nourishment and development, of the physical and spiritual growth of the fœtus; and if either fail to properly perform all its work, the child is correspondingly stunted in its growth, physically or spiritually. Thus many children are born robust and healthy physically, but whose spiritual natures are weak and sickly. Many outgrow this condition; their spiritual natures gathering strength and vitality from the time of birth; while others seem to have been starved by the spiritual system of the mother, and no sufficient foundation laid for subsequent spiritual growth, while in earth life. Thus idiocy, and the different low forms of mentality are accounted for.

On the other hand, many children are born, whose spiritual bodies have been nourished, while their physical bodies have failed to receive the proper nutrition, from the maternal physical system; and the result, is a disproportion between the development of the body and mind, the latter being said to be prematurely developed, and compared to the body this is the case, as will generally be perceived in the weakness and delicacy of constitution, that so often accompanies this development of mind. The fact is, the spiritual body of such a child being duly developed, while its physical body is yet behind in its development, the mind is less fettered by the material body, than in ordinary cases, and exhibits its powers more clearly than in ordinary individuals. It is hardly necessary to state, what all now know, namely; that if we permit such a brain to be exercised to its full bent, there is danger of serious consequences, as the physical body is not yet capable of bearing its part in the common duties and labors of the two. In these cases also it will be observed, that as the physical body is cultivated, the mind assumes a more healthy tone, and if the treatment be successful, the individual gradually assumes both physically and mentally, the usual conditions of a healthy person.

The law of progression governs all these cases. Both bodies should progress *pari passu*; but from the want either of physical

or spiritual nourishment, the corresponding nature lags behind, and thus inequality ensues.

While in the mortal form Spirit not only operates upon the spiritual body, but through that also upon the physical; but at death, the latter no longer being in magnetic relations with the spiritual body, reverts to the condition of inanimate matter, and thereafter is endowed only with that degree of unindividualized spirit, that pertains to all gross matter. Hence decomposition and recombination in new forms.

To sum up; Spirit, Soul, or Essence, pervades the Universe. Mortals have two bodies, animated by component, but fractional parts of this Universal Spirit. The inner or spiritual body, resembles in general features the outer or physical, and exercises its own proper functions while in mortal life. Both bodies are material, differing only in degrees of refinement. Man has no entity of soul or essence; his entity consisting in his possession of a spiritual body. The spiritual brain, and not the physical, is the laboratory of thought—the seat of the mind. The ultimate purpose of nature in regard to man, is the formation of his spiritual, not his physical body. All matter exists in association with Spirit, and is governed by it. The human germ, or embryo, is both material and spiritual, and the dual systems of each parent, are concerned in the act of generation, and in conception, and the dual maternal systems are both concerned, in supplying the corresponding foetal systems with the elements of growth. Should the physical system of the mother, fail to afford proper nourishment, the child will be physically weak. And should the spiritual system fail to afford suitable nourishment, the child will be mentally weak, or even idiotic. At death, the spirit in association with the spiritual body, no longer exercising its preservative power over the earthly body, the magnetic relations between the two being severed, the latter becomes subject to the processes of decomposition, and its elements are dispersed and enter into new combinations.

This theory of the nature of the soul, removes much of the difficulty in accounting for the identity in thought, feeling, and will, of the magnetizer and his subject. The principal difficulty heretofore, has arisen from erroneously assuming, that each individual possesses a soul existing as an entity, independently of the spiritual body, and it has been an inexplicable mystery, how one person's physical and mental organism can be so perfectly controlled by the will of another. But if these views are correct, we can understand how the stronger more positive will of one, can control the spiritual organism of another, in whom this will force—which is in itself spiritual force—does

not act with equal energy, by directing its own current of spiritual force through the more passive spiritual brain, and thus temporarily substituting its own, for the current of spiritual force which ordinarily flows through that brain. The force thus flowing into it, intermediately through the brain of the magnetizer, impressing upon it his own ideas, feelings, and peculiarities of mind. The two organisms are here like the two strings of a harp, when one is touched the other vibrates in unison.

These remarks equally apply to the control of a medium's physical organism, and to impressions made upon his mind by a disembodied spirit ; the principle being in both cases identical.

This theory is at variance with the doctrine of the pre-existence of the soul, and necessarily so, with the heathenish doctrine of re-incarnation.

As to the proposition ; that all which has a beginning must have an ending, and therefore that the human soul must, with the origin this theory ascribes to it, also have an ending ; my answer is, that the spiritual body is the immortal part of man : that matter in itself is eternal ; and in its progress it is ever tending to combination and arrangement in outward form ; and decomposition, and disintegration, are only necessary incidents or events in the progress of matter, and arise from the fact, that in no material, visible form, has the ultimate object been attained, and it only can be attained through these successive processes. But in the perfected spiritual body, matter has reached its perfected form and condition, and is thenceforth beyond all change. The eternal principle of matter here asserts its sway, and the incident of change, or decomposition, no longer attaches to it : it has passed beyond.

CHAPTER XXIII.

MATERIALIZATION OF SPIRIT-FORMS.

"I have also spoken by the prophets, and I have multiplied visions, and used *Similitudes by the ministry of the prophets.*"—Hosea, xii—10.

THE definition of the word "similitude" as given by Webster, is "The state of being similar or like ; resemblance ; likeness ; as similitude of substance."

"Let us make now man in our image, man
In our similitude."—*Milton.*

Another sense in which the word is used as mentioned by Webster, is, "The act of likening one thing to another ; fanciful or imaginative comparison ; simile."

In cases like this where a word has different meanings, it is a well-established rule to adopt the one that the context suggests, instead of arbitrarily adopting another, which fails to agree with or support the general meaning of the text. Upon these grounds we here adopt the first definition of Webster, as applicable to the word similitude, as used in the passage in Hosea.

In this passage three distinct phases of spirit-power are enumerated. The first is speaking under control, or by impression ; the second, perception of visions ; and the third, the use or production of similitudes by the ministry—or agency—of the prophets—or *mediums*. What is here supposed to be God, proclaims what he has done to demonstrate his power, and speaks of these three modes of manifestation, the first of these—speaking by the prophets—embracing all modes of expression by the use of similes and figures, fanciful and imaginary, and necessarily precluding the idea that the term "similitude" can here apply to any form or figure of speech, and it compels us to accept the other and only remaining meaning, namely a "similitude of substance." This interpretation of this portion of the passage, makes it a declaration of a distinct mode of manifestation of spirit-power, differing in character from the other two modes, and yet worthy of being classed with them.

That this is the correct view, is further evident from various other passages, as in Num. xii—8, where it is said :

"With him will I speak mouth to mouth, even apparently, (*or visibly*) and not in dark speeches, and the *similitude* (*or likeness*) of the Lord shall he behold."

Again in Deut. iv—12 we read :

"And the Lord spake unto you out of the midst of the fire. Ye heard the voice of the words, *but saw no similitude*, only ye heard a voice." And again in Dan. x—16, it is said ; "And behold one *like the similitude of the sons of men* touched my lips."

The word *similitude*, as used in these different passages, evidently means an appearance, a likeness, something visible, and in Hosea it is declared as before remarked, that these *similitudes of substance* were rendered visible through the agency of the prophets ; probably as they are to-day through the passive agency of such mediums as Mrs. Andrews ; Mrs. Hollis ; Dr. Slade ; etc.

It remains for us to inquire into the precise character of this class of manifestations, and the means used in their production. Before the advent of Modern Spiritualism, it would have been a very difficult task to satisfactorily prosecute this inquiry, but with the light we now possess this difficulty is nearly removed. There can be little doubt, that as all, or nearly all other modes of modern spirit manifestation were then known, to both spirits and mortals, the processes of materialization of spirit-forms were also known, and were means used by spirits to render themselves visible to mortals, as they are to-day.

That spirits at that time did in many instances materialize portions, or the whole of their spiritual bodies, is evident also from the many cases related in both the Old and the New Testaments, in which they possessed the sensible qualities of material substance, as where the angel or spirit wrestled with Jacob. To do this the spirit must have been perfectly materialized. See Gen. xxxii—24. And Daniel as related in Dan. ix—21, was touched by a spirit : this implies materiality. Then again in Dan. v—5 it is said : "In the same hour came forth fingers of a man's hand, and wrote."

Jesus also was materialized when he showed the disciples his hands and side, as related in John xx—20, and in verse 27 we are told, that

"Then saith he to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand, and thrust it into my side."

It will not be a sufficient reply, that this was a miracle and therefore not a case to be cited in evidence, for hundreds of similar cases of materialization have occurred, and are occurring in these days.

In Ezekiel ii—9, we find a materialized “roll of a book,” or manuscript was presented to Ezekiel by an angel, and “it was written within and without,” and in Joshua v—13, it is said that he saw and conversed with a spirit with a drawn sword in his hand. David also, as related in I. Chron.—xxi, saw a spirit similarly equipped, and in Amos vii—7 it is said :

“And behold the Lord (a spirit) stood upon a wall made by a plumbline, *with a plumbline in his hand.*”

Here the plumbline, like the swords seen by Joshua and David, must have been materialized to render it visible, and the spirit must have been materialized in order to hold it.

When angels or spirits appeared as related in the Bible, their garments are not generally described, but in the few instances in which they are, it is noticeable that while in the Old Testament the description of them is often characterized by the Oriental tendency to exaggeration, representing them as appearing in strange and often grotesque garments, and often as strangely accoutred ; in the New Testament spirits are more usually, though not always, described as clothed in white shining robes, indicative of a more advanced state. In the Old Testament and in Revelation, the description embraces a variety of styles of garments, and proves the power of spirits to clothe themselves according to their will—a fact that the manifestations of Modern Spiritualism demonstrate.

Thus Samuel appeared to the woman of Endor, “covered with a mantle,” while in Dan. x, we read that he saw a spirit “clothed in linen, whose loins were girded with fine gold.” And at Moravia I saw a spirit whose hand was decorated with numerous rings set with precious stones, with a massive bracelet also set with brilliant gems, ornamenting her wrist.

And not only do spirits appear differently clothed, but the same spirits appear differently at different times, as Jesus did to his disciples after his ascension, for we are told by Mark, Chap. xvi.—12, “After that he appeared *in another form* unto two of them.”

It is incomprehensible to many, and not easily to be explained, how spirits are able to show themselves in forms and apparel, precisely like those in which they appeared in earth life. A spirit through Mrs. Conant, of Boston, explained this matter so sensibly, that I here quote his words. He said :

“It is properly speaking a psychological process. For instance ; the returning spirit on coming in contact with earthly matter, with minds dwelling in material bodies, becomes immediately vividly impressed with its last sense of the conditions of earthly matter, through

which it lived. They are all distinct to it in memory. Its dress ; its general appearance ; the incidents connected with them ; all are clear to it. By the process of intense outward thought concerning any one object, spirits are able to clothe themselves according to whatever objective form they may desire to assume. Your mother remembers how she dressed, in what manner she wore her hair, during the last weeks, days, or hours, of her life. She knows she will be remembered most distinctly, most satisfactorily, by those who remain, if she can assume that objective form, so all she has to do is to fix her mind upon the picture she wishes to weave out of your atmosphere. By intense outward thought she clothes herself just as she wishes. It is a psychological, common process, which all spirits thoroughly understand. Even little children are acquainted with it."

At Moravia, at one time, I saw an arm projected from the aperture of the cabinet, which with the hand, was fully three and a half feet in length. It remained in view, in free motion, for a time sufficient for all to observe and remark upon it. Its enormous length and size startled all present.

The following explanation of the means used by spirits to materialize their forms, was also given by a spirit.

"In order to produce visible forms for spirits, we must have proper atmospheric conditions, and suitable mediums, and a portion of the process must be performed in the dark ; light being a disintegrator. Under proper conditions, with a good and harmonious circle, and with the instructions we can give, we shall be able to make forms for ourselves that will be much more permanent, and will resist for a time the disintegrating influence of light.

"The basic magnetic and electric elements, which we use for making the pabulum with which we cover our forms, are drawn from the atmosphere in a darkened place, hence in all ages spirits have been enabled to appear more distinctly at night. In order that this pabulum may be used without too much injury to the spirit, we should have the magnetism of a circle, and of one or more mediumistic persons, from whom we draw certain elements which still retain their vitality. We are thus enabled to vitalize our pabulum, so that it resembles the cuticle and hair of the human body, and the spirit who is thus surrounded, becomes so similar to a human being, that you cannot detect any difference. In drawing these elements from our mediums, the process is often exhaustive, and there are certain elements which are only borrowed and must be returned, and this explains the fact that if a portion of the spirit materialized be stained

by any colored substances, the stain will be transferred to the same portion of the medium's body with the elements that are returned."

The elementary substances that spirits gather from human organisms, and which they use to render themselves visible to us, is furnished in variable quantities and quality by different individuals, and at different times. Under very favorable conditions, they can materialize the whole or large portions of their forms, while under conditions less favorable, they may be able to render objective and tangible only a hand, or even a single finger. For these reasons, their success must vary with each effort, as we find it does.

I have a lady friend, a Mrs. A—— who sat with Dr. Slade for the purpose of seeing her materialized son. She possessed a positive influence—partly arising from her anxious desire to see this spirit—which prevented him from manifesting so as to be recognized by her. After her fourth séance she was succeeded by a gentleman—a relative of mine—who is more passive and mediumistic, who expected to see his spirit-wife; when the son of this lady appeared at the aperture as naturally and distinctly as when in earth-life, and Dr. Slade was highly gratified, and requested my friend after the séance to describe the appearance of the spirit to Mrs. A——, who had not yet left the house, to prove as he said, that when he told her at the sitting what he had seen, he had not misrepresented. My friend complied, and from his description the lady was satisfied that it was her son who had appeared.

In sitting with the best mediums for materialization, the manifestations often fail to occur. It is so with Home, Slade, and Mrs. Andrews, and no doubt with others. A medium is as necessary for these manifestations, as an electrical machine is for the display of electrical phenomena in scientific circles, and both classes of phenomena are dependent upon certain conditions, the presence or absence of which insures success or failure.

Mr. D. D. Home, the celebrated medium, in his testimony before the London Dialectical Society as published in their *Report on Spiritualism* p. 190, said:

"I have seen a pencil lifted by a hand to a paper, and write in the presence of the Emperor Napoleon. We were in a large room; the Salon Louis Quinze. The Empress sat here—the Emperor there. The table was moved to an angle of more than forty-five degrees. Then a hand was seen to come: it was a very beautifully formed hand. There were pencils on the table. It lifted, not the one nearest, but one on the far side. We heard the sound of writing, and saw it writing on note-paper. The hand passed before me and went to

the Emperor, and he kissed the hand. It went to the Empress. She withdrew from its touch, and the hand followed her. The Emperor said: 'Do not be frightened—kiss it,' and she then kissed it. It was disappearing; I said I would like to kiss it. The hand seemed to be like that of a person thinking, and as if it were saying, 'Shall I?' It came back to me and I kissed it. The sensation of touch and pressure was that of a natural hand. It was as much a material hand seemingly as my hand is now. The writing was an autograph of the Emperor Napoleon I. The hand was his hand, small and beautiful as it is known to have been. The Emperor of Russia, as well as the Emperor Napoleon have seen hands, and have taken hold of them, when they seemed to float away into thin air. The hand was like alabaster."

In an article contributed to *Appleton's Journal*, in 1870, by Rev. Dr. Bellows of New York, entitled, "Sittings with Powers the Sculptor," from which I have already quoted, he reports Mr. Powers as saying:

"These spiritualistic phenomena have always interested me, although I have never been in the least carried away by them. I recollect we had many séances at my house and others, when Home was here. I certainly saw, under circumstances where fraud, or collusion, or prearrangement of machinery was impossible, in my own house, and among friends incapable of lending themselves to imposture, many very curious things. That hand floating in the air, of which all the world has heard, I have seen. There was nothing but moonlight in the room it is true, and there is every presumption against such phenomena under such circumstances; but what you see, you see, and must believe however difficult to account for it. I recollect that Mr. Home sat on my right hand, and beside him there were six others, round one half of a circular table, the empty half toward the window and the moonlight.

"All our fourteen hands were on the table, when a hand delicate and shadowy yet defined, appeared dancing slowly just the other side of the table, and gradually creeping up higher, until above what would have been the elbow, it terminated in a mist. This hand slowly came nearer to Mrs. — at the right side of the table, and seemed to pat her face. 'Could it take a fan?' cried her husband. Three raps responded, 'Yes,' and the lady put a fan near it which it seemed trying to take. 'Give it the handle,' said the husband. The wife obeyed and it commenced slowly fanning her with much grace. 'Could it fan the rest of the company?' some one exclaimed; when three raps signified assent, and the hand passing

around, fanned each of the company, and then slowly was lost to view.

"I felt on another occasion a little hand—it was pronounced that of a lost child—patting my cheek and arm. I took hold of it. It was warm, and evidently a child's hand. I did not loosen my hold, but it seemed to melt out of my clutch. Many other similar experiences I have had. It is interesting to know that the effect is not to create supernatural terrors, and morbid feelings. My children who knew all about it and were present, never showed any signs of trepidation, such as ghost-stories excite in sensitive and young brains."

The substantiality of these hands, is not any more a matter of surprise than that of the hands of the angels spoken of in Gen. xix. It is there said that two angels (or spirits) came to Sodom at even, and Lot pressed them to visit his house, and when the men of the city surrounded it, and threatened to break into it, when Lot had gone out to dissuade them, the angels "put forth *their hand* and *pulled Lot into the house*, to them, and *shut the door*," and in the morning "while he lingered, the *men (before called angels)* laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters." The hands of these angels evidently must have been substantial and probably were materialized through the mediumship of Lot, or some of his family.

Mrs. Hollis of Louisville, Ken. is a lady possessing pre-eminent mediumistic qualities for materialization of spirit-forms. Her power is of more recent development than that of Mrs. Andrews of Moravia, and I here take from the *Washington Capital* of Sept. 28, 1872, an account of the materializations at one of her sésances in Cincinnati, where were present three well-known gentlemen, two of these, Messrs. Piatt and Plympton being of the editorial fraternity—the former of the above-named journal, and the latter of the *Cincinnati Commercial*; the third gentleman being Hon. William M. Corry, equally well known as a lawyer of standing in Cincinnati. The account of the sésance was written by Mr. Piatt in a facetious vein, through which here and there an earnest spirit crops out.

"I was sitting," says he, "in the editorial room of the *Commercial*, talking to one of its versatile editors who answers to the name of Plympton, and who ought to be known throughout the country as one of our most accomplished journalists, and who is known to a wide circle of friends as the best sort of a fellow, when William M. Corry, late of the *Commoner* and Kentucky Resolutions, and now for all time the most brilliant conversationalist ever endowed with breath,

came in and immediately opened a conversation concerning a message that he had received the night before, from his grandfather, long since deceased, and quite forgotten." "There has always been something extremely ludicrous to me in the spiritual business. At best it seemed a sort of rat-hole revelation, and an unseemly attack on furniture." "I soon discovered however that my two friends were in earnest, and not in a frame of mind suited to joking. They went on to tell me—first one and then the other—of the wonderful things they had witnessed at a Dr. Wolfe's, on Smith Street, in the presence of a medium called Mrs. Hollis of Louisville, Kentucky. I was of course interested, and when invited to accompany them that night to a séance at the house of said Wolfe, under the direction of the said medium, I readily assented."

"At eight o'clock we were at the house of the doctor, a charming residence in Smith Street just out of Fourth. I was introduced to Mrs. Hollis, quite a handsome, dark-eyed brunette, weighing about a hundred and forty, and some thirty-five or forty years of age. I found her quiet and unassuming, and rather diffident. Aside from her personal attractions, the chief characteristic that impressed one, was the exceedingly frank and honest expression of her face. A judge of human nature would dismiss all suspicion of fraud, after taking one good look at her kind, gentle countenance.

"We were at once conducted through a long porch to the rear building, where between the library and laboratory, the doctor had erected for Mrs. Hollis what was called the cabinet. It consisted of a partition run across one end of the small room, in the centre of which was a door, and in the centre of the door a circular opening ten inches in diameter, and about four feet from the floor. This aperture was covered with black cloth, while on the outside lay a slate with a minute slate pencil upon it. The doctor made us examine the walls and floor, to satisfy ourselves that there was no machinery about, while in the cabinet there was nothing but a common chair. Into this cabinet went Mrs. Hollis, but before so doing the doctor blackened the palm of her right hand. The door was closed, fastened on the outside, and we sat down to the rattle of a large music-box that had borne about as much music in it as a tin pan covering an insane bug. The gaslight shone through in a dim way from the adjoining rooms, on either side, and we sat watching that dark spot upon the door, like three terriers gazing into a rat-hole.

"In about ten minutes a delicate white hand appeared, that seemed to waver and flicker before us and then disappear. As it went down it seemed to melt into darkness. Directly the hand

came back and went out as before. The third or fourth time it seemed to grow steadier, reached out, seized the pencil, and wrote something with easy rapidity. It then opened so as to show the white palm and disappeared. The doctor seized the slate, and we all rushed into the other room to read this message from the spirit-world. It was to the effect, that some fighting character felt certain that he could whip somebody a second time. I thought the message was addressed to me, and so said, with the opinion to the ghost that it couldn't be done; but it turned out subsequently to have been addressed to Mr. Corry, from a venerable defunct, who, in the remote ages of Cincinnati had thrashed his (William's) grandfather, and unwilling to clasp hands over the bloody chasm, was prepared to fight again.

"This message with the subsequent ones, accorded with my sense of the ludicrous, and I quite annoyed my friends with my levity. After receiving four or five messages, a luminous ball very dim, appeared at the aperture, grew lighter, resolved itself into a head with the features clearly defined, and for a second gazed at us from the opening. Mr. Plimpton told me that that was his sister Mary—dead some years, and was very striking in its resemblance. After this came a message addressed to me, purporting to come from a cousin deceased some time since, in Boone County, Kentucky.

"Then came another face, appearing and disappearing like the other. After this we saw the late President of the United States, James Buchanan, that was so like the common lithograph head of the old Pub. Func., that my sense of humor grew stronger than ever. I thought that if James Buchanan—dead these many years—had only got so far as Smith Street, Cincinnati, he was as slow in the spirit as he used to be in the flesh. It seems however, that Doctor Wolf had been at one time the private secretary of the solemn old pump, and through life quite intimate with him, so that his appearance was not so extraordinary as it otherwise would have been.

"We then had the pleasure of seeing Stephen A. Douglass. Stephen came, I suppose, because Buchanan did, and my doubts overtook my fun when I saw that the bow each gave to the response to the "Good-evening" of Doctor Wolf, was precisely that which would come from a crayon sketch, on a pasteboard, if the upper end were dipped forward suddenly. I had made up my mind that the whole affair was an ingenious, innocent sort of fraud, when the luminous appearance at the opening resolved itself into a head, that so shocked me, that for a second my heart seemed to stop its action. I was so surprised that for a second I was stunned, and my first feel-

ing was that of indignation at what struck me as a wanton outrage. This was not however well defined, and the moment I could reflect, the fact forced itself upon my mind that probably I had deceived myself. My sight is quite dim from over-use, and I had only caught a glimpse of what so startled me. It was too sacred a subject to be trifled with, and I determined to investigate the matter closely, and if I found any fraud in the business, to make an example of one medium at least.

"The face appeared but once afterward, and then more distinct than before, so that nothing was given me upon which to solve my doubts. I had enough, however, to satisfy me that there was something more in this than is generally attributed to such manifestations. To tell the honest truth, I had gradually settled into that unhappy state of belief so common to this materialistic age, that we possessed nothing in the way of spiritual life that could be administered upon after death. This had been jammed into me by being knocked on the head, when I found by actual experience that as the physical ceased to operate that part of me which thinks, wills, and remembers, ceased to exist also, and all was blank until the blood began to circulate, and the material engine got under way again. For thousands and thousands of years that chin of death has been tied up, and the napkin folded over the mouth, never to be removed by any message from the world beyond. So like the more eminent theologians of our day, I had come to the unpleasant conviction that all there was of it we could taste, hear, smell, and see. And yet through this rat-hole, came what purported to be facts, upsetting my settled opinions, and putting me all at sea upon this subject.

"It is a common error for us to reject the truth because it does not come to us in a dignified and imposing manner. All the miracles of Christ failed to overcome the disbelief of the Jews, that grew out of the melancholy fact that the Messiah had come out of Nazareth, and had been born in a manger. Newton got his idea of a great law from the falling of an apple, while Franklin with his kite, identified the lightning. And so this startling disclosure of a great truth, is as likely to come when least expected, in an obscure way, as others have done before.

"With this spirit of scepticism, and with no belief in anything, not even in myself, I entered upon this investigation. I do not propose to go into the details of it, for others are at work upon them, but I can say in brief, that at the end of a week in which I gave from five to eight hours' investigation, I was forced to the conclusion that if I had not been holding intercourse with the dead, I had at least been

in communication with a mysterious intelligence, outside humanity, not subject to the laws of flesh.

"The most striking manifestations were made in the dark, when the voices of the spirits became audible to us. The spirit whose face I had seen—and by the bye this had been repeated to me until there could be no question about the resemblance at least, if not the identity, for I had procured a powerful opera-glass that revealed to me the very color of the eyes and hair—this spirit whispered to me long messages that could be heard by others, which fact saved me from the doubt as to whether my imagination had not played me false.

"But the most striking and conclusive manifestation, was an interview between Mr. Corry and his former friend, Elwood Fisher. This was introduced by the medium asking if any one knew Elwood Fisher and giving a description of his personal appearance. Mr. Corry said he would be glad to communicate with his friend, but asked for some evidence that it was Elwood Fisher he conversed with. Elwood the friend then began :

" 'Dost thee remember the little store on Fifth Street ? ' "

" 'Yes, very well,' responded Corry.

" 'Dost thee remember the first time thee saw me there, sitting on the counter ? ' "

" 'Very distinctly.' "

" 'Dost thee remember taking me to thy father, who expressed an approbation of me ? ' "

" 'I remember it all.' "

" 'Dost thee remember Daddy Bassett, with his long queue and ruffled shirts ? ' "

" 'I do ; and I have not thought of him these thirty years.' "

"And this sort of thing continued, it seemed to me, for nearly an hour—this talk of the two friends over the events of their lives, in which the one from the spirit-land sought to convince the other of his identity, and succeeded beyond doubt. While this was going on, Mrs. Hollis informed me that quite a stout gentleman was examining my arm, lately twisted in a buggy-wheel, who claimed to be a surgeon, and called himself Jesse Judkins. She described him as a merry gentleman, fond of his jest. Poor Jesse, no truer word was ever said. After these whispered communications, that we were assured would grow stronger and become more distinct, we had a talk with Jimmy Nolan. Jimmy spoke right out very like a man talking through a horn, which I have no doubt he was doing, for there was a tin horn in the room, and having decided that the medium was honest, this

strange hollow voice, speaking to us in a familiar way with ease and fluency, had a very strange effect.

"I wish I could write more at length upon this interesting subject, but I find myself since making the attempt shrinking from the task. I am not ashamed, as many are of my experiences, or afraid to avow my convictions, but unfortunately for my testimony the proof came to me in a shape too sacred for common use. Dr. Wolfe had invited this lady to his house, after what I understand was rather an unfortunate experience as a medium, at Cincinnati, for the purpose of calm, careful investigation of Spiritualism generally, and this lady's power and honesty in particular. Of all the prominent men invited in the city, two only could be found possessing interest enough in the subject to look into it, and report the result of their investigation. I happened accidentally to make a third. I join heartily in the report, which says that the medium is above all suspicion, and I can add my conviction that the intelligence with which we communicated, was beyond, if not above, the experiences of material humanity."

I was interested in the fair and liberal spirit in which the subject was treated in this account, and communicated with Mr. Piatt in Washington, in relation to his experience as above given, and received his assurance of the entire reliability of the narration, with permission to use his name and authority in confirmation. He says in his reply: "I wrote the letter in question and all that I saw and heard Messrs. Corry and Plympton saw and heard, and one is a distinguished journalist, and the other an eminent lawyer. I tried to tell the facts so far as I could to the public. There were some things too sacred for narration."

Mr. Corry also verifies the statement in a letter to me, in these words: "I have to confirm the *Capital* report of the séance with Mrs. Hollis when Mr. Piatt and myself were present. . . . It did not give all the particulars by any means. I have written out my own account which will I presume appear in Dr. Wolfe's book * which is to detail Mrs. Hollis' history here. . . . Our newspapers will not publish such matters without unfair commentaries. You may use my name if you deem it advisable, in the way you suggest."

At a séance with Henry Siade at his rooms in New York, March

* Since these pages were written, Dr. Wolfe has published his work under the title of "Startling Facts in Modern Spiritualism." It can be obtained of A. J. Davis & Co. 24 East Fourth Street, N. Y. and of Colby & Rich, 9 Montgomery Place, Boston, Mass. It is a reliable and complete record of materialization of spirit forms, and of other spiritual manifestations, through the mediumship of Mrs. Hollis.

6, 1871, during a conversation with his controlling spirit Dr. Davis, I inquired whether he and other spirits could render themselves visible to me. The answer was "We will try: perhaps we cannot succeed so that you can see spirit forms plainly but we will probably be able to present them so that you will perceive them to be spirits. If the medium is willing to sit; and provided you will punctually meet at the times appointed, we will make the attempt; but do not speak of it to others at present, as they will make similar requests."

The time set for the first trial, was the succeeding Saturday evening at seven o'clock. The medium and I were to be the only persons present. I was punctual to my engagement, and upon entering the back room and closing the doors, we took our seats at the table, with one gas jet burning over our heads. In a minute the medium was controlled by Owasso, the Indian spirit who is one of the band that manages and directs the séances, who said that they would endeavor to show me the forms of spirits, but probably they would not be able at this sitting to effect anything satisfactory, but they would take the preparatory steps and experiment upon the conditions and influences, with a view to future success. He requested us to keep quiet and turn down the gas to a low point, and then bidding me farewell the medium regained his normal state.

I will here state that all our sittings for materializing, were held in a back room, on the second floor of the medium's residence, with the only two doors and two windows well secured. One of the doors opened upon the well-lighted hall, and the others, being sliding doors, divided the back from the front room; this latter being also well-lighted and nearly always occupied by visitors. I never took my seat until I had inspected the room—four chairs, a table and sofa, being the only furniture, and we two were the only persons present until after many sittings. At no time was the gas turned so low as to render us unable to discern clearly the forms or objects in the room, and generally, so complete was the silence that I could hear the slightest rustle of a garment, or the sound of the lightest footstep. I will now proceed with the narration. As soon as the gas had been turned down we placed our hands together upon the table, and in a few minutes the medium saw luminous forms, but indistinctly, and asked if I did not see them, which at first I was unable to do, but in a few minutes I observed a soft hazy light of indefinite form, rise from the space beyond the opposite side of the table, which soon disappeared. This reappeared a number of times, each time in an enlarged form, until it attained the dimensions of a human head, though not defined, while the brightness increased. It appeared like a small

luminous cloud, and the medium, who at least partially, saw clairvoyantly, said it bore the appearance of an old man with long silvery hair. Each time after thus appearing it would glide to my right—the medium always sat at my left side—and there disappear. The last time it appeared, while opposite to me, the medium exclaimed: “Why it is bowing to you!” and I distinctly saw the small luminous cloud move, as if it might be doing so. It then disappeared.

After this the medium was again controlled by Owasso, who said they could not use the medium any longer at that time as it drew heavily upon his strength, but that I should meet them again the succeeding Saturday evening.

At this sitting I at no time saw anything larger than a human head, no indication of features nor distinct outlines. The medium said he saw a head, and the hair, but the features were indistinct, and Owasso said it was my mother’s father in spiritual person.

The next séance was held March 18th. Upon our becoming seated the medium was controlled by Owasso, who said it was uncertain whether they would be able to exhibit anything at that sitting, as there was so much moisture in the air, but if they should fail, the time and efforts would not be wasted, as the force gathered would probably increase the strength of the manifestations the next time. The medium then resumed his ordinary state, and within perhaps five minutes, I saw a luminous appearance arise as before from the space just beyond the opposite side of the table, in the form of a cone which soon assumed a circular and brighter appearance, the outlines being better defined than at the last sitting. This arose about a foot above the level of the table, and in a few moments two other luminous but smaller objects appeared just above the edge of the table, where they assumed the shape of small hands in outline, resting upon the table, when immediately the leaf on that side was raised and let down three times in quick succession, and at the same time the table was pushed against us. The head and two hands were seen at the same moment their relative positions being such as the head and hands of a child would assume, in moving it as it then was moved. These then disappeared, and what seemed to be the head of an old man, was seen rising from nearly the same spot, and I could perceive it about as clearly as the last figure, the outline being confused. This in turn soon vanished, and in a short time there arose another object which was more luminous than either of the others, and the medium said it was the head of a female with a cap, and rather long face, and he was impressed that it was my mother. The contour of this head I soon saw quite plainly, and it appeared as he said with an old-fashioned

cap. In a moment more it moved back to a chair placed opposite us, against the wall, in which the medium said the figure became seated, and where the appearance became merged into a luminous cloud of the shape of an ordinary pillow. This soon disappeared, and Owasso controlled the medium, who said the apparitions were my son; grandfather; and mother; they appearing in this order. I inquired whether the appearances were outwrought and projected from the spirit circle psychologically, or whether they were the veritable spiritual persons of my relatives. His answer was, that they were not psychological projections or creations, but the true spiritual bodies of my relatives. He added that they had done better than they expected.

A few days after this sitting, a sister-in-law, Mrs. Catherine S—— passed away after an exhausting illness, and two days after her decease we had our next séance, at which, the medium being controlled by Owasso, the latter said they would endeavor to show me the form of Mrs. S—— but he said they might not succeed. The medium had never met her. In a few minutes, what appeared to be a female form was visible beyond the opposite side of the table, where these forms continued to appear. The figure was hazy and indistinct, but sufficiently defined to be recognized as that of a female of rather full habit, like my sister-in-law, and unlike the other figures this had a wavering unsteady movement. The form was visible for perhaps two or three minutes when it vanished, but in a short time reappeared, and after remaining in view for about the same time again disappeared. This appearance was once again repeated, when it finally vanished.

The form and size of head, face, shoulders and bust, were precisely those of my relative; she being above the average of females in these respects, but otherwise she was not recognizable, as no features were visible.

The medium in the previous sittings had been more or less agitated, often spasmodically, but at the last disappearance of the apparition, he hastily arose and turned on the full volume of gas, declaring he could not bear it any longer, at the same time exclaiming that he was extremely nauseated. His pale and sunken countenance testified to the truth of his declaration. He did not assign any cause for these feelings, but it at once occurred to me that it was attributable to the personal atmosphere of Mrs. S——, psychologically affecting him. She had been attacked while in robust health by nausea and vomiting, from which she suffered for six weeks, and which only ceased with her life, and it is well known that the medium often takes on the symp-

toms and feelings, that marked the last hours of the returning spirit, the latter through the operation of a psychological law, generally—probably always—resuming its last earthly conditions, when it again comes into relations with materiality through a medium.

Owasso now again controlled, and said the reason why the spirit was not seen more clearly, was because of her excessive weakness, and that they could not impart sufficient strength to her to properly materialize her. I inquired if she was still present. No, he said; her friends had taken her away. I asked what spirits were present with her: he replied; a large number: that one female present he was sure was her sister, and he thought her father also was present, but he did not recognize any of the others, as he did not associate with them. I asked how it was that she was yet so weak; and his answer was, that her spiritual body shared with her physical body, in the exhaustion caused by her last illness, and she was yet as weak as an infant. I then inquired how long it would be before she would attain full strength, and the answer was; Perhaps in a few days, but it might be many days before she would become strong. He further said that her friends brought her there at the solicitation of Dr. Davis—one of the controlling spirits. "Why," said he, "they looked just like a flock of birds with her in their midst: all supporting her and imparting of their strength to her. She was too weak; but she will be able to do better by and by."

Our next séance was held April 8th. Soon Dr. Davis controlled, and said the state of the weather being favorable they hoped to be successful in showing me the spirit of my sister-in-law, Mrs. S——. The spirit then withdrew from control, the light was turned down leaving just sufficient to render forms of material objects visible, and in perhaps five minutes I perceived a luminous appearance of undefined shape, just beyond the table, then in the upper part of it there appeared a brighter spot the size of a human eye, which approached me in a direct line over the table, until it rested within fifteen inches of my face, when a perfect eye was developed. This was as bright as the flame of a candle, and occasionally I perceived another luminous spot of the same size, but less bright than the other. They were on the same line, and about as far apart as two human eyes in the same head ordinarily are. The medium distinguished the face and features, which I was unable to do. He here said: "The spirit is placing her hand upon your shoulder;" and instantly I felt taps of fingers there, and upon my arm. The touches were distinctly felt, were very soft, and repeated a dozen times. I would here remark that at the moment, each of the medium's hands grasped one of mine,

and all four rested upon the table, and that this was the position of our hands *invariably in all these sittings*, unless for a moment a hand was necessarily withdrawn, and this rarely occurred. The cloud of luminous vapor appeared and disappeared three times, each time appearing to originate at the same spot, and then to approach until within the former distance from my face. At one time the medium said he saw a fully formed female figure, about four feet from the table on my side, holding by the hand a little boy about ten years of age. He said it was one of my children, my last child, but had difficulty in getting the name. To save time I asked if it was Edgar, and numerous raps in reply responded yes. My youngest child, Edgar, if in earth-life, would have been ten years of age.

Next séance, April 15, 1871. Upon seating ourselves, the medium said he felt the influence to be strong.

After a few minutes he saw the form of an old man, but I could see nothing but a dim hazy light, then he perceived the figure of a female which after a while I was able to discern—but faintly. In a few moments thereafter he said she was standing by my side; then that she was placing her hand upon my shoulder; and at the same moment and before he had completed his remark, I felt the taps of fingers upon my left shoulder next the medium, then upon my right, and in a minute more the medium said she was standing between us, and instantly I felt upon my left cheek a sensation as if the skirt of a lady's dress had brushed against it, and this was followed by a rustling sound as it apparently swept across the table. The medium was much startled. He saw the whole figure pass over the table, while I saw only a luminous cloud, but this was sufficiently distinct for me to follow it in its course around the table, to the same spot between us, when it again passed across the table accompanied by the same rustling sound, and at the moment of passing, my hands which were resting upon the medium's were swept by what was apparently the bottom of the skirt of a dress, of a fabric like merino, and producing the same sensations as contact with such a material produces.

In another minute something passed over the back of my head that felt like a feather dusting-brush, and I then saw indistinctly above and in front of me, at a distance of about two feet, a head, neck, and bust. Soon it became more distinct, and I perceived quite plainly the top and each side of the head, and could almost distinguish the folds of a veil, the general appearance of a veil being very apparent. It remained in this position for some minutes, at least three, and as the medium said, looking directly at me, but of this I could not judge as I perceived no features.

At this séance I noticed that whenever the form moved near me, it invariably produced an agitation of the air. And I could distinguish upon which side of me the spirit was moving, by the breeze that attended or as it appeared to me preceded it. This convinced me that they had succeeded in producing a higher degree of materialization.

Owasso now controlled the medium, and among other questions I inquired how Mrs. S—— appeared. He replied that she was rather tall and stout. He thought she had black eyes; at any rate she had dark ones; rather broad full face, and a large brain. In answer to my question how her father appeared; he said he was a large portly man, of light complexion and blue eyes, and that my oldest son had black eyes, and concluded by saying that Mrs. S—— was very bright and happy.

These answers were given without prompting or comment by me and were correct in every particular. The medium had never met either of the spirits described, when in the body, and of the three, one had passed away eighteen, and another twenty-five years previously.

April 22 we again met. Dr. Davis controlled the medium and said the conditions were favorable, but they desired to experiment upon my magnetic conditions, and requested me to meet them again on the 27th, when they would probably show me the face and features of Mrs. S—— distinctly. He then stated that they would rap when they desired to terminate the sitting, and in the meantime he requested us to sit quietly. He then relinquished control, and in about fifteen minutes the raps indicating dismissal, were heard.

April 27th. The day and evening were stormy, but we met as usual. Dr. Davis stated, that on account of the weather it would be useless to attempt anything then, and appointed May 7th for the next meeting. I have before stated that our united hands were always upon the table. "I will now add that with perhaps two exceptions, neither of us ever left the table or our chairs for an instant, during our sittings.

I can truly say that in no instance was I ever excited or influenced by fear, or nervously affected by the apparitions, and I believe I was in a sound proper state of mind to use my eyes and ears as detectives, and besides this, hundreds of highly intelligent persons have since witnessed similar manifestations in the presence of the same medium, and no one has yet detected fraud or deception, but on the contrary my testimony is corroborated by their evidence, and the present daily experience of others. From the last date, to May 25th, we had three sittings, but no efforts were made to materialize, the object being as the spirit stated solely to experiment upon the

conditions. At the meeting of May 7th, they told me they would not again try to show me spirits' faces and forms, until they felt assured they could show them distinctly, and now at the above date the 25th May, we met again for materializing.

In a short time the medium was controlled by the spirit of a Scotchman, by the name of Campbell, who had once before communicated with me, and who now in his broad Scotch dialect announced to me, that my spirit-friends would this evening endeavor to show me the faces and features of some of them. The influence was then withdrawn, and in a few minutes I perceived a head and a bust arise from the opposite side of the room, and after rising to the height of about five feet above the level of the table, it floated towards us and over the table, until it reached a point over and in front of me about fifteen inches from my face. I could plainly recognize it as that of a female, the head covered with a veil distinctly perceptible, and the appearance altogether being like that of an alabaster head and bust as seen from under a covering of gauze, the head, features, neck, and shoulders, being distinctly visible, but a slight mistiness of appearance existed, just sufficient to prevent my catching the expression, so as to feel certain of the identity; but the arrangement of the features; their relative size and their form; the size and form of the head, neck, and shoulders; all impelled the conviction that it was my sister-in-law. While I was making my observations of the spirit-form, the name "Katie" was whispered, her lips moving as the word was uttered; then "Eugene," my own name, and upon my asking "Is this Katie?" the head bowed three times in response. The figure remained steadily thus in view suspended in mid-air, looking directly into my eyes, for at least five minutes, when it seemed to melt away.

In perhaps ten minutes thereafter, from the space beyond the table, arose another figure: that of a child. This I was able to perceive about as clearly as the preceding figure. It was just the size of my first-born child when he passed away, more than-twenty years previously, and seemed to have his figure and large head, and upon my asking if it was he, the head nodded three times as the other did. This apparition remained in view about as long as the previous one, and was soon succeeded by a female form, and like one seen at a previous séance, this wore an old-fashioned cap, like my mother was accustomed to wear in her later years. The form was also that of my mother, tall and spare, and upon its nearer approach I distinctly recognized the features as hers, and at one moment I caught the old familiar expression and I exclaimed; "This is my mother!"

when she bowed three times in response, and soon vanished from view.

The medium now was again controlled by the spirit of the Scotchman, who said he hoped I was pleased as all my friends present were, with the success which had been achieved, and they felt their labor had not been in vain. I assured him of my gratification at the results, and inquired who the spirits were whom I had seen, and he replied,—they were as I supposed. The first was my wife's sister : the second my eldest son : and the third my mother.

The medium was then released, and said he felt impressed to hold the slate under the edge of the table. He placed it there, holding it with his left hand, while his right grasped mine, and in a moment we heard the sounds of writing when he slowly withdrew the slate, and raised it until it rested against and under my chin, the writing continuing without intermission—though in the dim light I could not perceive the atom of pencil—and when finished the medium turned the gas fully on, and we found one side of the slate covered with writing in a bold business-like hand, and signed at the bottom, "Dr. Davis." The purport of it was like that of the remarks of the Scotch spirit, and in addition, he said all my spirit friends present had requested him to thank me for my punctuality in meeting them, and to say that my welfare and happiness should always be sought and guarded by them, etc.

The meeting of June 2 was passed without any attempts to materialize, the weather being unfavorable, and on the 9th we again met, but Dr. Davis said my friends were compelled to disappoint me and themselves, but he desired us to sit quietly until we heard four raps, when we could leave the table. In a few minutes the medium said he saw a light upon my head ; then a hand there ; then a luminous hand passing around it ; and soon he saw a child's hand placed in my bosom. Whilst the lights were about my head, I felt sensations as if numerous bristles were moving through my hair, the ends touching the scalp. Similar sensations have from that time frequently recurred, irrespective of the presence of a medium, sometimes accompanied by a warm glow, and many times the feeling is present as if airy fingers were moving through my hair, and without questioning on my part, three different spirits through different mediums, have told me that my sister Charlotte desired me to know, that these sensations were produced by her spirit hands, and were the signal of her presence.

On the 15th June we again met. The air was damp, but Owasso said they would do what they could. A number of forms appeared

and I could perceive them moving about the room, though they were not sufficiently distinct to be recognized, but one resembling Mrs. S—— approached me and patted my shoulders, arm, and head, and passed what seemed to be her hand from my shoulder to the elbow. A child form also came and patted my arm. Spirit lights frequently appeared like points of bright bluish flame, and their erratic movements were not only interesting, but amusing, as they no doubt were intended to be.

Owasso again controlled, and said if we would remain very quiet the spirits would attempt to speak to me, and in another minute I heard a voice from near my right ear whisper "Katie." This was repeated a number of times on that side, then once on the other, followed by the voice proceeding from the space just before my face, and within a few inches of it; the same name being here pronounced four times. I then said "Katie I hear your name plainly" when three raps responded. The voices were heard in strong hoarse whispers, and were sufficiently loud to be heard over the room, but they resembled in no respect her former voice.

The day following this séance I left the city, and we did not again meet until August 8th. The heat was oppressive, and upon entering the room we noticed the temperature was much lower than that of the other room. Dr. Davis controlled and made a very impressive invocation to the Supreme Being, for assistance and protection. He then addressed me, saying that the heat being so excessive it was doubtful whether they would be able to effect much, but they would make the effort, that a portion of their power had been expended in reducing the temperature of the room, and that my own system was not in good condition (I not being quite well) to aid them.

In a short time we saw a spirit form near the medium, that to me appeared as a luminous column, the size of an adult human body, and at certain moments I could perceive the form of a head and shoulders, and two or three times I could distinguish darker spots answering to the features. The medium could see it was an elderly lady with cap, rather long face, and upon asking if it was my mother the head distinctly bowed. This form reappeared, after which another form about as apparent as this was seen, but almost immediately vanished.

Owasso then controlled and said the first apparition was my mother, and the second my sister-in-law. After this the medium held the slate by his left hand, *over* the table, when the sounds of writing were heard, and when they had ceased we inspected it, and found it signed with the initials A. W. S. being those of the name of the me-

dium's deceased wife. The purport of the communication was, that the heat was too great for success, and we had better postpone our meetings until the warm weather had passed. This terminated the sitting.

Owing to my absence from the city, we had no more séances for materializing spirit forms until November 22d. When at this date we again met, I found that in compliance with the directions of the controlling intelligences, the medium had made a small curtain or apron of black glazed muslin, four feet square, with an opening also square, about ten inches in diameter, in the centre of the curtain.

Before seating ourselves, Dr. Slade suspended this curtain from a cord stretched across the room, at a height of perhaps five and a half feet, so that one side of the small table placed in the middle of the room was in contact with it, and as we sat at the opposite side of the table, the aperture in the curtain was at a distance of about three feet from us and within our reach. The object of this curtain was to protect the materialized spirit forms, from the dissolving influence of the magnetism of our eyes, until they were fully ready for us to observe. At this sitting my wife had joined us, and she thereafter formed one of the circle.

Soon after being seated we dimly saw the face of a female at the aperture, but both my wife and I recognized it as Mrs. S——. The second appearance was that of my sister Charlotte. We plainly saw her face and features, and I recognized the expression. There now appeared the face of a young girl, apparently about seventeen years of age, the face was oval in form, delicate in features, dark eyes, bright intelligent look, with very pleasing expression. I recognized it as the same face I had seen four days previously at my own home, appearing as I have elsewhere related, and the identity was perfect. Upon my asking if it was a relative, she replied by bowing three times, and upon inquiring if it was my daughter, she again bowed with much animation, and we all heard her say "yes" in a distinct whisper. She was visible five minutes or more, looking at us with tender loving eyes, and frequently changing the position of her head so that we could view her in different positions. After her disappearance a beautiful bouquet of spirit flowers was presented at the aperture, and this was succeeded by another, one a crimson rose surrounded with carnations, and the other composed of white flowers, the latter sparkling with what appeared to be dew.

After this Owasso controlled the medium, and said the last apparition was our "little squaw," "and she is so proud now. She says she has seen her Ma and her Pa, and they have seen her, and know she

is good-looking." Thus terminated the most successful séance we had yet been favored with.

I am fully aware how absurd the remark of my daughter, as reported by Owasso, regarding our opinion of her good looks, will appear to the majority of my readers, for it was a long time before I could accustom myself to the naturalness of the habits of thought and modes of expression of my spirit friends, but I no longer look for anything in their communications different from or beyond what characterized them here, allowing for the changed conditions under which they exist, their more extended field of observation, their clearer views, and their more intimate relationship to the world of causes.

Séance of Nov. 27, 1871. Soon after being seated there appeared at the aperture of the curtain, the head and face of an old man, with flowing silvery hair and a beard, trimmed rather short, whom I instantly recognized as my maternal grandfather. Every feature was perfect; the hair and beard so distinctly materialized, that we were able to distinguish and count the separate hairs, and from the short distance we were from him—leaning towards him reducing it to less than eighteen inches—I could perceive the delicate shades of his complexion; the red and white mingling just as they did in the last years of his earth-life, and the freshness of which was remarkable in one so old, he living here more than ninety years. Upon my requesting him to turn his head, so that I could view the side, he did so, and then again was presented the side face and wavy hair I so well remembered. He then whispered my name, and upon my saying—"Grandfather Stewart, this is you," he repeatedly bowed and smiled.

After this came our daughter Caroline, or as we now called her by her spirit-name, "Lily;" as beautiful and bright and natural as before, every feature as distinctly visible, her eyes, complexion and expression the same, all as apparent as if she were in the flesh, and we both thought we had never seen a more lovely face. She appeared and disappeared three times, nodding in reply to our questions, and the expression varying with every emotion caused by our looks and remarks. With her disappearance the séance ended.

We met again December 5th, the regular night having been changed. We at once took our seats, and the medium was controlled by Dr. Davis, who stated that they were glad that we had come, and with our consent they would not attempt to materialize that evening, but they desired us to sit so that they could gather power for the production of another kind of manifestation: that their object now was to produce hands, flowers, etc., and they thought through our assistance

they would be able to effect this. After requesting us to sit quietly, the medium was released.

Nothing occurred during the sitting that was apparent to us. The medium said he saw a hand upon my head, and for the first time in our sittings I felt a loss of strength and my nervous system was unstrung, but these feelings left me as soon as I left the room. After sitting perhaps twenty-five minutes quietly, Dr. Davis again controlled, and said they had fully accomplished their purpose, and thanking us and requesting us to keep the appointment for our next meeting, he withdrew.

Owing to unavoidable circumstances, our next séance did not take place until the 30th December.

Some three months previous to this time, an acquaintance had lent Dr. Slade a large musical-box. The spirits had requested him to procure it, without assigning any motive. The instrument, after being exposed upon the table in the parlor, and manipulated by visitors daily, became deranged in its movements and was returned to its owner.

Upon being seated Dr. Davis controlled the medium, and said they would try to give us some new manifestations—perhaps music. Soon the face of my daughter, Lily, appeared, fairly imbedded in beautiful white flowers, roses both white and red amongst them. Then we saw for a moment my grandfather's face as in passing, instantly followed by another face so indistinct that we could not recognize it.

A few minutes succeeded this, when we heard in the air music, precisely similar to that of the musical-box above mentioned. The notes were just as sharp, clear, and distinct, and they seemed to emanate from something that was carried rather rapidly around the room, above our heads in varying circles, and we could trace its course perfectly by the sounds. Soon the music was accompanied by sounds, as of feet moving in time with it. Then these sounds as of feet, indicated that the dancers were whirling around us, the furniture, floor, and windows, shaking and rattling so violently, that I was apprehensive of disturbing the neighbors. We could see nothing, but the medium said he saw a number of spirit-forms engaged in the dance, amongst them Owasso. After a continuance of the dance for perhaps five minutes, during which time the spiritual music-box continued to emit its sounds, all ceased, and I immediately sprang up and turned on a full pressure of gas, and instituted a thorough search, but nothing was found beyond the table—which I turned over, and the four chairs and sofa, all of which I moved from their places. The light at no time had been so low that we could not see each other, or the material forms of every-

thing in the room. The medium as usual sat beside us throughout the séance, with his hands clasping ours, and neither of his was for a moment removed. I opened the door leading into the hall, and found the latter well lighted, and the only other means of communication, the sliding doors which were now opened, admitted a flood of light from the front parlor. The windows were secured as usual.

Before we left the room, Owasso controlled and said all our friends were dancing, and that my daughter held a harp in her hands. He requested us not to relate what we had witnessed that evening to others, for at least some weeks, as they would desire to witness similar manifestations and the spirits as yet could not easily and freely produce them.

January 8, 1872, our next séance took place. The medium was controlled by Dr. Davis, who said they would again try to produce some new manifestations. In a few minutes a hand, apparently of a female, beautifully formed and of alabaster purity and semi-transparency, appeared at the aperture, holding a single white rose. This appeared and disappeared several times, and was succeeded by a delicate spirit-form rising from behind the curtain and appearing over it. It was that of a young female covered with an almost transparent veil, raised at the top as if it were suspended from a point about six inches above the head. We saw the features, head, shoulders, and about half the figure, all that could be seen above the curtain. There was no color to the complexion, it being like alabaster, but we had little difficulty in recognizing the apparition as that of our daughter, and Dr. Davis afterward informed us that it was she. The whole was semi-transparent and of silvery whiteness, and forcibly reminded us of the stage ghost. The top of the small curtain was about five and a half feet from the floor, so that there was room above it for a spirit to exhibit nearly its full form.

Three times this spirit appeared and vanished, and was succeeded by the presentation of a perfect hand and wrist. They seemed like those of a young girl, and first appeared at the opening; then aside the curtain; and then from under it, and over the table between us and the curtain. I said; "Lily, can you shake hands with us?" when the hand vanished and immediately reappeared from under the table, just over my wife's lap, between her person and the front of the table as she sat a little removed from it. Here it remained for a few minutes, turning so as first to exhibit the back, then the palm, and then moving and motioning the fingers. It then repeatedly touched my wife's person, she feeling the touches, when I asked Lily to place the hand in front of me, and it immediately came to me. It was pur-

ity ; perfection itself ; was semi-transparent, and yet it was flesh-like ; with delicate taper fingers ; and appeared as if it might belong to a girl of sixteen. While over my knees, its varied movements were all intended to exhibit its life-like powers, and after patting my knees three or four times it disappeared.

Why did we not, after I had invited my daughter to shake hands with us, and the hand had come to us clasp it ? I have repeatedly asked myself this question, and am not altogether able to answer it to my own satisfaction, but the question of the verity of these things had become so firmly established in my mind, that suspicion did not suggest, seizing the hand, and I felt no inclination to apply a rough test. A year or two previous to this, had this opportunity occurred I should have seized the hand, I may say, instinctively ; but as I saw it there, so pure, so beautiful, it seemed akin to sacrilege to contaminate it with my mortal touch. I had now seen my daughter so often, and under such conditions, that it was impossible to withhold my confidence, and the additional evidence of the sense of feeling was not necessary, to firmly establish my faith and identify her with the hand before me. Besides this, though spirits materialized can sometimes be touched with impunity—and I have touched them scores of times—yet they sometimes will not permit any one to touch them. They say that at times it is painful to them, and they are most commonly averse to it.

With this, our regular sittings terminated, as serious and continued illness in my family prevented further attendance.

I have a few words to add to this account of my sittings with Dr. Slade, for materializing spirit forms. I am well aware that some, perhaps many, will reject all I have here said in relation to these manifestations, and when I remember that at any time previous to six years ago, I would probably have rejected any other writer's testimony to such seeming impossibilities, I have no word of censure for another who rejects mine. It was a tremendous leap I took, from total, absolute unbelief in the existence even of my own soul, to a living, all-pervading sense of the continued existence of all those dear ones whom I had laid in the grave, and to whom I had bidden as I believed, an eternal farewell ; and as this step was not taken until after the greater portion of my active life had passed in the contrary belief, I have no right to expect others to eagerly rush to the side I now advocate. I have more respect for an honest antagonist, than for an indifferent supporter.

In all my sittings with Dr. Slade, I never for a moment lost sight of my character as a critical investigator. Immediately upon entering the room, before seating myself, I always observed the doors, windows,

and furniture, often moving some of the latter, especially the sofa, while the gas yet burned brightly. The medium gave me full permission to take this liberty, and often smiled at precautions I took, which to him appeared so unnecessary. We never sat in total darkness, there always being sufficient light to enable us to perceive the forms of all the material objects in the room, and while the only partially shaded windows were visible by the light from without, the only two doors opened, as before stated, one into the front parlor, always well lighted, and generally occupied by visitors, and the other into the hall equally well lighted. The curtain—which may appear a suspicious arrangement—was used only during the later sittings, and the reason assigned for its use by the unseen intelligences was, that they found difficulty in materializing when all our eyes were directed intently toward them, and the curtain afforded them the necessary protection. The table was a small one, and we could easily reach the little curtain as it was in contact with the opposite side of the table, and many times we have at the very instant of disappearance of a spirit, seized the curtain, and tossed it over the cord from which it was suspended, thus securing an uninterrupted view of the space beyond it, while at the same time I have swept with my lower limbs the space under the table.

I desire also that the reader will bear in mind, that I sat with this medium from the time he first attempted to materialize, for a period of nearly one year, and that I witnessed the slow progress of the results of their labors, from the first indistinct, almost invisible cloudy appearances, through the successive stages of improvement, until forms, features, complexion, and expression, were often as clearly perceptible as they are in our mortal friends, and these spirit friends were sometimes as easily recognized as the latter.

Since my regular sittings with Dr. Slade terminated, I have had many occasional sittings with him, so that my opportunities for observation have thus been extended. My grandfather has repeatedly presented himself, sometimes remaining five or more minutes at a time within eighteen inches of me, affording me full opportunity to observe him and make reflections upon his appearance. My daughter Lily, I have seen at least a dozen times quite as distinctly, and with less distinctness have repeatedly seen my mother, son, sister, and sister-in-law, and have had glimpses of others who failed to render themselves plainly visible, while hundreds of other persons have seen and recognized in a palpable manner their own spirit friends, and are daily interviewing them at the present time.

I have, while in the reception room, often met strangers as intelli-

gent at least as myself, who while awaiting their turn to enter the séance room would express their incredulity as to the reliability of these manifestations, and I have inquired of these persons after they have returned to the reception room, what they thought of the matter then, and I have never yet found one who evinced any disposition to scoff. They often were reticent; oftener emphatic in their expressions of amazement; but never disposed to reflect upon the medium's honesty.

I have also witnessed two apparitions, one at my own home, and the other while travelling; both cases of which are related in another part of this work; the one being that of my daughter Lily, and the other of a sister, in fulfilment of promises made by the spirits at these sittings, and both these came at moments when my thoughts were not at all concerned with spiritual subjects, and when, as I had no faith in their power to fulfil these promises, I had given them no consideration whatever.

At the séances at Dr. Slade's, luminous forms often approached me and laid what appeared to be hands upon me, and often patted me lovingly, and what felt like their dresses sometimes rubbed over my hands and face, and at the same time their peculiar rustling sounds were heard.

Many times the air would be agitated, and breezes precede their approach, and once, especially, a form arose in the air and appeared directly over the table, at a height and in a position where no mortal could have either placed or sustained himself, and where it remained looking down at me for fully five minutes, while its head, neck, and a portion of its bust, with the features distinctly formed, were in full view. While in this position it also spoke to me.

Beautiful flowers, singly, and in boquets, and wreaths, have often been presented to view, and many times the apparitions have addressed me in whispers, their lips at the moment moving correspondingly with the words uttered. Numerous hands have appeared, many more than here mentioned, and at one time at the same instant, between my person and the table there came up directly under my eyes, a large dark hand, appearing like an Indian's; the hand of a female, and two beautiful hands of children; while at another time a perfectly and naturally formed hand of a female appeared over my wife's lap, holding a pencil, and there on a sheet of paper in plain view of us all, deliberately wrote a message of affection, purporting to come from a dear relative, her name being signed to it and which we now retain in our possession.

For me to doubt the genuineness and truthfulness of these things,

would require the renunciation on my part of all capacity to rightly use my reason, or to properly estimate the evidence of my senses as to these or any other matters that constantly come under my observation. The three senses of sight, hearing, and feeling, through which we principally derive our knowledge of external things, of the world in which we live, were all addressed, not once or twice only, but scores and hundreds of times, and their united evidence was conclusive as to the reality and truthfulness of all I saw, heard and felt, and I feel justified in asserting that no intelligent, fair-minded person, could have witnessed a moiety of what was here presented, without avowing at the conclusion that disembodied spirits, and they alone, produced these manifestations. Of the many hundreds of those who have witnessed similar manifestations in the presence of the same medium, I have yet to hear of the first person who has regretted his visits, or denied their genuineness.

Then again, Dr. Slade is only one of the now many mediums through whom these marvels are produced, and both mediums and witnesses are steadily increasing in numbers. And not only are these things witnessed here, but they are freely occurring in England, and no doubt will spread over other lands, until the evidence they furnish of spirit return will overwhelm and annihilate skepticism.

Within the two weeks previous to my present writing, June 13, 1874, I have had two sances with Dr. Slade, in compliance with the request of the spirits through him, that I should witness another striking phase of their power. No one but the medium and myself was present, the gas was turned down, and we sat at opposite sides of the table with our hands upon it in contact. At each sitting a spirit, voice was soon heard addressing me, proceeding apparently from the air, first on one side of me, then on the other, then again from behind, and some times as if the spirit speaking was moving in circles around me. At one of these sances three different voices were heard, and at the other four, each giving the name of a spirit friend, and the conversation between us was in all respects as natural as ordinary conversation, excepting that the voices were coarse and husky like loud whispers, or as if directed through a materialized trumpet. One spirit especially, who purported to be my father, conversed in strong natural tones, and our conversation must have continued for some fifteen or twenty minutes. The topics were entirely of a personal nature, and reference was repeatedly made to matters and facts of which the medium could have had no knowledge ; besides not one of these sounds came from his locality, but in his natural voice he would often comment upon the remarks of the spirits, generally speaking at the same

moments they did, so that I was repeatedly compelled to request him to refrain from conversation while they were speaking, as it prevented me from understanding them. There was here no possible field for the exercise of ventriloquial powers, even if the medium possessed them, for the voices were heard all around me, and always so near that they must have proceeded from points not more than from twelve to fifteen inches from me, and as often from behind me as otherwise, while the medium sat on the opposite side of the table at a distance of about five feet from me, with his hands and mine interlocked on the centre of it. This newly developed phase of manifestation in this medium, will greatly increase the effectiveness of his labors, as no one can possibly participate in such a séance without being deeply impressed.

The following account of an evening with Dr. Slade and the spirits, by a gentleman with whom I am acquainted, and in whose good sense and veracity I have entire confidence, tends to establish the fact that no deception is practised in these séances through the means of concealed wires or other contrivances, and confirms my own assertion, justified by the numerous opportunities I have had to detect fraud and deception, that none are practised. These séances were held at the residence of Mr. H. A. Hermance, at New Haven, Conn. Mr. H. is well known from his long connection with the New York and New Haven Railroad, in which company he for many years has held an important trust. His statement is as follows :

“ Having witnessed the manifestation of spirits in form, at Dr. Slade’s residence in New York, and although thoroughly convinced of their genuineness, yet to give my family and others where I reside the benefit of testing them, I with others requested Dr. Slade to visit New Haven in his professional capacity as a medical practitioner.

“ As Dr. Slade was to be my guest, I thought it a favorable opportunity to see if the materialization of spirit forms could be effected in my own house, where no arrangement for the use of ‘wires’ ‘paste-board pictures’ etc., could possibly be made without my knowledge. Not communicating my plans to any person, I purchased a piece of black cambric about three feet square, in the centre of which I cut an aperture over a foot square, carefully keeping it from the view of any one until the evening of Dr. Slade’s visit to my house.

“ The evening was mostly spent giving tests to skeptics, by spirits writing on a slate with a piece of pencil no larger than the head of a pin, the slate being held in most instances by the skeptics, while Dr. Slade’s hands were in plain sight on the top of the table, the writing giving the names of relatives and friends of those holding the

slate though long since deceased. In many cases the slate was not held by any one; but simply laid over the small bit of pencil on the table, which all present could see was its position, as well as hear the mysterious writing being done, for all was accomplished in full light, showing plainly the position of Dr. Slade's hands, feet, and whole person at the time. So evident was it that Dr. Slade had nothing to do with producing the writing, that not even a suspicion of unfairness on his part was once hinted at by the intelligent, though skeptical persons there witnessing, and investigating this wonderful phenomenon.

"Most of the evening having passed as above mentioned, I then brought out my 'black cambric,' holding it up before me and looking through the aperture, I said: 'Dr. Slade how is this?' He replied, 'Good; let us try it.' This remark harmonized with my convictions and previous experience, regarding Dr. Slade's willingness to allow the fullest investigation of the conditions and surroundings, under which spirit forms appear through his mediumship.

"We at once repaired to my parlor without further notice or preparation. A cord was suspended to nails in each side of the room, about the centre of which was fastened one end of my cambric cloth, the other end falling about six inches below the upper end of a table, in the centre of the room, around which two of my family, and one of Mr. Whiting's, with Dr. Slade, were soon seated, all joining hands. The light was subdued to a degree but objects were plainly visible in the room.

"We had not been seated more than one minute, before a ball of light appeared at the aperture, increasing to the size of a human head, and out of that developed the well-defined features of a bright intelligent face, which was clearly recognized by those present (excepting by Dr. Slade who never saw the spirit in earth life) to be Park Whiting, the son of Mr. E. Whiting, of New Haven, whose wife was one of the four persons witnessing the coming of her spirit son, who left them about two years ago, beloved by all who knew him.

"Another sitting was had the same evening, at which were two others of my family and Mr. Whiting, with the same result as before, except that a spirit form also appeared between the cambric cloth and the table. Strange to say, during these sittings the gas-light would be perceptibly raised and lowered without visible hands, as the manifestations seemed to require.

"The séance closed by Dr. Slade being entranced by his Indian spirit guide, Owasso, who promised that the next evening the spirit would be able to present itself more plainly.

"The next evening this promise was more than fulfilled, as the same spirit appeared twelve times. At one time, as he appeared so life-like to the vision of those who plainly saw him, his mother asked, as we saw his hand resting on the cloth in the aperture, 'Park do you wish to shake hands with your mother?' He immediately thrust his arm through the opening with an expression of joy and delight, in the direction of his mother, and with a great effort to speak which he did not succeed in doing, his power became exhausted, and he vanished from our sight.

"The persons who witnessed this, were Mr. and Mrs. Whiting, father and mother of Park Whiting, and two young lady acquaintances. These manifestations were given in my house, all unexpected to Dr. Slade, it being the first time the grand test of materialization has been given with him outside his own house. The house and furniture were mine, the cord and cambric curtain purchased by me, and all the surroundings of such a character that Dr. Slade aside from his wonderful medium powers, could no more have produced or assisted in producing those manifestations without my knowing it, than he could overturn my house by whistling at it. I have made this statement, because I believe that justice to Dr. Slade, and the interest which every human being has in having the facts of these phenomena fairly tested, require it at my hands.

"Signed : F. A. HERMANCÉ.

"We unhesitatingly affirm the fact of the appearance of the spirit of our son, Park Whiting, as stated by Mr. Hermance.

"E. WHITING.

"MRS. E. WHITING."

CHAPTER XXIV.

MATERIALIZATION OF SPIRIT-FORMS—*continued.*

IN the spring of 1871, having heard rumors of wonderful manifestations at Moravia, Cayuga County, New York, I determined to visit that place, and arrived there June 6th.

The scene of these manifestations at that time, was a plain farmhouse, half a mile from the town of Moravia, where resided Mr. and Mrs. Keeler, he being a practical farmer and a fair representative of his industrious class, while Mrs. Keeler was evidently a suitable companion for him. The medium, Mrs. Mary Andrews, when a mere child was taken by them to assist in their labors, and continued in their employ until she married, when she removed to the village. Her education, like theirs, was very limited, and her mediumship was developed without any advantages of leisure, or of general information regarding spiritual phenomena or intercourse.

Their experience in these phenomena commenced with the raps, and the strong mediumistic qualities of the young girl insured rapid development, until about two years previous to this, my first visit, the spirits became able to materialize in her presence. From that time the power of the spirits to effect their purposes increased, until the date of my visit, when they had attained a degree of power which they have not since exceeded.

Upon my arrival, I found that Mrs. Andrews was in the habit of visiting the Keeler mansion two or three times a day, for the purpose of holding séances, and soon I had the pleasure of meeting her there. I found her to be a woman about twenty-eight years of age, with large pale blue eyes fringed with long dark lashes, and having the remarkable depth of expression that characterizes all powerful mediums, whom I have seen. Her features were well and regularly formed, and she had a modest and frank, though serious look, that was calculated to inspire confidence. She expressed her willingness to give me a séance at once, and I was conducted to a room on the second floor, directly over the parlor, that was dedicated to spiritual manifestations.

This room was furnished with half a dozen chairs and a piano. One side was partitioned off with plain boards, enclosing a space the length of that side of the room, by perhaps four feet in depth. In the

middle of this partition, at a height of four and a half feet from the floor, was a square aperture perhaps ten inches in diameter, and from the inner upper edge of this opening was suspended a black cloth curtain, a little larger than the aperture. A door in this partition at one side, completes the description.

The only window was open, and I asked permission to inspect the room and also the portion enclosed, which was readily granted. After examining everything in and about the main room, I entered the partitioned space or cabinet as it was called. I found this intensely dark, every crevice of the partition, as also of the two windows being covered with newspapers, pasted over them. I then took a lamp which afforded a bright light, and carefully inspected every inch of wall, partition, windows, ceiling, and floor, using my eyes, fingers, and blade of my knife, and continued this examination alone, until I became satisfied, when I left the cabinet. The windows were covered with boards and over these were pasted the newspapers.

At that séance were present, Mr. and Mrs. Keeler, Mr. and Mrs. H——, another gentleman myself, and the medium.

We seated ourselves in a semicircle facing the cabinet, into which the medium now entered and seated herself on a chair near the door. The door was then secured on the outside by two wooden buttons, the lamp was placed in a corner of the main room near the partition, upon the piano, and a screen placed before the lamp, so that while the spectators were in the shadow the full glare of the light was cast over the partition, rendering every part of this luminous, so that any object that projected from the aperture, was exposed to the full effect of the light.

Before proceeding farther, I will say that until this visit I had never been in this portion of the state; that those present, excepting Mr. and Mrs. Keeler and the medium, were Western people, none being residents of my section; that upon my arrival not even my name was asked, and not a remark made calculated to elicit any information as from whence I came, or whither bound. I had no name in my hat, no papers in my pocket or valise, and had purposely left my card case at home, and even selected my under clothing so as to exclude any article marked with my initials.

All arrangements now being made, the spirits were asked whether they desired us to sing, and upon rapping yes we commenced singing in low voices, and this we repeated at intervals.

After sitting a few minutes, an arm clothed with the sleeve of a night dress was thrust from the opening. The material was of snowy whiteness, and the hand was that of a female, beautifully

formed, rather plump, with taper fingers, and of waxy transparency. Upon the third finger of the hand was a plain black ring, and I observed that the sleeve fitted rather closely, and terminated at the wrist with a band bordered by a plain ruffle, about an inch wide.

The lady visitor inquired whether the spirit had any friend present, when the forefinger was directed to me. I then asked whether the arm was that of the person I was thinking of, (I had recognized the hand) and the hand moved up and down three times, accompanied by raps. It occurred to me that the medium might do all this, and as a test I requested her to withdraw her arm, and again present it in a black silk sleeve. It was immediately withdrawn, and in less than a minute reappeared, clothed in black silk, the lustre of which as she changed the position of the arm, was remarked by all present.

The arm then disappeared, and was followed by six little hands, ranged above and along the lower border of the aperture, every finger in motion, the entire hands to the wrists plainly in view, and in addition two tiny fingers peeping from one of the upper corners, representing the seventh hand. The hands varied in size from that of an infant of a month, to that of a child of four years. These hands like the hand and arm previously seen, were if possible more distinctly visible, reflecting as they did the glare from the lamp, than hands in ordinary light. The little fingers seemed more particularly to point to me, and upon my asking if they were those of my children, they were all directed toward me with a lively waving movement.

Six of my children have passed from earth, ranging in age from six weeks to four years, and another is with them who never opened its eyes to the light of earth.

After these, appeared the face of a man of dark complexion and melancholy aspect, with closely cropped black whiskers which at the time I did not recognize, but upon my return home and describing the appearance of this spirit to a relative, she at once recognized it as her husband, and upon her showing me his photograph taken during his last illness, the resemblance was perfect. I had not seen him for two years previously to his death, and in health he had a full round face and wore only a moustache, but during his last illness of some four months he was not shaved, and a short but heavy black beard had grown, and the appearance of the spirit indicated this, and as in the photographic likeness, he here appeared emaciated and sad.

After this face, came that of a female which also I failed to recognise. After the séance, at my request the medium showed me her hands, and in appearance they fully presented the usual effects

of hard labor, namely, enlarged finger ends and knuckles, and discoloration, and bore as little resemblance as possible to the hand exhibited.

At the next séance, the same persons being present, the arm of a female appeared, extended toward one of the gentlemen, and upon his asking if it was his wife, raps responded yes. Then the same arm that appeared to me before again was presented, with the same black ring upon the finger. Upon my requesting the spirit to turn the arm, it was turned in every direction, so as to expose to view every part of it as also the palm and back of the hand, and I observed that the fastening of the sleeve at the wrist was a plain button. I felt impressed that she desired me to closely observe the sleeve and the ring, and as the arm and hand now remained in full view for at least ten minutes, I had ample opportunity to do this. I inquired where she got the ring, when she pointed with a waving movement to me, and upon my asking if I gave it to her she made no response, but when I inquired whether my son gave it to her, she twitted her fingers in a lively manner as if answering in the affirmative. Here the medium in a low voice, inquired of us (we could hear her plainly) if we did not hear the spirit speaking, and upon our answering no, she said the spirit spoke, but she only heard the name "Charlie." This is the name of one of my sons, who some years before when a lad, often amused himself with cutting rings out of black rubber buttons and he presented some of these to different members of the family, two of which are yet worn by sisters of the spirit whose hand was visible, one also having been presented to and worn by her while living.

Shortly after this the face of a female appeared, but nearly concealed by a number of pieces of white linen cloth, in the shape of strips about two inches wide, and six inches in length. These were laid across her face so as to entirely conceal that portion of it from the lower part of her nose to the middle of her forehead, the portions above and below this alone being visible. After this had vanished, the same face reappeared, with the space between the forehead and mouth previously covered with the linen cloths, now quite black. This was succeeded by the face and head of a diminutive infant with its eyes closed, the head not being larger than an ordinary orange, and immediately thereafter I saw the face of my sister-in-law, Mrs. S——, or as we always affectionately called her Kate, who was supporting evidently with much difficulty an infant form at the aperture. I saw her distinctly and recognized her perfectly, even to her expression. In less than a minute both

disappeared, when I said "Katie was that you and your babe?" and the affirmative answer came in numerous lively raps, the spirits apparently being gratified with my recognition of her.

I was now addressed by a feminine voice, which spoke of the beauties of spirit life. The spirit who was not visible, addressed me as her son and said she was always with me; and upon my inquiring who she was, she answered: "I am your mother."

Shortly after, while we were singing, a masculine spirit voice joined in the air and sang one verse with us. Then we saw and were addressed by a spirit who called himself Dr. Baker, and with whom we held a conversation of at least ten minutes. He had often conversed at these séances, and spoke without apparent difficulty in a full strong voice, in every way natural, while the others generally spoke with effort, in slow measured accents. This spirit was that of a physician, who had died some years before in that neighborhood. At first his remarks were of a general character, then he addressed the lady next me and cautioned her against being much on her feet, and sitting on the grass, as it was injurious to her. She informed me that she was under medical treatment by this spirit, having been at the house of Mr. Keeler some two weeks. Then directing his conversation to me, he welcomed me there, and said many of my friends in spirit-life were present to meet me. He said the most common, and most deeply rooted error with most men, and with many Spiritualists, was that spirits knew far more than mortals; that this was not so, as really they knew little more than we did; of some things they knew more, and of other things no more. I here remarked that my spirit friends must consider me very exacting in requiring proofs, but I could not believe without them, and he replied: "No they do not. We all want you to use your reason and to believe nothing without evidence, and they are glad that you require proofs of everything you see and hear."

This séance had been held the morning after my arrival, and at 2 P. M. of same day we assembled for another. The same persons were present. At first we sat in darkness. Soon spirit lights were seen moving about the room; they were about twice as large as and considerably brighter than the light of a fire-fly, and were numerous. They generally first appeared in a distant corner of the room, and approached the members of the circle, hovering over them. One of these approached and when just before me, expanded into the form and appearance of a human head and face, but not so apparent that I could clearly distinguish the features. A voice addressed me, claiming to be that of a son, giving his name. Then

the voice a female was heard, addressing one of the gentlemen, and upon his inquiring who it was the answer was given: "One, who like she at your side, was once your wife." The gentleman addressed was sitting beside his second wife.

Here again appeared the six little hands, with a female adult hand amongst them, and in answer to a remark I made expressing my pleasure at this manifestation of their presence, all the hands waved toward me. Soon after these had disappeared, we again saw the same female arm and hand we had seen in the previous séance, the fingers nearly covered with gold rings, studded with precious stones, of varied hues, and a richly chased golden bracelet clasping the wrist. This also was resplendent with diamonds, rubies, emeralds, and other stones, all flashing and sparkling in a manner fully equal to anything similar in our life. I asked if that was Katie's hand; and the fingers motioned three times in reply. I asked if that was her hand as she decorated it in earth-life; when it was immediately withdrawn and in a few seconds reappeared, showing the plain black ring as before. Then I inquired if the jewelled hand was as she now adorned it in spirit-life, when it was again withdrawn, and almost immediately again presented, flashing with its former brilliancy, and waved three times in reply.

After this, a voice was heard saying: "Tell him I am always with him." I asked whom this message was for, and the answer was: "For my dear husband."

Raps now were heard which Mr. Keeler informed us were the signal of dismissal, but he said he would like to have further manifestations. This remark was answered by a single loud rap, indicating, No. Mr. K—— persisting, remarked that he would like to have more speaking, when in a moment, a strong coarse vigorous voice, was heard issuing from the aperture speaking German, a language which not one of us understood, and after some humorous remarks on our side, the speech was terminated with the words "No herr, mein Got."

I do not hold myself responsible for these words being good German. I give them as I heard them, and can state that Mr. Keeler was quite ready to depart when the address was ended.

It was now evening and the time for my departure was near, but I was desirous of having one more sitting, and from observation being convinced that Mr. Keeler's presence did not assist the manifestations, I suggested to the medium and Mrs. H—— that we should hold a séance by ourselves, and this meeting their approbation we entered the séance room, secured the door, and became seated, Mrs. H—— and

myself side by side and the medium opposite to and facing us at a distance of about five feet, with her chair against the cabinet. We were in total darkness. In a few minutes the floor was shaken, and violent concussions were heard on the cabinet partition. These noises were followed by the appearance of numerous spirit lights, and one of these as before, expanded into the form of a human face, but almost instantly disappeared. Soon I saw a spirit form; then other forms, until the room appeared full of them. They filled the space as compactly as people in the aisle of a church upon dismissal. The outlines of head, neck, bust, etc., were not generally distinguishable, but they appeared as luminous cloudy forms of the dimensions and height of human beings, and each was distinctly visible from the other, so that the movements of any one could be traced through the crowd. One form approached, and when within two feet of me it became so distinctly apparent, that from the neck to the waist it was to the eye as real as any human form in our life. It was that of a female, rather stout, clothed in a snowy white dress, every fold and plait of which was distinctly visible, and had it remained a minute longer I could have distinguished the texture and thread of the material. I asked if it was Kate, as I supposed it to be, and affirmative raps were given.

Soon the lady next me said the spirits were raising her left arm; and upon looking we saw an infant form laid upon her arm and lap, while another full sized form stood in plain view between the lady and myself, inclining forward, and employed in arranging the baby form where we saw it placed. The adult form was not sufficiently materialized for me to distinguish features, but from the figure I took it for my sister-in-law Kate, and I asked if this was her spirit-child, when by raps it was signified that it was. I then asked if it was living and yes was rapped out, and again I inquired if it was actively alive, and one rap signified no.

A voice near me now said; "My dear son, ours is a glorious world. I am always near you."

I inquired who the spirit was, and it was answered: "I am your mother." Soon another voice said; "Beautiful, oh! beautiful is my spirit home!" Then another voice "Father, tell mother not to fret. We are all safe and happy—Eugene" (the name of a deceased son). And in a few moments the same voice continued; "Dear father, meet us at Dr. Slade's when you return home." I replied "Yes; I will be there to-morrow evening. Will you all meet me there?" This was answered by numerous raps over the room. When these had subsided, the same spirit continued: "We will go with you on your

journey home." I thanked them, and added that my hour for leaving had come, and bade them, Farewell. This was responded to by numerous raps, and we arose and I approached the door and opened it, admitting the light. I now remarked to the two ladies: "Oh! this is glorious!" when rappings loud and repeated seemed to come from every part of the room, amid which I asked; "Is it as pleasing to you as to us?" when there seemed to be an accession to the strength and number of the raps, and really our departure from the room forcibly impressed me, as resembling that of actors from the stage amid the plaudits of their audience.

As before stated, this visit to Moravia was made on the sixth of June. In the previous month of March, Mrs. S— had passed away after an illness of six weeks. The reader has observed in the foregoing narration, that I have particularly noted the appearance of the sleeve, which clothed the arm when it first appeared. When engaged with mediums I am often impressed with the intention or object of certain things done or represented, and I now know that I was then impressed to particularly notice this sleeve. I carefully observed its fit; noticed the width of the band around the wrist, and of the ruffle that bordered it, and when I returned home, while relating to her sisters the account of my visit, I particularly described this sleeve. They all agreed that she had no garment with such a sleeve, and especially that she had none with a sleeve bordered with a ruffle. I expressed my belief that it was intended that my attention should be drawn to this, and I felt confident that my impression would be justified. Dismissing this point our conversation continued, and perhaps fifteen minutes had elapsed, when suddenly one of the ladies addressing the others, reminded them that their sister had some eight years before purchased a night-dress with sleeves precisely like that I have described, and that it now clothed her body in the grave. The others then recollected it, and all attested to the same fact.

Upon my return, before relating to my family what I had seen and heard at Moravia, I inquired of my son to whom he had given the black rubber rings he had made, and among others whom he mentioned, was his aunt Kate.

The reader will also remember that when the face was first seen it was partially covered with patches of white linen cloth. These precisely resembled those applied during the last week of her illness. They were kept moistened with a solution of acetate of lead, and were applied to reduce erysipelatous inflammation, and we found small strips to be preferable as they conformed more readily to the inequalities of the features. I had removed, moistened, and re-applied them myself

many times during her illness, as they appeared on her face at Moravia. I was particularly struck with the fact, that the ends of these were curled up precisely as they would curl when they became dry during her illness.

It will also be remembered, that after appearing with her face thus partially covered, she came with a dark discoloration extending over the same portions of her face. Upon seeing this I required no second thought to realize, that Kate was reminding me of the effects of the nitrate of silver that I had applied to arrest the progress of the erysipelatous inflammation, and that she often called for a hand mirror, to view the disfigurement produced by the peculiar action of this chemical upon the surface.

It also will be remembered that she at one time was seen at the opening, supporting a diminutive infant form. This innocent cause of her death, not half matured for this breathing world, to my surprise was there presented in spirit form, its little spirit eyes not yet fitted to bear even the heavenly light. Not till then did I imagine that everything in human form and of human mould, is immortal. The evidence here obtained could almost be accepted by me as conclusive, but since then every reliable spirit whom I have questioned upon this subject, has emphatically asserted this truth. Think of this ye Matrons, who perhaps shrink from the commission of a venial sin, and yet without remorse untimely sever the fairy spirits of these little beings, who are not only flesh of your flesh, but spirit of your spirit, from their earthly forms.

August 30, 1871, I again visited this medium in company with my wife. At a séance held the next morning at which only the medium and ourselves were present, while at first sitting in the dark, a number of spirit-lights floated in front of us, and I saw two or three undefined spirit-forms. After some time we both felt touches upon our persons, and upon my asking what spirit it was, a clear low voice answered "Eugene," the name of my oldest and deceased son. I asked if he could speak again, but no reply was made. The touches were repeated, and then a single finger was placed upon my wife's open hand. Soon a voice said; "Sister Elizabeth, Katie is here." My wife held out her hand, when the fingers of a hand were laid in it. Then the same voice said: "Beautiful! beautiful! I did not think that I could again come back to earth." My wife now asked whether she had any message for their mother or her husband, and we heard her voice, answering, but the first words were lost, then we heard. "Mother." and "It matters not whether we die in youth, or in old age and with gray hairs." Here was a pause, when a strong clear

masculine voice said ; " We have accomplished all we intended now, dear ones. Strike the light." Upon my asking who last spoke, it was answered, " Seth." This was the name of my only brother, who passed onward more than thirty years ago.

At another séance held the same day, there were present beside the medium, Mr. and Mrs. Keeler, my wife, and self. As before, we at first sat in the dark. Spirit-lights appeared, some of which answered our questions by flashing three times for yes, and once for no. The light was called for and placed in position, so as to cast a strong side-glare across the aperture in the cabinet. Soon the face of a female, a little within and back of the opening appeared. It was sufficiently distinct for us to distinguish Kate's features, and form of face, and we heard her say, " Sister Elizabeth, the happy hours we have passed together, will come again." A moment after, she held at the aperture the diminutive infant form, clothed in a white dress, worked at the bottom, the short sleeves were tied with pink ribbons, and a little crocheted cape encircled its neck and shoulders, the edges trimmed with cherry-colored material. The head and face were of the same size as when seen at my first visit, and the whole form appeared not more than a foot in length, the dress extending beyond the feet. She seemed to have much difficulty in raising and supporting it for our inspection, but succeeded three or four times, and twice flitted out the skirts of its little dress beyond the opening. The last time she held up the child, while her own face was in view and clearly recognizable, she said in a low voice ; ' Although you were the cause of my leaving earth-life, oh ! how I love you now.' Twice, after the little form had disappeared she held out her hands, and we both recognized them as hers. She then held out a full-blown crimson rose. After this, four little hands appeared, and soon two more were added to the number and we indistinctly saw some tiny fingers belonging to another hand. They were all in lively motion, every finger moving, and repeatedly directed towards us.

Kate's face at first appeared with her hair plainly drawn from her temples, and twice afterwards with ringlets and curls, the former being her ordinary style, and the latter her mode of dressing it at other times.

The last appearance was that of a man's face, seemingly about thirty years of age, with full whiskers and a beard of dark brown color. I inquired if it were a relation of mine, when it nodded and disappeared. I thought it was my brother, and said, " If that was my brother, I wish you would appear again," when it reappeared, and again nodded. The eyes each time were directed towards me.

Those present said it resembled me, and my wife and I thought it strongly resembled a sister of mine whom my brother resembled when living.

The succeeding day we had another séance. Besides my wife, self and medium, a Mr. J—— was present. Before the light was struck, spirit-lights were seen, and upon requesting each of our children to exhibit a light, seven lights appeared at one time. My wife asked if her father was present, when she was repeatedly tapped on the knee. I then inquired whether my father was present, and my question was answered by a hand being placed upon my head, the fingers projecting over and tapping my forehead three times. Then I asked for my brother Seth, when I was patted repeatedly upon my knee. My wife was then tapped upon her head, and a voice directly in front of her and apparently but a few inches from her face, said: "My daughter, this is true." Upon her asking for one of our children to speak, a child's voice was twice heard attempting to speak, but no distinct words were heard; but we were both tapped on our united hands.

The lamp was now lighted, and soon two feminine arms with the extended hands placed palms together, were thrust from the aperture, and after a few seconds withdrawn. As we thought they were those of my sister-in-law, I inquired if they were hers, when they were again thrust out and the hands were clapped in a lively manner indicating assent, and when Mr. Keeler said "That is your child," Kate corrected him by saying "No, I am her sister." Here I inquired of Kate the name of her babe, when she replied: "I will try and impress her;" pointing to my wife. The latter asked, "Is it William?" a slight shake of the head indicated no. "Is it Caroline?" no reply. Then I asked: "Is it Elizabeth?" (the name of my wife) when she thrust out both hands and clapped them vigorously, thus exhibiting her delight at our understanding her. The medium when she came out of the cabinet, said she saw Kate laughing when she clapped her hands. We asked her various questions relating to family affairs, all of which she answered freely and to the point, in a clear, distinct, and almost natural voice, when she said; "My dear brother and sister," the rest was lost, her voice failing her, but we heard the words "happy" and "beautiful." "All in nature is good." I then remarked, "Katie you and my mother should be good friends," and her answer was; "Oh yes; I love her. Mother Crowell has been more than a mother to me." She then added: "Eddie and Eugene are so happy together."

Soon after this a voice said: "How do Doctor? Me come to see you, and let you know me here." I at once felt quite certain as to

the identity of this spirit, but asked who was speaking, when he replied: "Why you ought to know Owasso." I inquired how Dr. Slade was, and the answer was: "He is some better," and we had some further conversation; when I asked him if he would present my compliments to Dr. Slade, and request him to remember my having done so when I next met him. He answered: "Yes, me tell him." Then I asked if many of our spirit friends were there, and he replied: "Guess you think so, if you saw the crowds. No room for me here," then adding, "The influence is used up. Good-by."

One point I have omitted to notice, I said to Owasso, "Kate must now possess considerable power," and his answer was: "She is gone now. She is very bright and happy." At sittings with Dr. Slade previously to this time, Owasso had there repeatedly made similar remarks concerning her.

A remark made by Kate, as related above, deserves notice. She said; "Eddie and Eugene are so happy together." After what I have said, as to precautions used to prevent any information relative to us reaching any person in that place, it is hardly necessary for me to say, that the existence of a relative by the name of Edward had not been alluded to by either of us. He was the only brother of my wife, and only two years older than my son Eugene, so that were they living they would be of nearly the same age, and from the true and gentle natures of both it is probable that they would have been friends here, as it was asserted they now are in spirit-life.

The persons present at the next séance were the same as at the last. Spirit lights were seen, and spirit touches felt. After the light was placed in position, two muscular arms clothed with shirt sleeves, were thrust through the opening toward Mr. J——, and upon his naming several relatives, when he mentioned his father the hands were clapped, as if they were good substantial flesh. These being withdrawn one arm appeared, and upon Mr. J—— asking if that was his father, the hand slapped three times vigorously upon the partition above the aperture. The shaking of the partition bore testimony to the violence of the blows. After this two hands and arms appeared, seemingly those of a young man, and upon Mr. J—— asking if it was his brother, a finger was pointed towards us. I asked if he would try to show his face, and after a little delay the curtain moved, and we saw the face of a young man. The lower portion of the face, including nose, mouth, and chin, were distinctly seen, but the upper portion was indistinct. He had side whiskers and mustache; chin clean shaved, and dark brown hair. We thought it must be Eugene, and upon my asking if it was he, the head nodded three times. We could

not pronounce upon his identity as he passed away when four years of age. The complexion, hair, mouth and lip, were similar to his. Then again came the little hands with their active movements, and these were succeeded by the appearance of my sister-in-law with the baby form. I said, "Kate that is you;" when she smiled and nodded. She then disappeared, and in a few moments reappeared, and passed to one side, and at the same moment from the other side, came into view the face of an elderly lady wearing a close cap. At this instant my wife said; "Eugene that is your mother." I recognized her at the same moment, when she bowed in reply and said; "Bless God, my son, that we are able to meet in this manner." My wife here inquired if our children were with her, when she replied "Yes; and it has been far happier for them than you could have made their lives on earth." My wife then asked, if she and they would guard the remaining ones, and she waived her hand in reply. My wife now inquired if she had any message for her children on earth, and her answer was; "No; my children are not prepared at present to receive these truths. The time is coming when they will see." After one or two further remarks she added: "God bless you. I have not power to speak any more. Farewell." This concluded the sitting.

On the morning of the last day of our visit, half an hour before we commenced our séance, my wife and I were conversing upon these subjects in our room, when she said, she wondered whether her aunt M—— would come to us. In a jesting way I replied, no; she is too much occupied above in singing psalms, and besides she would consider it sinful to engage in such sublunary affairs. We thought no more of it, and soon took our seats for another séance. There were five others present, and after spirit lights, touchings, and singing, during which a male and a female voice joined with us in both words and air, the lamp was lighted, and soon the faces of two males and one female appeared, being friends of the other parties. Then Kate came and held her babe at the aperture, and said to my wife: "Elizabeth, this is little Elizabeth." I then asked; "Katie have you any message for your mother, or husband?" when she replied: "Tell William there is more of joy for him, than there has been care and trouble." Then the face of a female appeared with side curls, which we both instantly recognized, and I said; "Auntie is this you?" when she nodded and put forward, clasped in her hand, what appeared to be a small Bible. This terminated the séance.

This aunt had been devout in this life, a truly pious member of the Presbyterian Church, and we strongly suspected she had heard our remarks previously made in our room, and had come to convince us

that she was not so much engrossed with religious observances, that she could not find time to improve this opportunity to manifest herself to us.

We had one more séance previous to our departure, but as it was the fourth time that day that the medium had sat, there were no manifestations of any moment, but just as we were leaving the room a voice said : "Some of us will accompany you to your home." We expressed our thanks and bade them Farewell, and this was responded to by numerous raps.

I will here state, that the appearance of the arms, hands, and faces, when these latter were fully materialized, was as real as if of flesh and blood. No obscurity ; nothing ethereal about them ; a full stream of light bringing them out with complete effect.

During this visit we did not participate in all the séances, as there were persons arriving daily whose time was limited, and to whom we sometimes relinquished our seats, but we always improved the opportunity of being present when they came from the séance room, and of listening to their accounts, related in the presence of each other—of the manifestations just witnessed. On the second day, a party of six visitors formed the circle, and after the conclusion of the séance, we heard their relation of what they saw and heard.

It seems, that the face of a man appeared at the opening, and looked fiercely at one of the gentlemen present, and then an arm was thrust out with a finger pointed threateningly at the same person, while a voice exclaimed ; "D—— you ; had it not been for you, I would not have been hung. Your vote decided my fate ; but I will yet let you know that I am not dead." After a moment's pause he continued : "Those sapient doctors had a fine time in cutting into my brain, to discover my intellect." The gentleman pointed at and addressed, perfectly recognized the face as that of Rulloff the murderer. He was one of the jury that convicted him : a fact previously unknown to any of the party with which he came, as they all assured me.

Shortly after this spirit had disappeared, two other faces were seen at the same time, who announced themselves as Jarvis, and Dexter, the accomplices of Rulloff. The latter of the two said : "The fiend who has just left, lied, when he declared before the Court that we had been drowned in attempting to escape by swimming. Rulloff after the murder chloroformed us while in the boat, and then threw us overboard. He did murder his wife and child, and their bodies now lie at the bottom of Cayuga Lake, and they will yet be found." All the members of the circle agreed in this statement.

The next day another party of ladies and gentlemen had a private séance. They were all from the same town, not far from Moravia, and a woman's face appeared which was recognized, and one of the circle remarked that it resembled that of a young woman whom they formerly knew, and who had committed suicide. Upon this remark she fell back a little, and in a deliberate manner raised a glass goblet to her mouth, and appeared to drink its contents. They said she destroyed herself by taking poison.

To the same circle appeared another face of a female, which was immediately recognized as that of young married woman of their town, who had terminated her life by drowning. A person present asked her name, which she gave. He then inquired if she was happy, and she replied: "I am happier than I would have been with him; and happier than he is now, or will be when he comes where I am." They said the brutal treatment of her husband had driven her to self-destruction.

On the day after our return home, we determined to call on Charles H. Foster and have a séance with him. I had not seen him for some months, and our visit to Moravia had been made with little previous consideration and with the exception of Dr. Slade, no one out of our family had been informed of our intended visit, and it is unnecessary to say that Mr. Foster had no knowledge of it.

Upon seating ourselves I wrote carefully, guarding the paper from his observation, a request for our spirit friends to inform us where we met them last. Before I had passed the paper, carefully folded, to the medium, he said: "A good many spirits are present, and they want to tell you of some journey you have taken." He then requested my wife to take the alphabet card, and point to the letters, and he would designate the ones that would spell the name of the place where we had been. "Moravia" was then spelled out, but before he had announced the result, he said the spirit would write the name of the place. He then held a piece of paper and a pencil with one hand, under the table, and upon bringing it to view the word "Moravia" was found written backwards, and upon holding the paper reversed to the light the word was easily read. My wife then wrote, folded, and handed to the medium, the question; "Eugene was it really you whom we saw at Moravia?" Raps responded "yes" and the medium then wrote: "Yes Dear Mother, it was really my spirit that appeared to you *as I am now, and the old lady with the book*, came to give evidence of her presence."

I then asked aloud; "How many of our friends did we see at Moravia?" The medium replied; "They say five." My wife then

inquired whether they could give us the first letter of the first name of each spirit we saw. She was directed to use the card and the initials were correctly designated. They were C. E. M. S. A. representing the names, Catharine ; Eugene ; Mother ; Seth ; and Auntie.

Then my wife asked ; "Katie, what is the name of your child ?" The medium replied ; "The same as your own—Elizabeth. It was named for you."

I then inquired if my wife's sister M—— was present. Yes, was answered by raps, and the medium's hand wrote ; "You have both been blessed more than you yet have any conception of, in beholding those who are dear to you, and you will still have revelations from us to help you in your soul's progress. I shall come to you frequently now, and bless you both with my presence. M——."

My wife next inquired whether her sister Ann was present. The medium replied ; "Yes ; she is present ; and she says her mother was disappointed because she did not hear from her at Moravia."

Five of the responses made by the spirits in this séance, are particularly noticeable. First. My son being questioned as to the reality of his appearance at Moravia, answered, "Yes dear mother, it was really my spirit that appeared to you *as I am now*." As he passed away at the age of four years, more than twenty years previously, this answer was very pertinent.

Secondly. He also said ; "And the old lady with the book, came to give evidence of her presence." This is stronger evidence than the first—as so far from alluding to the aunt and the book in the presence of Mr. Foster, neither she nor it had entered our minds while there, until this confirmatory proof of her presence at Moravia was furnished us.

Thirdly. The answer to my question—How many of our friends we saw at Moravia ; was, "Five." This question was proposed upon the moment and the answer was promptly given, and we had to compare notes in order to satisfy ourselves as to its correctness ; our first impressions being that more had appeared. The answer was correct.

Fourthly. In answer to the question ; "What is the name of your child ?" the immediate reply was ; "The same as your own—Elizabeth. It was named for you." This was confirmatory of and it exactly corresponded with, what its spirit mother told us at Moravia, and if this was "guessing" it was remarkably good, for not only was the name given feminine, when it might have been masculine, but it also happened to be the exact name, and beside this the motive here assigned for conferring the name was the same as stated at Moravia.

Fifthly. My wife's sister Ann said ; " Her mother was disappointed because she did not hear from her at Moravia." Here are two facts expressed ; one directly, and the other inferentially. The first, her mother's disappointment because of her not hearing from her at Moravia, we verified, for nearly the first question my mother-in-law asked upon our return, was whether her daughter Ann had manifested, and she expressed her regret when we informed her that she had not. The second fact consisted in the knowledge by the spirit communicating through Mr. Foster, of her not having appeared there.

The next day after visiting Mr. Foster we determined to hear what the spirits would say through Dr. Slade, and accordingly visited him at his rooms. This was September 6th, 1871. We found him too ill to give us a sitting, but were invited to seats in the parlor with him, and he asked what we had seen and heard at Moravia. I replied that we could say nothing of that until after a séance, as we desired our friends to testify in relation to these matters. My wife sat directly opposite to the medium, and while conversing upon other subjects he said to her : " There is the spirit of an old lady, pale and thin, standing beside you. Over her head I can see the words : ' I was there in the room,' and she holds a book in her hand ; now she holds it on your head." I inquired if it was Auntie, and he said ; " She nods yes." I asked if the book was a hymn-book, and he replied, " She says no. Now I see it is a Bible." She then vanished.

I then inquired whether he had received any message from me while I was at Moravia, and he replied ; " Yes. Owasso delivered a message from you, and he said you told him to tell me you were there that day." I asked him how Owasso delivered the message ; if he controlled him and spoke through him to his partner, Mr. Simons. " No," he replied, " Owasso speaks or whispers to me, as if he were standing near my ear."

The reader will observe, that three separate tests given at different times, through different mediums, confirm the verity of the appearance of my wife's aunt at Moravia. The first test was her appearance at Moravia with the Bible at the first séance after our conversation, and my remark concerning her in our own room, as if to show us not only that she could come, but that she still had her Bible. We here saw her as plainly as when in this life. The second test was received at Mr. Foster's, and the third at Dr. Slade's, as here narrated, where she again appears presenting her Bible in a conspicuous manner, as if again to remind me of my jesting remark at Moravia.

To those who are disposed to reject the account here given of the appearance at Moravia, of spirits who once tenanted mortal forms, I

would say my testimony is that of an individual only. Many hundreds, probably thousands, who like me have witnessed the wonders there daily to be seen, are as well satisfied as I am of the absence of all fraud and deception at these séances. And if it is difficult to believe in the genuineness of these things, is it not even more difficult to believe that an uneducated, unsophisticated country girl, brought up and inured to hard labor, with little leisure and no opportunity to take lessons in deceit, even if a master could be found to teach her; living in a remote country neighborhood; absolutely ignorant of the great world and its means of entertainment and amusement; never having witnessed the sleight-of-hand tricks of any acknowledged master in the occult art, and with an unimpeached character for honesty, truthfulness, and propriety of conduct, in the town where she has resided since a child; I say is it not even more difficult to believe that she has the pre-eminent talent that all will acknowledge is requisite, to successfully plan and execute such a stupendous fraud as this is by some supposed to be? Why Houdin, the head of his profession in jugglery, who spent an industrious life in acquiring his knowledge of the art, never dared to throw open to the inspection of his audience the appliances and machinery by which he astonished them. He no sooner exhibited one trick, than his assistant removed the means by which he had accomplished it, and before proceeding to another he required the presence and proper arrangement of the appliances necessary for that, while with Mrs. Andrews, she requires nothing, and provides nothing; she quietly seats herself, and from the commencement to the termination of the séance she does not move, unless it be at the moment of lighting the lamp, when she changes her position to another inside the cabinet.

This cabinet, and the room in which it is placed, are always open, excepting when she occupies the former. It is daily, hourly, visited and examined by the curious, and always has been open to inspection, and nothing has yet been discovered that can throw the least light upon the visible means, by which these things are wrought.

Visitors are surprised upon their arrival, to find Mrs. Andrews busily engaged in household duties, most commonly in the kitchen, and it is from there that she usually emerges when the hour for the séance arrives. I feel quite certain, that nearly all the ladies who have visited her will endorse my assertion, that a more strictly domestic, quiet, and sensible woman than Mrs. Andrews is rarely seen, and so far as I have interchanged opinions with others when visiting her, there has always been but one expression of entire confidence in her frank honesty, and high moral principle.

CHAPTER XXV.

MATERIALIZATION OF SPIRIT-FORMS—*continued.*

UPON my visit to Moravia in August 1872, I made the acquaintance of the Rev. Mr. P—— the highly respected pastor of a church in H—— who with his wife had visited Moravia to witness the proceedings, which for some three years “credulous people had mistaken for spirit manifestations.” He came there—as he declared to me—in the full conviction, that he was to meet imposture so transparent, that he or any person of ordinary intelligence could at once see through it. What followed I now relate in his own words :

“H——, *Feb.* 28, 1873.

“DR. E. CROWELL.

“DEAR SIR,—You ask of me an account of my visit to Moravia ; what evidence I there received of the continued existence of the departed ; my opinion, etc. I cheerfully comply with your request, so far as to give you a brief statement of the facts in the case.

“Having read and heard from the lips of personal friends who had been to Moravia, accounts of wonderful manifestations of spirits ; making themselves visible, etc., I had the curiosity to go and see this new humbug for myself.

“Accordingly in August last accompanied by my wife, I started for Moravia, to spend a week in investigating the reported marvels. I went there a confirmed sceptic in regard to seeing spirits. I did not doubt, on the testimony of friends whose veracity I could not question, that I should see faces and hear voices, but I felt sure in my mind the whole thing was a deception, a trick of legerdemain or something of that sort, and I had just self-conceit enough to suppose I could detect and expose it.

“On arriving there I assumed a false name ; told no one who I was, where I came from, my calling or profession in life. A half hour previous to the first sitting, I asked the privilege of examining the room in which the sittings were held, which was readily granted me, and left alone to myself I searched every nook and corner for trap-doors, masks, and other means of carrying on the trick, but found nothing. I remained in the room till the medium and some twenty-five or thirty others came in and the séance commenced.

"I need not go into particulars which have been so repeatedly published to the world, but simply say, that while several persons appeared whom I did not know, but who were recognized and conversed with by others, on the morning of the third day, I saw to my utter astonishment, my two sons who departed this life some five years previously, and this was repeated some ten or twelve times during my stay there.

"One of them said: 'Father you may safely preach this doctrine in your pulpit at home, and M——' (the son speaking) 'will aid you.' Then the other said: 'Father I do not drive ahead now as I used to; R——.' Here giving his name, he being a younger son. Then M—— rejoined: 'Dear father and mother, drowning is not such a hard death after all.' He met his death by drowning. When asked if they would not try and manifest at home; M—— replied: 'Father and mother yes; and tell "Sis" we will yet have some glorious music out of that old piano.' My son had been engaged in a music store eight years; was a performer himself, and always took a great interest in his youngest sister's musical education, spending much of his time with her at the piano, when at home. I saw one of my sons as clearly and distinctly as I ever saw him when living: at other times I saw them, not as one would appear in broad daylight, but as between twilight and dark. I had more conversation with them; they spoke of home, of family matters utterly unknown to every one present, and unthought of by me and mine. As stated above, they gave their names, and one, not only alluded to the manner of his death, but exposed my profession; while my mother whom I saw with perfect distinctness, revealed my name.

"That all this was real; that I was not deceived, I know. If I ever saw and conversed with my sons in my life, I know I saw and conversed with them repeatedly there. There are many remarkable details that demonstrate the reality of their visible presence, which I must omit for want of time and space. I give you merely a brief statement of the simple, naked facts, as to seeing and conversing with my sons.

"You wish to know what evidence I received of their continued existence; my opinion, etc. After making the foregoing statement, it seems needless for me to formally reply. A man who could question the repeated evidence of his eyes and ears, must be as wilfully blind as those of whom Christ said, 'They will not believe, though one rose from the dead.' The evidence I there received, was to my mind demonstrative; was beyond all question or doubt. I am as certain of the honesty of the medium, and of the reality of what I

saw, as of my own existence, and of course *it is to me proof positive of a future life*. It has not changed my views. I have believed in a continued existence, and that the departed are with us, for nearly forty years. *Now I know it*. I have as Paul exhorted, added to my faith, knowledge, That is all ; and glorious knowledge it is. *The Bible, Christ and Christianity, are more precious to me than ever*. I realize the truth of their teachings concerning a hereafter to man, the resurrection of Christ, and the event of the Transfiguration on the mount, as I never realized them before.

"Had none but myself seen what I saw, I should even then be hard to convince that it was a delusion ; that my imagination had been imposed upon ; but when twenty-five or thirty others saw and heard the same, it is not in the power of mortal man to convince me that I was deceived, and that those dear to me as life, were not there in living, visible form, and presence.

"Since my return, I have told my people of these things ; that I know them to be true ; and they show by their intense interest and tearful eyes, that they wished they could know the same. It causes them to think upon the subject as they perhaps never thought before, and in time no doubt they will come to the light. Some want to know why it is necessary to go to Moravia, or elsewhere, to see our friends ; why not come direct to us visibly here. I tell them I know nothing about the whys ; I only know that I saw my mother, and sons, and conversed with them. I do not know why it was necessary for Peter, James, and John, to go up into the mount to see Moses, and Elias, but it seems that they were required to do it, and I believe they both saw and heard them. I realize this, and many other spirit manifestations, and angel-comings, recorded in the New Testament, as I never realized them before, and see a glory in the mission of Christ, I never comprehended until now. The many letters I receive, with requests for information, show how great is the interest felt in this matter of a future life, how intense the desire for a demonstration of the fact.

"Our visit to Moravia was a great event in our lives ; an event of most thrilling and momentous interest to us, and one which will never be forgotten. We went there almost totally unbelieving, as to the possibility of seeing our spirit-friends, but our doubts and unbelief were soon swept away. We went there oppressed with a great sorrow : we saw those we mourned, as alive from the dead ; we looked into their faces as in other days : we received messages from their spirit-lips ; we felt their celestial hands touching us, and we went away sorrowless, our hearts singing for joy. All things now seem changed ;

the world wears a brighter aspect ; and I tell people I am one of the happiest men on earth. I always believed and preached that the departed are alive, and near us, but believing and seeing are widely different things, and I thank God for the ocular demonstration, and for the joy it gives. Such is the evidence, and such are my opinions.

“ Yours truly, “ P——.”

This is the account of the experience of my friend, in the investigation of the spiritual manifestations occurring in the presence of Mrs. Mary Andrews at Moravia. I will only add, that the reader may be assured of the high intelligence and respectability of the writer, a gentleman who has for years filled with satisfaction to his parishioners the pulpit of a church in H——, and who has given his testimony freely to them, but who shrinks from the publicity which would be given his name by its avowal here. I have his permission however to communicate it, with his address, to any of my readers who may desire to know it.

One of the common forms of manifestations at Moravia, is singing by spirits. This generally occurs, when the persons assembled sing with animation, the spirits seizing the moment when they are “with one accord” raising their voices, to join in the strain, and generally the spirit-voice is heard clearly above all others. This spirit-singing is generally good, and sometimes very fine, but I remember at one time it was characterized by the nasal twang, and corrupt pronunciation, that is often noticed in certain uncultivated persons, mostly in the South and West.

For speaking and singing, spirits depend upon certain subtle forces and elements which they gather from our organisms. While in Moravia, in August, 1872, at one of my private séances with Mrs. Andrews, held in the séance-room, when only she with two others of my family and myself were present ; none of us singing ; and when our spirit-friends had conversed more freely than usual, the medium afterward complained of much soreness and tenderness of the throat, and lungs, evidently without any definite idea of its cause. It seemed to me that the spirits, desirous of gratifying us by conversing, and being unable to draw the necessary elements from us, or unwilling if able, to draw directly from our circle, as one of the sitters was quite feeble, especially as to her lungs, were compelled to draw directly from the vocal and pulmonary organs of the medium, those elements that are liberally supplied by public circles, and which are necessary for the production of spirit-voices.

Failures in these séances often occur, and it is rarely the case, that for two successive days the manifestations are equally satisfactory. These failures and variable results, undoubtedly are mainly caused by the inharmonious circles, hastily assembled, and sometimes illy arranged, where some individuals present operate as disturbing elements, and render unsuccessful the efforts of the unseen intelligences, to benefit and instruct all. In addition to this, in the miscellaneous characters and motives of the spirits assembled to communicate with their mortal friends, we can find other causes of failure. Dr. H. T. Child of Philadelphia was there in June, 1872. After his return home, a spirit purporting to be that of the Rev. John Pierpont, who often is present at Mrs. Andrew's séances, addressed him in relation to this subject, and his remarks are appropriate here. He said :

"My good friend. You have had additional evidence of the absolute necessity of the observance of the laws, if you would have good manifestations. The discord which was apparent on the external plane at that house, was not so great as that which exists among the spirits who come there. If it were not that I feel the importance of this work just now, I should have left there altogether before this. Persons come there determined to sit in the room, whether they are in harmony with others there or not, and so spirits come and demand that they shall be materialized : and while those spirits, who prepare the proper elements for presenting material forms are at work, they crowd in, and insist that they shall have the privilege of appropriating. The result is that very few new forms can be materialized. The only thing they can do is to put forward some of those who have been materialized many times and who are able to bear this, even amid the discord on the external and internal planes ; but unless there is a better condition of things, the whole affair will end in confusion. Enough however has been shown, to prove that under favorable conditions spirits can and will materialize themselves, and it now remains to be seen who will establish the most orderly and perfect conditions, and receive the best manifestations of this character. . . . The command given to one of old remains true.

"When thou bringest thy gift to the altar, and there rememberest that thou hast aught against thy brother, leave there thy gift, and go and be reconciled to him, and then come and offer thy gift."

The spirits there, and elsewhere, agree in predicting, that in a very few years—less than a score—they will attain to such knowledge and perfection in effecting materializations, that they will be able to stand upon the rostrum, in the presence and full view of the people assembled, and address them through materialized vocal organs, and

none shall be so spiritually blind as not to perceive and recognize them.

A spirit professing to be Theodore Parker, said through Mrs. Conant of Boston: "I believe I shall yet stand upon the Music Hall rostrum, and speak to the people materialized, as much so as I ever did when in the physical body, and that, ere many years have passed away. . . . The chemists and scientists in our life are making very rapid improvements in that respect; are learning the law and how to adapt themselves to it. All the forces and processes of nature are destined, I believe, to become subservient to the soul, and this is one of them."

Another spirit, speaking at Moravia, said: "It will not be long, before we will materialize so that we can be photographed." This prediction has since been verified in London, where a materialized spirit has been photographed.

While I was at Moravia at one of the séances, a spirit said: "Friends I read many doubting minds among you; but you must remember we are as yet at the foot of the ladder, and must climb it step by step; but we are rapidly overcoming the difficulties."

At another séance, the superintending spirit spoke, while not visible to the circle, and some one asked him to show himself. His reply was: "Do you not think I would do so if I could, even though I have to come into your murky atmosphere. We do our best, and work much harder than you imagine, but sometimes the material we obtain from your bodies, will not enable us to show our faces as well as at others."

At a séance with Charles H. Foster, Jan. 2, 1872, I asked my son what spirits were engaged in materializing at Dr. Slade's, and he replied: "Grandfather, myself, and others, and Dr. Franklin is at the head of it all." On the 8th of the same month at a séance with Dr. Slade, I inquired of the spirit of Dr. Davis, whether Dr. Franklin had anything to do with the production of the visible forms, and he replied: "Yes; Dr. Franklin controlled the medium some time ago, and we now take counsel of and advise with him." At Moravia also, a spirit said that Benjamin Franklin was engaged, in superintending the processes of materialization at Dr. Slade's.

I can readily fancy the smile of incredulity, with which many of my readers will regard these predictions of spirits, as to their soon being able to render themselves visible, and audible to a public assembly. And yet, this next step in the development of the spiritual art of materializing, is not such a formidable one, when viewed in connection with the marvellous results already attained. I find no difficulty in

believing that spirits are justified in this hopefulness, when I remember that ten years ago, no person in the civilized world, so far as we know, had any knowledge of this art of materialization, and if with our assistance, often ignorantly rendered, spirits have within that time so far succeeded, as to daily render themselves visible through this means to a small number of people, it should not be regarded as in any way improbable, that within the next decade they should advance one step farther, and accomplish the but little more difficult task, of presenting themselves face to face with an audience of thousands. 'Tis but a step, and thousands of elevated and wise spirits are engaged in accomplishing it, and I confess my confidence is so strong in the success of such combined spirit-efforts, assisted as I implicitly believe by God Himself, that I cannot find any substantial reason for doubting, that multitudes now living, will yet see this crowning demonstration of the truth, that though a man die, yet shall he live again.

From my note-book I extract the following : " At one of the séances at Mrs. Andrews', a spirit whose face at the aperture was in full view, said : ' Friends ; look at me well. I was once a mortal like yourselves, clothed in a form of flesh, but you see me come again. This faith is like a tree, that grows and spreads its roots and branches. The time is coming, and soon too, when the churches shall be spiritual temples ; the prisons shall be opened wide, and the criminal walk forth attended by his spirit-friends, and then, with them by his side, he will lead a new life ; will begin the edifice anew ; and build himself up a noble man. Soon shall we come into your houses, without the assistance of a medium.' "

At first view it is a matter of surprise, that spirits should be able to gather the material elements, with which they clothe and render themselves visible to us, from the atmosphere of the room ; but when we consider that the external atmosphere contains all the elements of life, both animal and vegetable, and that by unconscious, invisible assimilation of these elements, the animal and vegetable structures are built up, we no longer find reason to wonder, that spiritual intelligences who have investigated the character of these elements, and observed and studied the laws which govern their selection in the processes of nature, should be able to gather and appropriate certain of them, to the purpose of clothing their own spiritual bodies.

The cabinets for spirit manifestations, are receptacles for retaining and condensing these elements, when gathered by the operating spirits, partly from the organisms of the mediums, and partly from those of the persons present. A cabinet which has been used by spirits for this purpose, becomes charged with these elements and in-

fluences, and like a charged electrical jar, is constantly in a condition more or less suitable for their use.

The ark of the covenant of the Israelites, I believe to have been an instrument for similar use, and I agree with Allen Putnam, when in his exceedingly interesting work the "Bible Marvel Workers," pp. 53, 54, he says :

"The ark of the covenant was constructed expressly for use as a *spirit battery*, or an instrument through which to give forth the commands of the Lord. The special care taken to have the ark and all its appurtenances, charged with the auras or magnetisms of a selected class of workmen, becomes very interesting in these days, when much wonder is expressed at the customary stickling of spirits and mediums for right conditions. Biblical history furnishes precedent for great particularity, when constructing a cabinet for manifestations. . . . Those who have been observant of the many indications which exist, that every workman imparts some of his own properties to whatever metals or substances his skill is expended upon, and that these properties, gain an abiding lodgment in the article he manufactures, will be at no loss to conjecture a reason why the God of Moses when fitting up an ark or instrument specially for communication, was careful to select workmen, whose impartations to the materials wrought would be mediumistic ; that is would infuse impartations favorable to spirit operation."

Even the position of the ark, in the tabernacle was a matter of importance, and Jehovah Himself pointed out the position of the altar in the holy place, directing that it should be near the ark of the covenant, and it was only upon these conditions being complied with, that he would meet and communicate with them through the high-priest or medium.

"That thou shalt put it (the altar) before the vail that is *by the ark* of the testimony, before the mercy-seat that is over the testimony, *where I will meet with thee.*"—Exodus, xxx—6.

Thus intimating, that there and there only he would meet with them, and unless we suppose that he here gave unnecessary directions, we must believe that he could at least, best communicate under this arrangement.

The contents of the ark, were the testimony, or two stone tablets on which were written the commandments, and which it is to be presumed were highly charged with odic or magnetic force, it being stated that they were inscribed by the finger of God. The presence of these objects, therefore promoted the general intention of the ark, in its being a repository of magnetic force.

Beside these, Aaron's rod was kept there, as is said in Numbers, xvii—10.

"And the Lord said unto Moses. Bring Aaron's rod again before the testimony, (*or tablets of stone*) to be kept for a token against the rebels, and thou shalt quite take away their murmurings from me."

This was the magic rod or staff, of which it is said in Exodus iv —17.

"And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

It was the visible or ostensible means by which the miracles were effected before Pharaoh, and which upon being laid before this same ark, had in one night, budded, blossomed, and yielded almonds—Numbers xvi—8, and with which Aaron smote the rock and brought forth water. Paul in his Epistle to the Hebrews, chapter ix—4, says the contents of the ark were :

"The golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."

It is evident that this rod or staff possessed some remarkable properties, which favored the manifestation of spirit-power, and I have no doubt, they were derived from its accustomed contact with Aaron's person, through his handling it, he unconsciously imparting to it, some of that influence which as a powerful medium pervaded him, as the staff of Elisha, which he sent to apply to the face of the dead child, possessed some of the power of that medium.

Whatever power attached to Aaron's rod, was an addition to the similar power that resided in the tablets of the commandments, and probably the pot of manna had acquired properties of the same character, from long association with these other contents ; all together operating as a spiritual battery of considerable power, which assisted the manifestations and communications of certain spirits.

"And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Exodus, xxv—22.

This does not mean that there He will meet with the people, nor even the priests, but with only one among them—the high-priest—who alone was permitted to enter the holy of holies, where the ark was kept. Paul in Hebrews, ix—6, 7, speaks of this.

"Now when these things were thus ordained, the priest went always into the first tabernacle, accomplishing the service of God. But into the second, went the high-priest alone, once every year."

Why was this apartment so carefully guarded against intrusion, that for the offence of entering it the penalty of death was imposed ? No secrets were to be discovered, for all knew of the visible objects

it contained, and we can conceive of no motive for such rigid exclusion, unless it was the necessity of protecting the magnetic or mediumistic atmosphere of the place, from vitiation or loss by repelling personal magnetisms, which would render it unfit for the use of the spirits who there manifested. That the high priest was at least originally a medium, I have no doubt, as it was necessary he should be in order to insure the full success of the manifestations.

That the magnetic, odic, or mediumistic elements necessary to spirit manifestations, adhered to the ark and its contents, is also evident from I. Sam. v. where it is related that when the Philistines had taken the ark and had placed it in the house of Dagon, and set it beside that idol, they arose in the morning, and

“Behold Dagon was fallen upon his face to the earth, before the ark of God.”

They replaced the idol, and on the following morning,

“Behold Dagon was fallen upon his face to the ground before the ark of the Lord, and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left him.”

This was accomplished in the night, or in darkness, when spirit power can be most successfully exerted. As Mr. Putnam remarks: “The house of Dagon, the idol god Dagon and the ark, were all in the keeping of Philistines, worshippers of Dagon, persons not likely to maltreat their own Deity. The sequel indicates their conviction, that some occult mischievous power accompanied the ark.”

It was with the ark, as it often is with dwellings that have become highly charged with the personal emanations of certain mediumistic tenants, and where certain spirits are enabled by virtue of these emanations, to produce strong physical manifestations. The spirits who usually manifested through the elements or influences associated with the ark, here exercised their power in overthrowing and mutilating the idol statue.

The *Spiritualist*, a monthly magazine published in London, in its number for September, 1873, furnishes the following account of certain disturbances, that were introduced into a family with a piece of second-hand furniture, which had been purchased at a sale of the effects of a deceased person. Mrs. E. L. S. Nosworthy, of Avon Lea, Birkenhead, Eng., a daughter of George Thompson, formerly a distinguished member of Parliament, is the writer, and the lady in whose family these singular occurrences took place. They forcibly illustrate the truth, that the emanations of mediumistic persons are imparted to material substances with which they are immediately associated, perhaps as readily as terrestrial magnetism, is imparted through the magnet to the iron with which it is in contact. It also shows, how

these elements furnish facilities for certain spirits to exercise their power upon other material objects. In this case, mischievous, or even malicious spirits were the operators. The writer says: "I have been requested to publish the particulars of some incidents that have happened in my family, which have led us to the conclusion that pieces of furniture may be haunted, although removed from house to house.

"Ten years ago whilst residing in Manchester, I bought from what appeared to be a gentleman's residence, a handsome dressing-table. I was under the impression that the owner had died, and his or her effects were being sold by auction. After the table had been brought home and installed in a spare bed-room, I was somewhat annoyed to learn from a friend that the house from which I had purchased it, was of questionable reputation, being one of the many establishments kept by a very wealthy, but very dissolute man, whose recent suicide had created quite a sensation. Although vexed to think I had bought an article from such a place, I yet decided that there could be no reasonable objection to it, therefore it was suffered to remain in the house.

"Ten years have elapsed since that purchase, and we have since removed to Birkenhead. During the whole period, I recall that from time to time I have had complaints from the various occupiers of the bedroom furnished by that table. Ladies have complained to me that they were disturbed by raps, taps, and creakings in the table. One young lady was so much disturbed, that she refused to sleep alone in the room. I should here note that these persons were my visitors from a distance, and each of them was unaware that any other had had similar experience.

"Circumstances then occurred making it necessary that my husband should occupy the room. He invariably felt extremely uncomfortable in it, for it was rarely free of raps, taps, and creaking proceeding from the table. He affirms, that once he felt a figure stretch itself on the bed beside him, and a sensation of horror crept over him which he never can forget. I treated all complaints made to me with uniform indifference, attributing them entirely to the imagination of the parties. It never occurred to me as possible, that a noise of any sort could be made without an earthly cause.

"About nine months ago, in consequence of being thrown into the society of a very firm believer in Spiritualism, I determined to investigate for myself. I therefore formed a circle at home, and we began almost in jest to sit round a table or to join hands in a circle. Very soon we became convinced of the power. Three mediums

sprung up in our family, the most striking my little daughter aged ten. Through this child—Beatrice—I have had some beautiful communications, both in writing and trance-speaking, and through her myself and husband are convinced that there is a power coming to us from invisible influences, by which mortals are made to say and do things of which in a normal state they are incapable. Yet we are not Spiritualists in the full sense of the word; we call ourselves investigators.

“Four months ago, I took up my abode for a time in the room containing the table of which I have spoken, having quite forgotten all previous complaints of the noises of which friends had spoken. On my second night there, I was seized about midnight with spasmodic jerkings of the limbs. I tried every position, every effort of will-power, but in vain. I could not keep quiet many moments, my limbs jerked in spite of me. At the same time I became sensible of a suffocating oppression in the air of the room, and a general sensation of unbearable restlessness and misery. After bearing it for what seemed to me an hour, but turned out to be only about twenty minutes, I sprang quite frantically from my bed and took refuge in another room, where after lying down I waited for more misery, hardly daring to hope that what I regarded as the beginning of some nervous disease of the St. Vitus’ dance kind, was to pass off with a change of bed. But strange to say a refreshing sleep quickly took possession of me and my nervous system which had appeared strung up to the last tension of wretchedness, grew calm and placid, almost the instant I changed my room.

“Next morning my child, Beatrice, entranced by a child spirit much younger than herself, told me in the lisping language of a mere infant, that ‘Last night she visited me to soothe me to sleep, but found me under the influence of black spirits, so that she could not approach me.’ I inquired, What have I done, how sinned to attract such influences to me? She answered ‘I know not; but you inquire of older spirits.’

“By the end of the day a second control took place, and then by the lips of my child, I learned that the room in which I had been sleeping contained a piece of ‘inhabited’ or haunted furniture, namely the table. That dark and low spirits to whom it had belonged in their earth-life, now visited it, and took a pleasure in tormenting any one they could annoy by their mischievous influence: that I, being mediumistic, they had been enabled to produce the jerkings and troubles of the previous night. The spirit who visited me had been

unable to approach me, till I reached another room, and then she soothed me to sleep.

“I can scarcely describe the strange feelings I had, when I recalled the circumstances connected with the purchase of my table—circumstances which I never had communicated to a human being, much less to my child, then only just born. All the complaints of other persons were now remembered, and a different significance attached to them. I pondered hours over this strange revelation from the, to me, unimpeachable lips of my truthful and simple child. I debated with my husband on the future destiny of the table. He was in favor of selling it, but to this I could not reconcile myself. While we were at issue on this point, I advocating the destruction of the ‘inhabited’ article, he condemning such a reckless waste of property, another control of our little Beatrice occurred—it was that of a man. With commanding manner, and solemnity of voice, he said: ‘I am the brother of the wretched man to whom your table once belonged; he is a very low spirit indeed; he inhabits the first sphere; he was a suicide.’ In a prolonged speech the spirit then implored us to destroy the table at once, and to the unbounded astonishment of my husband and myself, he proceeded by the lips of our pure and infant-like Beatrice, to describe to us the relations existing between his suicidal brother, and the dissolute female who lived with him in the house of our table. With tears streaming down the cheeks of the little medium, we were told that this bad spirit works untold misery, in other houses to which other pieces of his furniture have been conveyed. It was explained, that those articles being charged with his psychological influences, he could approach them thereby. We were also told, that the woman who had used that table in the earth-life of this man, was now dead, and that her spirit was generally the one by which we had been disturbed. She was spoken of by the control, as ‘one of his wives.’

“These revelations from lips so pure, so artless as those of Beatrice, have been accepted by us. Our little girl was an infant, a few months old, when that table first came into our possession, and I can solemnly affirm that we never communicated its previous history to a single ear, in fact we had ourselves ceased to recollect whence we had it.

“A little difficulty occurred to us, as we contemplated the destruction of so large an article, as what we now looked on as our haunted table. We could hardly ask our servants to assist, in what would doubtless appear to them such an absurdity, and did not care to make confidants of them, so with some trouble and the assistance of hatchets

and tools, we demolished the table between us, and conveyed its fragments to the coal-cellar, which is situated immediately under the kitchen. I directed my cook to use the wood for fire-wood. Two days after this my maid came to me in consternation. She had been ironing a dress, and had hung it at night, before the fire to air. Next morning she found the skirt cut, as with a knife, in long crossway slits. She brought me her dress, which on examination I found cut as she described. Greatly puzzled, I held a consultation with her and the other servants, but without clearing up the mystery. Suddenly it occurred to me, to ask for a minute description of the state of the kitchen, on the night when the dress was cut. I then found that it hung on a chair, close to the fender, while on the fender was a large bundle of the wood of the table ready for lighting fires in the morning. I took possession of the injured dress, and presenting it to our medium child, I asked her if one of her friends in the spirit-world, could give me any light on this strange affair. Immediately the child became entranced, and after manipulating the dress, she said: 'The wearer of this dress is a powerful medium. She is frivolous and silly, and her dress is charged with her influence. Had it been the dress of any of your other servants, it could not have been injured, but being hers, the spirits of the table have been able to approach it. They are very much enraged that you have destroyed one of their favorite articles, and finding this dress so close to some of the wood, which is still charged with their influence, they got power enough to cut it.' I asked; 'Did they use a knife to cut it?' 'No,' was the answer, 'such low spirits are almost material, they have long nails sharp as knives, and these I think they have used to cut this dress.'

"You may easily believe, I now became very anxious for the perfect annihilation of the table by fire, but as the article had been a large one, and of very fanciful design, this took some weeks, for one could not conveniently make a bonfire of it. One day complaints were made to me that there had been loud noises in the coal-cellar, as of the chopping of wood, and that no one had been found on searching the whole basement floor.

"For weeks we continued to use the wood of the table as fire-wood, and as the weather became warmer some of it remained in the drawing-room grate, unburnt, as the fire was laid ready to light but not wanted. I regarded it I confess with some misgivings, and at length directed the servant having the care of the room, to remove it all and clean the grate for the summer. While she was doing this, a very large Chinese vase of great weight and thickness was shattered into a

hundred pieces, while standing on the floor by her side. I heard the crash and rushed at once to the room, where I found the girl on her knees rubbing the grate which is steel, with a leather; the vase which was in the place it had occupied for years, was lying in fragments at her side. I am quite confident that such a vase could never have been broken by rolling over on the floor, if it had fallen from a height. I doubt if it could have been shattered in such a manner, but my servant assured me that to her knowledge she had not touched it. I should add, that the fender, fire-irons, and all paraphernalia; had been moved into the kitchen to be cleaned, and no article hard enough to break such a vase was near. The girl herself seemed to regard the event as something quite supernatural, and coupling it with the cutting of her dress, asserted that she was evidently under some evil luck.

I consulted Beatrice on this mishap also, and got from her this explanation. 'Your maid is a medium, and being very frivolous she herself is much *en rapport* with the spirits who still haunt that wood, and they collected enough force from the girl, and the wood which had been in the grate, to strike a blow which broke one of your favorite ornaments.'

SPIRIT PHOTOGRAPHY.

As relating to the subject of spirit materialization, it is proper that something should here be said respecting spirit photographs. The power of spirits to cause representations of their forms to be impressed upon the sensitive surfaces of the chemically prepared plates of the photographer, has like their other powers, been denied and ridiculed, but their possession of this power is now quite as well established, as their possession of other powers.

The most noted of the photographers who have taken these pictures, is Mr. William H. Mumler, now of Boston, but in the year 1869 residing and practising his profession in New York, where in April of that year he was arrested upon the complaint of a certain city official, charged with obtaining money from the public by fraud, trickery, and device. The party prosecuting, was the marshal of the mayor, who acted under the latter's instructions, and the case came before a judge whose affiliations were with the prosecutors, and their instigators, so that a powerful local official, as well as popular influence, was arrayed against the accused, and nine-tenths of the community hoped for, and were prepared for his conviction. The following is from the report of the trial as published in the *New York Times*, of April 22, 1869.

"The complainant testified, that he visited the gallery of Mr. Mumler under an assumed name. He expected to have his photograph,

but did not expect any spirit-forms to appear in connection with it. The photograph was taken. Could not say that he noticed any trickery in the manner of taking it. Witness was promised a portrait of himself, with that of some deceased relative with whom he was in sympathy. He paid two dollars on this representation. Did not get any such portrait, therefore considered that he was deceived.

"The defence then called as the first witness, Mr. William H. Slee, who testified that he was a photographer in Poughkeepsie; had followed the business there for twelve years; called at Mr. Mumler's place in Broadway some time ago, for the purpose of investigating the matter of spirit photographing. Went there by invitation of the prisoner—being sceptical, witness watched the whole process of preparing a plate for taking these alleged spirit pictures. Several portraits of witness were taken, then and there by Mr. Mumler. On each, a shadowy form appeared. Noticed nothing unusual in Mumler's manner of preparing the plates. He proceeded to work exactly as he (witness) would have done. While the picture was being taken, Mumler put his hand on the camera: that was the only unusual thing done on the occasion.

"Mumler afterwards visited witness' gallery in Poughkeepsie. Visited witness' gallery by invitation, and took some spirit pictures there. He used witness' materials, brought none with him from New York: produced the same effects as in his own gallery in Broadway. As in New York, he put his hand on the camera: that was the only thing out of the usual mode that witness noticed.

"The next witness was Mr. Wm. Guay, who was engaged in business with Mr. Mumler. Upon being sworn, he testified that "Eight years ago, he was commissioned by A. J. Davis to investigate the process employed by Mumler in Boston. His utmost efforts were put forth to expose any fraud. . . . Referring to Mr. Tooker—the prosecutor—he said: 'I did not say to him that I was able to produce the likeness of a deceased friend. . . . When I was asked whether it was possible to produce the picture of a designated departed friend, I said that the photograph would be that of the spirit nearest in sympathy with the sitter.'

"Ex-Judge John W. Edmonds, was the next witness. He testified to having visited Mr. Mumler's gallery by invitation of Dr. John F. Gray, and Mr. Hunt. Each of the three had several pictures taken, and on each picture there was the ghost-like spiritual photograph plain and apparent. Witness was taken, sitting in several positions. Once he sat facing the wall, the camera being pointed toward his side face; the picture then taken was a profile view of him. So far as he

could see nothing was in front of him but a blank brown wall, and yet when the picture came from the camera there was on it the form of a lady, apparently having been between himself and the wall when the picture was taken. He did not recognize whose spirit it was however. . . . 'I know a great many persons who have visited Mumler. Mr. Livermore had some extraordinary pictures taken. . . . I believe these pictures are photographs of spirits. I believe that the camera can take a photograph of a spirit. I believe also that spirits are not immaterial;—in my opinion everything has materiality. *They are sufficiently material to be sometimes visible to the human eye, and therefore I do not see why they cannot be taken by a camera.*'

"Jeremiah Gurney of No. 707 Broadway, was then called. He had been a photographer for 28 years. He corroborated the evidence already given, as to the inability of experts in the profession to detect trickery in Mr. Mumler's operations: also as to the producing of shadowy forms or pictures, by mechanical means.

"James R. Gilmore, otherwise known in literature as 'Edmund Kirke,' testified to having had his photograph taken by Mumler, and that a shadowy form was present in it, as well as a figure of himself. Was employed by Messrs. Harper Bros. to investigate and write up spirit photographing for *Harper's Weekly*. He could not recognize the shadow as resembling any of his departed friends. 'Previous to the preparation of the plates, Mrs. Mumler told me she saw a spirit at my side. She described this spirit, and I recognized from her description a departed friend. She said I would have a picture of that friend: when the photographs were ready I found that the spirit-form was not that of my friend. I afterward called on Mr. Rockwood, who told me that he could take bogus spiritual photographs by various means. He gave me a picture, and subsequently took several of me, but I detected him in his manoeuvres. He tried the experiment several times, then Rockwood told me he would give me the Mumler process—did not notice Mumler use any of the means so indicated. Am positive nothing was on the plate from which my picture was taken by Mumler: had no definite conviction pro or con, as to the shadowy forms produced by Mumler being veritable spirit pictures.'"

From another report of these proceedings, I copy the following evidence of Mr. William W. Silver.

"My residence is at 182 Smith Street Brooklyn. Am a photographer, and have been such for about six years in the city of New York. I had the gallery at 630 Broadway, prior to March; the same place where Mumler carries on his business. I know Mr. Mumler. I first saw him at No. 630 about the 1st of November last. He called there

for the purpose of making arrangements with me for the place, to take spirit pictures. At the time of calling there I was not a Spiritualist. I rented the place to him at that time, and I sold out to him finally about the 1st of March last, since which time I have not been engaged there. I had a sitting for a picture, some time in November. I sat to see what I could get. I was a sceptic at the time: there came upon the plate a female form, which I recognized as my mother. I have not the picture. I am not now a Spiritualist. Mumler did not bring any materials with him to my gallery, but purchased mine. The camera he is now using, belonged to me before I finally sold out. I used to purchase all the materials and prepared everything. I had no manifestations upon my pictures prior to his coming. When he first came, he took the picture I refer to. During the time between the first interview, and the coming of Mr. Mumler—something about a week—he had no opportunity of manipulating the instrument; he had not been in the place.

“I have been present when he took other pictures several times, and I have watched the process he went through as closely as I could. I have seen him coat the plate with collodion, put it into the bath, and put it into the camera. I also saw him take the plate from the camera, and followed him into the dark room, and saw him develop it. I saw the whole manipulation from the beginning to the end. I at no time detected any fraud or deception on his part. Pictures were formed on the plates, when I went through the whole manipulation, though Mumler exposed the plate, that is he removed the cloth, but stood by the instrument. I have seen him bring forms, though his hand was not upon the camera. I can solemnly swear that there was no collusion between us in any of the performances. When he and I were trying the collodion, the plate which was in the camera, had upon it a spirit-form; he removing the cloth and walking away from the instrument. I developed it in the dark room. I am not a Spiritualist. . . . I have examined the slide of the camera, and have taken the instrument apart, but never found anything in it that ought not to have been there. . . . At the time of taking my picture, and subsequently, I examined the plate before the collodion was placed upon it. I prepared the glasses myself. I recollect it distinctly.”

Other witnesses were examined, who testified to having obtained likenesses of their spirit-friends—among them Mr. Charles F. Livermore, the gentleman who had previously witnessed at his own house, such wonderful spirit materializing through the mediumship of Miss Kate Fox, now Mrs. Jencken of London.

Mr. Mumler, in his own statement read to the court, declared that he was originally an engraver, and while pursuing his vocation he became acquainted with a young man who was a photographer, and he would occasionally attempt to produce a picture, and that one Sunday while entirely alone in the gallery, he attempted to get a picture of himself, and upon developing it a second form appeared upon the plate, and he says: "At this time I had never heard of spirit-pictures." He pursued the subject, and soon commenced business on his own account.

After the witnesses had been examined, and the counsel on both sides had addressed the court, the judge said, that "after careful attention to the case he had come to the conclusion that the prisoner should be discharged. He would state, that however he might believe that trick and deception had been practised by the prisoner, yet as he sat there in his capacity of magistrate, he was compelled to decide that he should not be justified in sending the defence to the Grand Jury, as in his opinion the prosecution had failed to prove the case."

Thus terminated this trial of spirit photography, and the result was in every way favorable to its genuine character, and to the honesty of Mr. Mumler, and since then he has continued to produce these pictures unmolested, and hundreds of persons have obtained portraits of deceased friends in sittings with him. Previous to this trial, spirit photography was almost unknown. Now there are some half a dozen other persons engaged in taking these pictures in this country, and others still in England, and France.

In November 1870 at the close of a séance with Mr. Flint, a very excellent writing medium of New York, I improved the opportunity of inquiring of Mr. Gurney, the well-known photographer of the same city, who testified on Mr. Mumler's trial, and who was there present, what his opinion was of Mr. Mumler's spirit photographs. His answer was, that he had full faith in their genuineness: that he visited Mr. Mumler's gallery in Boston for the purpose of investigating the subject: that he told Mumler the object of his visit, what his name was, and where from, that he would be candid and say that he had no confidence whatever in it, in short that he believed it to be a trick. That if it were a trick, he could not of course expect Mr. Mumler to permit him to see for himself, but if the pictures were genuine spirit manifestations, he would be pleased to investigate the subject. Mr. Mumler in reply, told him he was welcome, and he was pleased to invite him to investigate the process in any way he chose.

Mr. Gurney then took clean plates and examined them with the

closest scrutiny, and prepared them for the camera. The camera itself he took apart, examining the interior—the object-glass, etc., and when all was prepared for taking the picture a friend of Mr. Gurney's being in the chair, Mr. Mumler placed his hand upon the camera, the lens was uncovered, and in a minute or two the photograph was taken. Upon proving the negative, a spirit-form was visible upon the plate beside the likeness of the sitter. The process was repeated with like results; Mr. Gurney managing everything from beginning to end; Mr. Mumler not touching an article, excepting when he placed his hand upon the camera, at the moment of taking the picture.

Mr. Gurney some time afterward, providing himself with plates and chemicals of his own, visited Boston again, and calling at Mr. Mumler's rooms again went through the process, using only his own materials, with similar results. He spent some hours in scrutinizing everything about the rooms, and everything pertaining to the process, and he was perfectly satisfied there was no deception.

I then inquired, if he—Mr. Gurney—could produce similar pictures. He replied: "Yes; nearly similar; but it would require some days to effect the purpose, while Mumler produces them in three minutes."

At one time when visiting Dr. Slade, I found him engaged in a séance with a gentleman, to whom after the sitting I was introduced. He was the Rev. Mr. A—— from Pennsylvania, and he informed me that he had just received a communication through Dr. Slade, from an only son recently deceased, who had requested his father to visit Mr. Mumler in Boston, promising to there give him his likeness. Upon my asking whether he intended to comply with the request, he replied that he should leave for that city on the following day. I took the liberty of suggesting the importance of his preserving a strict incognito, which he assured me he should do.

One week from that day I again visited Dr. Slade, and again met Mr. A——, and in reply to the question as to his success, he exhibited a *carte-visite* of himself, with the clear and distinct figure of a young man standing behind and apparently in contact with him, and upon inquiring whether he recognized the likeness, he placed in my hand a photograph of the son, taken a short time before his death, and the identity was clearly apparent at first sight. Upon expressing my satisfaction at his success, he exhibited five other photographs taken the same day, all remarkably distinct, and which he assured me were perfect likenesses of his parents, sister, wife, and brother. He also assured me that not a question was asked him by

Mr. Mumler or any other person, as to his name or residence, and up to the moment of his leaving Boston no person was aware of either, as he had even registered at the hotel under an assumed name.

CHAPTER XXVI.

TABLE RAPPINGS AND TIPPINGS.

“Let their table become a snare before them, and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they see not ; and make their loins continually to shake.”—Psalm lxi—22, 23.

MANY words have been wasted—many contemptuous remarks made, upon the rappings which are now so commonly heard upon tables, and upon the movements of these latter when surrounded by persons suitably conditioned, and arranged, for the production of these sounds and movements. The opinion has prevailed, that they have their origin in deception, or at best are phenomena known only in our day.

I shall here attempt to show, that this mode of communicating with human disembodied spirits, was known and practised even by the ancient Hebrews themselves, and that in both the Old and New Testaments it is referred to in such a manner, and connection, as to establish the fact that it was a recognized means of interrogating spiritual intelligences.

The passages just quoted have received little attention from commentators on the Bible, for the reason that no explanation at all acceptable can be given of their meaning, without a knowledge of their true application to the use of the table, as a means of obtaining communications from spirits, as practised by Spiritualists at the present day.

“Let their table become a snare before them,” must mean, if it means anything, that it shall become a means of deception, and it would require a very free exercise of the imaginative faculty, to assume and believe that this charitable wish could apply to their food. This might be made to disagree with them—to cause illness, or even death, but it would not be proper to say that their food could be the means of deceiving, or ensnaring them.

And the words succeeding; “and that which should have been for their welfare, let it become a trap,” supports the idea of its relating to the perversion of some accustomed benefit, derived from some use of the table aside from its ordinary use in relation to food. Apart from the word “table” there is nothing in the passage that

could by any forced construction, be made to particularly apply to the subject of food, but there is evidently a deep meaning in the passage, which relates to some important use of the table in which their faith and confidence were concerned, and which had hitherto been conducive to their welfare, but which David now invokes spiritual curses upon.

The succeeding verse strongly supports this interpretation of the meaning for it says ;

"Let their eyes be darkened that they see not, and make their loins continually to shake."

This is precisely what often happens in table circles, and I have witnessed these effects many times. Both are the invariable results when some mediums are controlled. The eyes are darkened in every case of perfect control, and many times their loins and other portions of their bodies shake. In fact it would be difficult, in fewer words, to better express the most noticeable indications of spirit control, in perhaps a majority of mediums.

These two verses are inseparably connected, and relate to the same subject, so that each phrase and sentence applies to the one and the same central idea ; which as I have just remarked, is that some use of the table in which their welfare was concerned, and in the result of which use they reposed implicit confidence, should be the means of their destruction ; and the writer erroneously supposing that the darkened eyes, and shaking loins, were indications of the presence of an evil spirit, calls for these supposed manifestations of diabolical possession, to seal their wretchedness.

The objections that here apply to the use of the table, for purposes of feasting or eating, are equally applicable to its use as a surface for writing upon, or for displaying written characters, as the succeeding verse—the twenty-third—directly and plainly points to consequences that may flow from the use here indicated, which are inconsistent with its employment for writing, unless, as is not improbable, spirit writing was one of the uses for which it was employed.

Thus far I have interpreted the meaning of these passages only by their own light, and by reference to their applicability to modern table séances, but there are other passages that assist our judgment as to the meaning of these. Paul in his Epistle to the Romans chap. xi—9-10, undoubtedly refers to these very passages when he says :

"And David saith ; Let their table be made a snare ; and a trap ; and a stumbling-block ; and a recompense, unto them. Let their eyes be darkened that they may not see ; and bow down their back away."

Paul has here expressed these ideas of David, in even more empha-

tic and significant language than they are conveyed in the sixty-ninth Psalm, and makes it still more evident, that David referred to some religious or spiritual use of the table. It is here to "be made a snare—a trap—and a *stumbling-block*, and a *recompense* unto them." In other words he desires it to become a snare, so that they shall become entangled; a trap, so that they shall be caught unawares; a *stumbling-block*, so that they shall stumble in their progress; and a *recompense*, so that they shall be repaid. There is no possible application of this language, to any other use of the table than to a religious or mystical one, and where the faith of the devotee could be seized upon, as the means of bringing upon him all these dire calamities.

Paul in the remaining or 10th verse says:

"Let their eyes be darkened that they may not see; and bow down their back away."

The condition represented by the phrase "make their loins continually to shake," as used by David, is here expressed by the words, "bow down their back away," they being two modes of expressing the same idea, of want of power or facility in supporting the muscles of the body, which is often observed where the physical organisms of mediums are imperfectly controlled.

In confirmation of the views here presented, I will also refer to Psalm cxi—36th:

"And they served their idols, which were a *snare* unto them."

The word "snare" is here used in the very sense we contend for, as expressing their entanglement in the meshes of false doctrines, and idolatrous practices.

Then again the term "snare" is used in connection with false gods (or spirits) in Judges ii—3.

"And their gods shall be a *snare* unto you."

As elsewhere stated, the gods of the Pagans were generally considered by themselves as spirits of deceased men, whom they worshipped, and if we here substitute the word "spirits" for "gods" it will read,

"And their spirits shall be a *snare* unto you."

Rendering the idea clear and definite in meaning. Also in Exodus xxiii—33, we read,

"For if thou serve their gods (*or spirits*) it will surely be a *snare* unto thee."

Then again in Exodus xxxiv—12-13, it said:

"Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a *snare* in the midst of thee. But ye shall destroy their altars; break their images; and cut down their groves."

The inhabitants were idolaters, and the Israelites were forbidden to have any association with them, lest they should become ensnared by their idolatrous practices; and to prevent this they were commanded

to "destroy their altars, break their images (*or idols*) and cut down their groves" where they worshipped their gods or spirits, with heathenish rites and ceremonies.

And again we find this word "snare" used in relation to idolatrous worship in Deut. vii—16.

"Neither shalt thou serve their gods, (*or spirits*) for that will be a *snare* unto thee."

In the following passages the terms "snares" and "traps" are both used in the sense that we claim for them, when used by David in Psalms LXIX.

"Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them and they to you. Know for a certainty that the Lord your God will no more drive out any of these nations from before you, but they shall be *snares and traps unto you*."—Joshua xliii—11-13.

In the 16th verse of same chapter, in continuation of the same subject, it is shown that these terms "snares and traps" like all the former applications of these terms, apply to their being tempted to idolatrous practices, for it says :

"When ye have transgressed the covenant of the Lord your God, which he commanded you, and *have gone and served other gods*, and bowed yourselves to them, then shall the anger of the Lord be kindled against you."

And not only were table rapping and moving known and practised by the Hebrews, but by heathen nations. There are various passages in the works of heathen writers, which plainly refer to these passages. Tertullian one of the Christian fathers and writers, who lived in the second century, and who was a convert from Paganism, says in his *Apology* when speaking of miracles, that they have been imitated by persons, who by *forming a chain with their hands*, obtained by means of *divining tables and chairs*, miraculous manifestations.

China is acknowledged to be one of the oldest nations in the world, and it is also acknowledged that for some thousands of years it has not materially changed in its usages and customs. Her people seem to have acquired in times we call ancient, all the knowledge they possess to-day, and since then progress would appear to have been arrested, and we may safely assume, that what they know now, they knew when Egypt held the Israelites in bondage.

Dr. Macgowan, the celebrated medical missionary in China, whose opportunities for observation in that country have been so abundant for the past thirty years, furnished some information upon the subject of table-rapping or turning amongst the Chinese, through the *North China Herald*, and his lectures in England. Mr. Howitt in his *His-*

tory of the Supernatural, Vol. I. p. 414, gives us this brief quotation from what he said as to table-turning.

"Table-turning was frequent amongst them, the table being placed upside down, and boys placing their hands on the legs. To enable the table to move freely, it was placed on a couple of chop-sticks, laid at right angles on a mortar or bowl."

Also in a letter to the *N. Y. Tribune*, Dr. Macgowan said; "I should add, that table-moving as I have described it, is an ancient practice, not as you suppose modern."

Mr. Howitt himself remarks; "M. Huc says also, that in the thirteenth century, Rubruk the French Ambassador to the Khan of Tartary, witnessed magic 'by rapping on a table.' This was done by the soothsayer, who was summoned on the occasion of the illness of the mother of the Khan. He says that table-rapping, and table-turning, were at that period familiar to the Mongols in the wilds of Tartary, and that the soothsayers frequently asked the spirits by the sound of the tambourine."

Jesus bids his disciples to remember, that where two or three were gathered together in his name, there would he also be in the midst of them, and on the day of Pentecost they came together to realize the fulfilment of this promise.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house (or room) where *they were sitting*. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance."—Acts ii—1-4.

The conditions necessary for a successful spirit-circle were here present. "They were all with one accord, in one place." That is they were harmonious in feeling, and purpose, and the "rushing mighty wind" was one of the evidences of spiritual presence, and is often one of the first indications of it in spirit-circles now. The "tongues like as of fire" were spirit-lights, similar to those which are now so frequently seen upon the heads of the sitters, and like those my friends have often seen on my head, while I at the same moment have felt them there. And they "began to speak with other tongues, as the spirit (*who controlled*) gave them utterance." A table is not here mentioned, and it is possible that none was used, as for these manifestations it is not always necessary; clasping of hands often answering better; but that they were seated is expressly stated, and no doubt they passively awaited the manifestations.

Considering the little attention generally given to details of occurrences, when related by the Bible writers, we here have a strikingly

exact account of a circle for spiritual manifestations, with the accompanying phenomena, and it is as appropriately descriptive of a modern séance, as of that it describes.

Because *some* circles are held in darkened rooms, in the minds of some suspicion is thrown upon all circles. I find no fault with this suspicion—it is natural; and I blame none who do not so enwrap themselves in it, as to prevent their perception of the truths establishing the genuineness of the manifestations. For my own part, I never sit in a dark circle for table-rapping, unless I have full confidence in the honesty of every person in it, as the opportunities for deception are abundant, and the temptations almost irresistible, to the mischievous and vicious; and if persons in the early stages of their investigations do frequent them, suspicion is their best safeguard; and an excess of it is less an evil, than to blindly accept all as truthful.

Whether the disciples sat in a darkened room when they met on the day of Pentecost, we have no means of determining, but that some of the most important spiritual manifestations related in the Bible, occurred in darkness, we know. It was in the night that the apostles were released from prison, as related in the nineteenth verse of the fifth chapter of Acts.

“But the angel of the Lord (*a spirit*) *by night* opened the prison doors, and brought them forth.”

So Peter was released in the night.

“The *same night* Peter was sleeping between two soldiers, bound with two chains. . . . And behold the angel of the Lord came upon him, and a light shined in the prison. . . . And his chains fell off from his hands.”—Acts xii—6, 7.

This was a spiritual light, and it was in the night. Then again as to others.

“And *at midnight* Paul and Silas prayed, and sang praises unto God. . . . And immediately all the doors were opened, and every one's bands were loosed.”—Acts xvi—25, 26.

I have no doubt that darkness and silence were necessary conditions for effecting these manifestations, as they were all accomplished in the night, whereas had it been possible to effect them in the light of day, in full view of all, these evidences of supernundane power would have greatly augmented the influence of the apostles, and it cannot be supposed that their spirit-friends were so deficient in wisdom, as not to fully appreciate the importance of everything that could increase their influence and authority. The varied and constant efforts of their invisible guides in this direction, through counsel and instruction, as well as by the exercise of their spirit-power, all prove that the liberation of the prisoners would have been effected in

the light of day, and in the presence of crowds, had it been possible, and we can therefore only conclude that it was not possible.

In a previous chapter I have briefly noticed this subject of darkness being a requisite condition, for the occurrence of certain manifestations. I will now add some remarks in reference to the same subject.

In the Old Testament God is often spoken of as dwelling in or speaking out of darkness, as in I. Kings viii—12.

"Then spake Solomon: The Lord said he would dwell in the thick darkness."

This was in reference to the sanctuary in the temple; for in the succeeding verse it says:

"I have surely built thee a house to dwell in, a settled place for thee to abide in forever."

And in the eighteenth Psalm verse 11, we read; "He made darkness his secret place."

Also in the ninety-seventh Psalm verse 2. "Clouds and darkness are around about him."

The 12th verse of the eighth chapter of Ezekiel, appears to apply to some secret, dark and unlawful practices; and I think it quite probable that these were associated with intercourse with the depraved spirits of deceased idolaters, and involved idolatrous rites and ceremonies. The passage reads:

"Then said he unto me. Son of man, hast thou seen what the ancients of the house of Israel *do in the dark*, every man in the chambers of his imagery? for they say the Lord seeth us not; the Lord hath forsaken the earth."

The Jewish priests as well as people, were almost constantly relapsing into idolatry, and it is easy to believe that the ancients or reputed wise old men among them, were no exception to this tendency.

The following passages are not only applicable to this question, but to another.

"But none saith; Where is God my Maker, *who giveth songs in the night? Who teacheth us more than the beasts of the earth; and maketh us wiser than the fowls of Heaven.*"—Job xxxv—10, 11.

"Who giveth songs in the night." To suppose that God gave them is impossible, but that a spirit sang in the night or in darkness—is very probable; and that Job would mistake such a spirit for God is equally probable, as it was a very common error for people then to do so. My reason for assuming that a human disembodied spirit sang, either alone, or with Job and others, in a dark circle, is that spirits now daily sing, sometimes alone, but generally with those present in the séances of Mrs. Mary Andrews at Moravia; where I have heard them, and sang with them scores of times, and of the thousands of intelligent people who have there heard them, not one,

so far as I know, has ever publicly charged specific deception or imposture upon the medium, or others present.

The phrase "who teacheth us," in the second verse here quoted, immediately after "who giveth songs in the night," evidently refers to instruction received at the same time, and both point to a circle for spirit manifestations as the occasion.

Darkness is negative to light. The latter being positive and active, interferes with the efforts of spirits in all their manifestations, and entirely prevents some of them. I have not space here to enter upon an explanation of this difficulty, nor could I clear it up, either to my own or my readers' satisfaction, were I to attempt to do so. Nearly the same difficulties that attend all explanations of the phenomena and effects of light, by scientific men, are here present, and probably we will never fully comprehend the subject. One thing is quite evident, the spirits themselves differ as much as we in their theories concerning it. Perhaps we had better content ourselves with the fact, that it is no more of an objection to any of the phenomena of Spiritualism that the presence of light sometimes interferes with their manifestation, than that its presence in the camera utterly prevents the obtaining a picture by the photographer.

In a previous chapter I have also alluded to the power of music, to harmonize discordant personal elements or influences at séances. I will here again speak of this power.

All observers of modern Spiritual phenomena are aware that music, both vocal and instrumental, assist orderly manifestations. Many persons when told this, think it strange that such intangible things as harmonious sounds can be of use in aiding spirits, but it is less surprising to those who understand something of the laws governing sounds, and their relation to the human organism. That music does assist the manifestations is beyond dispute, and that it influenced them in a similar manner in the times of the ancient Hebrews, is equally certain, as we find from various passages in the Bible, as in II. Kings, iii—15, where Elisha in order to assist the spirit to control him, called for music.

"But now bring me a minstrel; and it came to pass when the minstrel played, that the hand of the Lord came upon him, and he said: Thus saith the Lord," etc.

It is here probable that the minstrel sang, as well as played.

And in the case of Saul when he was controlled by an evil spirit. he was recommended to send for a player on the harp, for the purpose of expelling the spirit, as the music would tend to harmonize

the discordant elements that favored the possession by an evil spirit, to whom disorder was congenial.

"Let our Lord now command thy servants which are before thee, to seek out a man who is a cunning player on a harp; and it shall come to pass when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well." "And it came to pass when the evil spirit from God was upon Saul, that David took a harp and played with his hand. So Saul was refreshed, and was well, and the evil spirit departed from him."—I. Sam. xvi—16, 23.

The Seeress of Prevorst, with her wonderfully sensitive—almost spiritual organization; was very susceptible to the influence of music. Dr. Kerner says of her: "Music frequently threw Mrs. Hauße into a somnambulist state. She became clearer and spoke in rhythm."

What is the force, power, or element that spirits use in making the raps, and effecting the movements of the table? Electricity, is the answer that most naturally arises to the lips, and this is most generally considered to be the means used. Many spirits confirm this opinion by their assertions, but notwithstanding all this, the results of the most careful experiments made by scientific men, like Cromwell F. Varley, are unfavorable to this theory. Still having no intimate knowledge of the nature of electricity, the question whether it is the active means used in the production of the phenomena, remains unanswered, as it may remain for generations to come. As to electricity, probably no man knows more of it than Mr. Faraday did, and late in life he said of it: "There was a time when I thought I knew something about the matter, but the longer I live, and the more carefully I study the subject, the more convinced I am of my total ignorance of the nature of electricity."

Mr. Varley says: "The word 'electricity' is used to express a great many unnamed, scarcely recognized powers, which operate in plants, animals, and man." And he says of spirit rappings, and tippings, and other phenomena: "The phenomena can neither be accounted for by magnetism nor electricity. These forces have nothing to do with the phenomena I have alluded to. It is unfortunate that the terms electricity and magnetism should have been applied to these unknown forces."

Whatever may be the force employed, it soon becomes evident to all investigators of the spiritual phenomena, that electricity is not the *cause* of them, as some unscientific persons assert. In reference to this, I will here quote what is said by Rev. Charles Beecher, in his *Review of the Spiritual Manifestations*.

"For brain to discharge sentences drilled in, is one thing; to adapt answers not drilled in, quite another. Maelzel never constructed

automata to answer *ad libitum* questions. Vaucanson made a duck to quack, waddle, eat, digest, but not to be frightened. An automaton chess-player is impossible, and a Babbage's calculating machine possible, because in the one case contingency cannot, in the other can be excluded. A musical machine might possibly be contrived, to extemporize variations on themes given at will, since the laws of counterpoint, as of figures, may exclude contingency, but it could never improvise an accompaniment to an *ad libitum* vocal performer.

"Galvanic helices can give a reciprocating motion, and regulate speed by a governor, but not stop the motion altogether, and recommence it at contingent intervals. The telegraphic machine may be made to work, by passing electric clouds, but not to arrange alphabetic marks into responsive colloquial phrases. Equally impossible is it, for the odic (or electric) current (if there be a current) in the helix-circle (if it be a helix-circle) to break and renew itself, so as to move a table contingently in reference to the emergencies of a shifting conversation. And if it were conceded possible, its probability is infinitesimally small, not affecting the calculus."

The employment of tables for purposes of communication with spirits, was first resorted to in *America*, soon after the outbreak of the "Rochester knockings," the period from which dates the commencement of Modern Spiritualism.

These "knockings" occurred at Hydesville, near Rochester, in the Fox family, and the news spread far and wide, and reaching New York excited so much interest in the minds of certain persons, that they invited Mrs. Fox and her three daughters to visit that city, and the invitation was accepted.

While there, they were the guests of various private families, and among these that of the late Horace Greeley, the members of which had thus favorable opportunities for careful observation of the Fox girls, and after their departure Mr. Greeley published the following testimony to their worthiness and honesty, and to the genuineness of the raps.

The article appeared in the *New York Tribune*, of August 9, 1850, and is as follows :

"THE MYSTERIOUS RAPPINGS.

"Mrs. Fox and her three daughters left our city yesterday on their return to Rochester, after a stay here of some weeks, during which they have freely subjected the mysterious influence by which they seem to be accompanied, to every reasonable test, and the keen and critical scrutiny of the hundreds who have chosen to visit them, or whom they have been invited to visit. The rooms which they occu-

pied at the hotel, have been repeatedly searched and scrutinized ; they have been taken without an hour's notice, into houses they had never before entered ; they have been all unconsciously, placed on a glass surface concealed under the carpet, in order to interrupt electric vibrations ; they have been disrobed by a committee of ladies, appointed without notice, and insisting that neither of them should leave the room until the investigation had been made, etc., yet we believe no one to this moment pretends that he has detected either of them in producing or causing the 'rappings,' nor do we think any of their containners has invented a plausible theory to account for the production of these sounds, nor the singular intelligence which (certainly at times) has seemed to be manifested through them.

"Some ten or twelve days since they gave up their rooms at the hotel, and devoted the remainder of their sojourn here to visiting several families, to which they had been invited by persons interested in the subject, and subjecting the singular influence to a closer and calmer examination than could be given to it at a hotel, and before casual companies of strangers, drawn together by vague curiosity, more rational interest, or predetermined and invincible hostility.

"Our own dwelling was among those they thus visited, not merely submitting to, but courting the fullest, keenest inquiry with regard to the alleged manifestations from the spirit-world by which they were attended. We devoted what time we could spare from our duties out of three days, to this subject, and it would be the basest cowardice not to say, that we are convinced beyond a doubt, of *their perfect integrity and good faith* in the premises. Whatever may be the origin or cause of the rappings, the ladies in whose presence they occur do not make them. We tested this thoroughly, and to our entire satisfaction. Their conduct and bearing is as unlike that of deceivers as possible, and we think no one acquainted with them could believe them at all capable of engaging in so daring, impious, and shameful a juggle, as this would be if they caused the sounds. And it is not possible that such a juggle should have been so long perpetrated in public, yet escape detection. A juggler performs one feat quickly, and hurries on to another ; he does not devote whole weeks after weeks to doing the same thing over and over, deliberately in full view of hundreds who sit beside or confronting him in broad daylight, not to enjoy, but to detect his trick.

"A deceiver naturally avoids conversation on the subject of his knavery, but these ladies converse freely and fully with regard to the origin of these 'rappings,' in their dwellings years ago ; the various sensations they caused ; the neighborhood excitement created ; the

progress of the developments; what they have seen heard and experienced from first to last. If all were false, they could not fail to have involved themselves ere this in a labyrinth of blasting contradictions, as each separately gives accounts of the most astounding occurrences, at this or that time. Persons foolish enough so to commit themselves without reserve, or caution, could not have deferred a thorough self-exposure for a single week.

“Of course a variety of opinions of so strange a matter, would naturally be formed by the various persons who have visited them, and we presume those who have merely run into their room for an hour or so, and listened among a huddle of strangers to a medley of questions; not all admitting of very profitable answers, put to certain invisible intelligences, and answered by ‘rappings,’ or singular noises on the floor, table, etc., as the alphabet was called over or otherwise, would naturally go away, perhaps puzzled, probably disgusted, rarely convinced. It is hardly possible that a matter ostensibly so grave, could be presented under circumstances less favorable to conviction. But of those who have enjoyed proper opportunities for a full investigation, we believe that fully three-fourths are convinced, as we are, that these singular sounds and seeming manifestations, are not produced by Mrs. Fox and her daughters, nor by any human being connected with them. How they are caused, and whence they proceed, are questions which open a much wider field of inquiry, with whose way-marks we do not profess to be familiar. He must be well acquainted with the arena of the universe, who shall presume dogmatically to decide that these manifestations are natural or supernatural.

“The ladies say that they are informed that this is but the beginning of a new era, or economy, in which spirits clothed in flesh are to be more closely and palpably connected with those which have put on immortality—that the manifestations have already appeared in many other families, and are destined to be diffused and rendered clearer, until all who will may communicate freely and beneficially with their friends, who have ‘shuffled off this mortal coil.’

“Of all this, we know nothing, and shall guess nothing. But if we were simply to print (which we shall not) the questions we asked, and the answers we received, during a two-hours uninterrupted conference with the ‘rappers,’ we should at once be accused of having done so expressly to sustain the theory which regards these manifestations as the utterances of departed spirits. We believe it is the intention of the ladies to shun henceforth all publicity, or notoriety, so far as possible. They do not expect, or wish, to make gain of the

‘rappings.’ They have desired to vindicate their own characters from the gross imputations so freely cast upon them, believing that effected, they may be permitted hereafter to live in that seclusion which befits their sex, their station, and their wishes. We trust they may be permitted to do so.—H. G.”

In 1851 some of the most prominent Spiritualists in New York, formed themselves into an association, which they termed “The Conference,” and Judge Edmonds, Mr. Brittan, Dr. Gray, Professor Mapes, Dr. Hallock, Mr. Partridge, and others, there assembled to relate their experience, compare notes, and take measures to advance the interests of the cause, for which they were all sacrificing so much.

At one meeting of the Conference, there was an account given of a séance with Mr. D. D. Home, the celebrated medium, which affords so clear and satisfactory an idea of what spirits can effect at a table séance, where the conditions are favorable, that I insert it here as it stands recorded in the transactions of the Conference.

“Friday Evening June 18, 1852. Dr. Hallock related a case of physical manifestations, which took place on the Friday evening previous, at the house of Mr. Partridge, after the conference had adjourned. Mr. D. D. Home was the medium, and the circle consisted of Mr. Partridge, and his wife and daughter; Mr. W. Taylor and wife; Mr. S. B. Brittan; and himself.

“On the table around which we were seated, were loose papers; a lead-pencil; two candles; and a glass of water. The table was used by the spirits in responding to our questions, and the first peculiarity we observed, was that however violently the table was moved, everything on it retained its position. When we had duly observed this, the table which was mahogany, and perfectly smooth, was elevated to an angle of thirty degrees, and held there with everything remaining on it as before. It was interesting to see a lead-pencil retaining a position of perfect rest, on a polished surface inclined at such an angle. It remained as if glued to the table, and so of everything else on it. The table was repeatedly made to resume its ordinary position, and then again its inclination as before, as if to fasten upon us the conviction that what we saw was no deception of the senses, but a veritable manifestation of spirit-presence, and spirit-power.

“They were then requested to elevate the table to the same angle as before, and to detach the pencil, retaining everything else in their stationary positions. This was complied with. The table was elevated; the pencil rolled off; and everything else remained. They were then asked to repeat the experiment, retaining the pencil and

everything else upon the table stationary, excepting the glass tumbler, and to let that slide off. This was also assented to, with the like result. All the articles retained their positions but the tumbler, which slid off, and was caught in the hands of one of the party as it fell from the lower edge of the table. Then the table after being restored to the natural position, was moved strongly to and from Mr. Home, and to and from different individuals in the circle, as they requested.

"After this had been repeated several times, and while a corner of the table was inclined into his lap, Mr. Taylor asked if the spirits would lift it clear off the floor while it was in that inclined position. Assent was signified, and the table after much apparent effort was lifted clear off the floor as requested. Dr. Hallock said he was led to the conclusion, that the effort was only apparent, because while we were watching it closely with a light upon the floor, so as to see the slightest motion, the table in the meantime resting upon one castor on the floor, and one corner of the leaf in Mr. Taylor's lap, was raised perhaps about one inch, after having been literally tumbled about the circle, sometimes upon one castor, and sometimes upon two, the leaf resting first in one person's lap, and then in another's. But when the foot of the table was finally raised as described, he to make sure that they were not mistaken in the fact, got down upon the floor to observe more closely. While looking, the foot of the table instead of being raised a doubtful inch or so, was thrown up clear off the floor six or eight inches, as if all former attempts had been mere playful efforts.

"We then asked, if they could move the table with a man on it. They replied, 'Yes with two men on it.' Mr. Partridge and myself then seated ourselves back to back upon the table. Our combined weight is a little over 350 pounds, but notwithstanding, the table was moved as easily as when nothing but the candlesticks and the other things were upon it. We were rocked backward and forward, to and from Mr. Home: the table was tipped from the medium, and held stationary in that position with us upon it, and finally we said playfully; 'When you get tired of rocking us, throw us off.' It was done—the table was tipped strongly and rapidly from Mr. Home, and we were thrown on the floor."

In November 1871, there was considerable excitement in the congregation of Henry Ward Beecher, caused by the repeated occurrence of raps upon, and movements of a certain table, below and in front of the rostrum, placed there for the use of the reporters. These raps and movements were repeated for a succession of Sabbaths, and some

of the secular journals published accounts of them. Shortly thereafter, I made the acquaintance of one of the lady reporters who sat at the table, at the different times when the raps and movements occurred, and received from her a full confirmation of the story. This lady is well-known as a writer, and authoress, and I have no doubt—she being a medium—that her presence assisted the manifestations, as she was invariably ill the Mondays succeeding these manifestations, until at last she was compelled to abandon her post.

The New York Herald of November 27, 1871, published an account, furnished by a gentleman who on one of these occasions occupied a seat just in front of the reporter's table. He said :

"There are three reporters' tables standing against Mr. Beecher's platform. The middle table directly in a line with Mr. Beecher, is an innocent-looking affair of pine, stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher's summer vacation, I noticed an unusual commotion in the little circle of reporters, and as I had been seated by the usher in a chair very near the table, I could not avoid seeing all that was going on. Mr. Beecher was in the middle of his long pre-sermon prayer. As he uttered the words; 'Let the whole earth learn the power of love, such as brought Christ to earth to die for men,' the table moved slowly and deliberately toward one of the ladies, and pushed so violently against her arm that she was obliged to move back. Then it moved as deliberately to the lady opposite.

"You should have seen the faces of the reporters. They had evidently seen table-moving before, but were not prepared for a séance in front of the immense congregation of Plymouth church. Their eyes said plainly, 'What shall we do if this table keeps moving? But keep moving it did, back and forth, with a slow monotonous slide, till the prayer was finished, and then it gave three emphatic tips by way of 'Amen.' Undoubtedly somebody upstairs endorses Beecher, said I to myself, my eye still on the table. Then the hymn was given out. It was about adverse winds, and cares, and troubles, but each stanza closed with this line :

" 'As my day my strength shall be.'

"When that line was sung, the table tipped so that pencils lying upon it rolled to the floor, and the reporters who had evidently forgotten the spirits for a moment in the music, gave a little involuntary start, and a look of horror which to a looker-on was irresistibly comic. They controlled themselves perfectly however, and took their paper upon hymn books, in their laps, and began to write. Meaning to do their best, they all moved back so that not the hem of a garment

touched the table. They even laid their gloves upon the projecting rim of the platform.

"Mr. Beecher preached one of his most radical sermons that day. He spoke of the power of brotherhood, and of the love that hopeth all things; believeth all things; endureth all things. He spoke of the cruelty of society, in its prisons, and all its disciplinary machinery, and declared that self-sacrificing love alone could regenerate the world. The table seemed alive. At the very points where a radical reformer would have wished to applaud, the table would push with great force, one of the reporters, and travel to the opposite side as though to say, 'That's so: that is the truth.' That the table was not touched by even the reporter's raiment, during the sermon, I would take my oath before any court in the country."

It is not more wonderful that disembodied spirits should cause raps to be made, and tables moved, than that you or I standing on one side of the ocean, should with a tiny battery of the size of a thimble, and a drop of water, be able to move a piece of iron on the other. It is even less surprising, for the reason that the disembodied intelligence under favorable conditions, can come into immediate relations with the substance moved, while you and I are placed some three thousand miles from the piece of iron which we move. Our power is really more wonderful than theirs.

Their method of communication in some respects differs from ours by means of the telegraph, but when we consider in how many ways we communicate with each other, we cannot be surprised that their method differs from any one we employ. We communicate with each other by speech, writing, tones, gestures, looks, and in other ways; each differing from the other, but there is only one method to which distance is no impediment, and by which we can by apparently simple taps upon a piece of metal, hold converse with living, but unseen and distant mortal friends. I remember when the possibility of such a mode of communication was ridiculed, and when a proposition made in Congress for a small appropriation for the purpose of subjecting it to a trial, was met with scorn and derision—one member giving expression to his contempt, by saying he would vote for a telegraph to the moon, but not for the bill before the House.

The day before that experiment was publicly tested, and its truth and importance demonstrated, there was not one person who believed in it, where thousands now believe in communication with spirits.

If a person unacquainted with either of these methods of communication, should at the same time see half a dozen persons engaged

in spirit-rapping, and another person in telegraphic-rapping, and he were told that those at the table were employed in communicating with the spirit-world, and the other with Europe ; which would he first believe ? If he had faith in the existence of spirits—even the cold inanimate faith that most Christians possess—it appears to me that the possibility of communicating with spirits, would gain his credence before that of sending a message to London by any means short of a steamer.

Of public circles for rappings and tippings, where all are admitted, and especially in large cities, so far as I have had opportunities for forming an opinion from observation, I have a very unfavorable impression, and I consider attendance upon them to be demoralizing. These circles are often frequented by the odds and ends of social life—by men who have just sufficient respect for the opinions of society to avoid open defiance of them ; and by women whose morality is more conventional than innate—by persons of both sexes of untrained minds, impatient of the restraints that the churches impose, or discontented because others there, are more highly appreciated than themselves. With these, there are other credulous simple-minded people, who implicitly believe in everything labelled and stamped “Spiritual,” and withal there is a sprinkling of earnest investigators, whose whole object is to satisfy themselves of the truth or falsity of Spiritualism.

With such an association of discordant moral and social elements, even if there be an efficient medium present, little that is beneficial can result ; and if the investigator be a person of intelligence, and refinement, he is almost certain sooner or later to retire disgusted with the proceedings. In the early stages of my own investigation, I seized every opportunity of being present at public séances, but I am unable to look back upon but very few, that I did not retire from with a determination to not revisit.

These remarks apply particularly to séances in large cities, where they are accessible to all outwardly respectable people, without regard to moral status, and generally where an entrance-fee is exacted. I can easily understand, that where assemblages are constituted exclusively of town or village acquaintances, few or none of these objections apply.

Many times persons sit at these circles, and propound puerile and idle questions, calling authoritatively upon the spirit of Socrates or Paul, Franklin or Washington, to answer. An answer is often obtained, purporting to come from the spirit invoked, but what sensible man can suppose that the answer thus obtained is from the source

named. The majority of such questions, the propounders would not venture to put to any living eminent man, as what little sense they have, would teach them that it would be regarded as insulting, or at least as trifling, yet they will be so absurd as to believe that the advanced and lofty spirits of these sages, will hasten to gratify their senseless and idle curiosity. The answers obtained are generally from earth-bound spirits like themselves, who humor their weakness, and make merry over their credulity and folly.

It is different with intelligent, earnest seekers after truth, in circles judiciously and harmoniously formed; and I have no doubt that here, under peculiarly favorable conditions in other respects, the spirits of wise men long since departed, do from a sense of duty, and in a spirit of love and sympathy, *sometimes* respond to calls from such inquirers, and answer their questions, though not always directly, oftener intermediately through good and reliable spirits on a lower plane than themselves, whom they commission to transmit their answers.

The proper feeling to pervade a circle, is not a strictly solemn, but an earnest, respectful one. If intelligent, virtuous spirits be present, this condition will be in harmony with their feelings, and harmony is essential not only as between the members of the circle, but between these and the spirits who are present.

Levity and boisterous mirth are entirely out of place, where one seeks knowledge and guidance, and the expression of such feelings, while it assuredly attracts idle and mischievous spirits, repels all those who would instruct and benefit us.

CHAPTER XXVII.

DISPLEASURE OF THE PRIESTS, PHARISEES, AND SADDUCEES.

“Then the high-priest rose up and all that were with him—which is the sect of the Sadducees—and were filled with indignation.”—Acts, v—17.

OPPOSED as they were in their religious views, it is a remarkable, but not unparalleled circumstance, that the high-priest, the representative head of the Pharisees, who were the regular church-members of that period, united with the Sadducees who were the materialists of the time, in opposing and attempting to put down even by force, the apostles, for teaching the doctrines of Jesus.

The spirituality of these doctrines was equally beyond the comprehension of either, and if the apostles taught differently from the Pharisees, in that salvation must come through the practice, and not through the profession of virtue, they also taught differently from the Sadducees, in that man is a spiritual being, destined to immortal existence, and that he will be judged according to the deeds done in the body. Thus these doctrines were as far from being acceptable to the one as to the other, and both equally regarded the Christian teachers as inimical to their belief, and extended to their persons a large share of the dislike which they felt for their opinions.

“Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.”—Acts, iv—2.

Whatever may be the opinions of the Pharisees and Sadducees of to-day, as to the principal objection they have to the doctrines and teachings of Modern Spiritualism, we know, and they easily may know by giving the question any consideration, that it is the same Spiritual element in these doctrines and teachings which invokes their opposition, that was so conspicuous in the teachings of the apostles, and which aroused the indignation of the high-priest and Sadducees against them. If the reader will refer to the twelfth verse of the fifth chapter of Acts, and read that and the succeeding verses, he will find the reasons for this animosity plainly set forth, and have a clear understanding of the causes of offence.

The Pharisees having full faith in the letter of the law, and teaching its sufficiency to the people, were alarmed for the continuance of their influence over them, and exercised their authority in attempts

to suppress doctrines and practices that threatened to subvert this influence, by furnishing proofs of the superiority of the Christian belief, over the inanimate, spiritless belief which until then had held absolute control of their minds. The wonderful cures made of the sick, and other evidences presented by the apostles of the truth and power of the religion they professed, had no weight in the judgment of the formalists and materialists of that day, in inducing them to view favorably a faith which bore such fruits. They confessed the force of this evidence, saying :

“What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no farther among the people, let us straightway threaten them, that they may speak henceforth to no man in this name.”—Acts, iv—16, 17.

It was the same with Jesus before this, for

“The blind, and the lame, came to him in the temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying: Hosanna to the son of David; they were sore displeased.”—Mathew xxi—14, 15.

In a general sense it is true that men shrink from a change in their belief—they only seek for additional support to their present opinions. All this displeasure of the priests and scribes, arose from their apprehensions that their opinions and their craft were in danger, as was the case at another time with Demetrius the silversmith, who made shrines for Diana, and who in his fear that his interests would suffer from the preaching of Paul in Asia, addressed his fellow craftsmen in this language :

“So that only this our craft is in danger to be set at naught, but also that the temple of the great Goddess Diana should be despised, and her magnificence destroyed, whom all Asia and the world worshippeth. And when they heard these sayings they were full of wrath, and cried out saying: Great is Diana of the Ephesians!”—Acts xix—27, 28.

But if the Pharisees professed great contempt for Christians and their doctrines, they had the utmost regard for the law, and readily detected a fault in its observance by Jesus.

“Therefore said some of the Pharisees: This man is not of God, because he keepeth not the Sabbath-day.”—John ix—16.

And as it is with many now when they are determined to condemn a man or doctrine, so it was with the scoffers of Jesus and his teachings, and he fully recognized this disposition when he said :

“For John came neither eating nor drinking, and they say, He hath a devil. The son of man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners.”—Mathew xi—18, 19.

We now often hear it said that miracles attested the truth of Christianity at its inception, but these have long ceased, and a miracle

now is impossible. Do those who so complacently utter this absurdity, know that an assertion similar and equally baseless, was made by the rejecters of Christ and His teachings when they said :

"We know that God spake unto Moses ; as for this fellow [Jesus] we know not from whence he is."—John ix—29.

The utterer of this profound and conclusive remark, felt just as certain of his position, as others now feel sure of theirs when they make the former assertion. Did *he know* that God spake unto Moses? and do they know that miracles ever took place? He rested his belief—not knowledge—upon the traditions of men ; and they rest theirs upon precisely similar testimony. The latter smile at the self-conceit and presumption of the former, in asserting as a fact, that of which he could not possibly have had any certain knowledge, while rejecting a present fact which could easily have been verified. Are the latter in any better position? Perhaps they may be able to discover some advantage they possess ; I cannot.

"And set up false witnesses, which said : This man ceaseth not to speak blasphemous words against this holy place, and the law."—Acts vi—13.

Reformatory movements, must of necessity encounter misrepresentation and false charges. Unfortunately, the failings and indiscretions of the actors in them, too often furnish a color to these charges, and time only can efface the stain. Christianity suffered from this cause, and we accept the full quota that seems to have been allotted to Spiritualism, as that for which we bargained in accepting and appropriating its consoling and beautiful truths. This price is insignificant, in view of the magnitude and value of the acquisition.

"These false charges were made in every form against Jesus and his disciples, and on the day of Pentecost, when through spiritual influence the disciples were speaking in various tongues, some were amazed, others doubted, and "Others mocking said : These men are full of new wine."

Otherwise intoxicated. Of course, some when they witnessed the miracles which they could not deny, rather than investigate and determine the true nature of the power by which they were effected, followed their natural bent of mind, and maliciously attributed them to the devil. When there was brought unto Jesus "one possessed with a devil, blind and dumb, and he healed him," "the people were amazed and said : Is not this the son of David? But when the Pharisees heard it, they said ; This fellow doth not cast out devils, but by Beelzebub, the prince of devils."—Matthew xii—22, 24.

For a period of time as far back as we know anything of, "most

people have called everything that was too wise, too good, or too powerful for them," the devil. The art of printing was ascribed to the devil, and millions believed in this origin for it. Mr. Howitt very truly says: "The fact that the Jews were compelled to admit the reality of the casting out of devils by Christ; then declared that he cast them out by Beelzebub the prince of devils; is completely paralleled by the opponents of Modern Spiritualism. The moment that they were driven from the theory of imposture and delusion, they attribute the phenomena of Spiritualism to the devil. None do this so promptly as the modern Roman Catholics, who have always believed in miracles."

And a Roman Catholic journal in New York, the *Saint Peter*, says that Calvin got his authority to erect a Church from Satan, and that it was Satan that gave Arius his accursed doctrine, and that Luther the exemplar of Calvin, has left it in his own unequivocal sentences, that he held conversations with Satan. And it further says, the great crowd of wretched heresies came from Satan.

Professor Hare, in his *Experimental Investigation of the Spirit Manifestations* pp. 29, 30, very properly remarks:

"Beside those antagonists to Spiritualism who would set aside the evidence of persons living at the present time, and who are known to be truthful by the evidence of others who lived some thousands of years since, Spiritualists are assailed by such as admit their facts, but explain them differently. Thus the Roman Catholic Church has admitted the manifestations to indicate an invisible physical and rational power, which cannot be attributed to human agency. But instead of ascribing them to spirits, good or bad, of mortals who have passed the portal of death, they consider them the work of Old Nick.

"If this personage ever did influence the acts of any sect manifestly, it must have been in those instances in which alleged religious error has been made the ground for persecution, from the time of the extirpation and spoliation of the Midianites, Canaanites, and others, down to that of the extirpation of the Albigenses, the auto-defe inquisition, Massacre of St. Bartholomew, fires of Smithfield, roasting of Servetus, and the persecution of the Quakers, and witches."

"So far as the devil is only an imaginary embodiment of the evil passions of men, as conceived by many enlightened Christians, no doubt those and many others analogous acts were due to the devil, but when the benevolent language of the spirits respecting sinners, is contrasted with the cruel doctrine of the Church in question, as well as with others, it can hardly be conceived that this language comes from Satan, and that of the churches from the benevolent Jesus Christ."

From a letter of Whitefield to Wesley, of June 25, 1739, published in *Tyerman's Life of Wesley*, vol. 1. p. 258, it is quite evident that Whitefield believed a large proportion of the spiritual phenomena at that time occurring in the Methodist meetings, was produced by the devil, which is a more unfavorable view of these manifestations than Spiritualists entertain. He says: "That there is something of God in it I doubt not; but the devil I believe interposes." I have no doubt that both good and bad, or ignorant spirits, were concerned in these, as they are in all popular reformatory movements.

I now quote the words of a clear thinker, and a vigorous writer: one who was educated in and for many years preached, the truths of the Bible without the light of Modern Spiritualism, but who afterward came into this light, and labored to shed it upon the minds of others—the Rev. Adin Ballou.

"The Alpha of these objections was—It is all a humbug! The Omega is—It is all of the devil! When the Pharisees were driven from all their other objections to the excellent works and miracles of Jesus, they blasphemed, saying: He casteth out devils by Beelzebub the prince of the devils—it is all of the devil—have nothing to do with it. Had they any proof that it was of the devil? Not a particle. Had they any decent reasons to suspect any such thing? Not one. Did they really believe it was of the devil? Not at all. Were they not under strong conviction that Jesus and his works were of God? Yes. Why then did they blaspheme? Because their hearts and their heads were perverse. They were driven to the wall for a pretext. They were filled with vexation and madness. Therefore they wilfully and presumptuously ascribed the manifestations of his divine and spiritual power to the devil.

"Thus they sinned against the Holy Ghost; bound themselves over in bonds of judicial blindness, to ages of unescapable darkness and condemnation. The Pharisees of our day are imitating those of old. It is all of the devil, they say; but they say not this till after they have said everything else, and been forced to confess the reality of super-mortal agency. If they could have made it appear, that these spirit manifestations were caused by any agency in this world of flesh and blood, they would never have ascribed them to the devil. Nor do they now believe that they really are of the devil. If they sincerely believed this, they would hail them as God-sent or at least God-permitted demonstrations to a sceptical generation, that there is beyond denial such a Deific devil as their theology assumes to teach. And if withal, the revelations, miracles, and general influ-

ence of this demonstration, had been obviously devilish, they would have been quite satisfied.

"Alas for them, there is too much of truth and good in it to give it an infernal aspect. Bold as their tone is, they are by no means sure that it is the work of the devil. An irresistible conviction plagues them that it is what it purports to be. It is ominous to them of an approaching religious, moral, and social revolution, to which they are utterly opposed. This is what troubles them; this is what provokes them to say for sheer effect: It is all of the devil: have nothing to do with it. They have no honest assurance that it is of the devil, but they hate and dread its testimony; so being in too perverse a state of head and heart to give it a respectful examination, they shut their eyes, stop their ears, trample on the light proffered them, and cry out: 'Devil! devil! it is all the work of the devil! have nothing to do with it.'

"With thousands of superstitious narrow-minded sectarians, this is enough. They will re-echo the sanctified blasphemy, and hide their heads in the sand with all the prudence of the frightened ostrich. When I shall be convinced that such people are humble honest lovers of truth, on its own merits, I shall believe those old Pharisees were, who raised the same cry against Jesus. Let it be remembered, that the objection before us, is not made against here and there a mischievous manifestation of some low spirit, but against this whole spiritual development, including the highest wonders and excellence. It is this that brands these objectors as wilfully blind, dishonest, and presumptuous. Justice proclaims them such, and charity can do no more than pity them, and pray, hope, and labor for their conversion."—*Spirit Manifestations*, pp. 89, 90, 91.

They who charge that the manifestations of Spiritualism are the work of the devil, thereby admit that they believe in his existence, and I presume in his personality. He is the same individual who has always been held up as a scarecrow by the monks, and priests; who sometimes plays a principal part on the stage; and who goeth about "like a roaring lion" and yet whispering sin and crime into the ears of the weak and erring. Now does the question ever occur to these persons, whose religious faith is so largely made up of diabolical agency; How can he multiply himself so as to be at everybody's elbow at the same time? How can he be present at each of the thousand circles for spiritual manifestations, which are daily and nightly held in America and Europe? It must be admitted, that to accomplish this he must possess one at least of the most incomprehensible attributes of Deity—that of omnipresence. So in their vain attempts to

crush and degrade Spiritualism, they magnify their diabolical creation into a Deity, and rob their Maker of His attributes in order to clothe him.

There is a man in White Plains, New York, by the name of Jonathan Sniffen, who is eighty-six years old. He was born and has lived in Winchester County, never having been out of it but once. His occupation has been that of breaking colts and taming unruly horses—a most dangerous employment, yet he has a mortal terror of railroads, and although he has had nearly every bone in his body broken by horses, he cannot be induced to ride upon a railroad. This man reminds me of certain orthodox Christians, who cherish the most perfect belief in a future hell, and believe they may by some miscalculation slip into it, and yet hug the bugbear to their bosoms, and view with dread and alarm the truths of Spiritualism, which insure them safely against such danger.

How long is it, since it was discovered that the devil takes unwearyed pains in pointing out to men their failings and vices, and the consequences flowing from them; and urges and insists upon the vital necessity of abandoning them, as the only means of reaching Heaven? How long is it since he began teaching the beauty of holiness—of charity and benevolence? The position of an opposer on this ground, proves that he knows nothing practically of Spiritualism, for had he knowledge of it, it would be impossible that he could for a moment honestly entertain the idea, of the devil having any active agency in the matter; and the charge has never been made by any person who has had any considerable knowledge of its phenomena and teachings. It should not be forgotten that “God works in a mysterious way” and sometimes by means so humble and apparently insignificant, that the wisdom of earth accounts them foolishness.

“Be not frightened nor provoked at opinions different from your own. Some persons are so confident they are in the right, that they will not come within the hearing of any notions but their own. They canton out to themselves a little province in the intellectual world, where they fancy the light shines, and all the rest is darkness. They never think of surveying the riches of other minds, which are as solid, and as useful, and perhaps finer gold than what they ever possessed.

“The proudest admirer of his own talents might find it useful to consult with others, though of inferior capacity and penetration. A weaker man may sometimes light on notions which have escaped a wiser, and which a wiser man might make a happy use of, if he would condescend to take notice of them.”—*Isaac Watts*.

As persons with morbidly sensitive eyes, resort to colored glasses

to tone down the solar light, and render it agreeable to their visual organs, so with some persons the pure light of truth is unbearable, and unless they can separate and reject certain obnoxious rays and so render it congenial to their feelings and purposes, they will have none of it. They are not unlike the lad born blind, upon whom sight was bestowed through an operation by Chiselden, and who then imagined there was nothing beyond the room he was in, and could not be brought to comprehend how the house could be larger, and who while in ignorance of what sight really meant was not anxious to see, saying he did not think it possible to derive more pleasure from things, than he did while he was blind. Still it is easier to instruct ignorance than pride ; but when one is under the dominion of both, " There is more hope of a fool than of him."

The high-priests, the Pharisees and Sadducees, have perpetuated their races ; the lines of succession are unbroken, and their successors of the present day can claim pedigrees, that cast into the shade all the pretensions of the oldest families in the world. In Wesley's time they flourished even as they do now, and true to their traditional instincts they presumptuously and ignorantly condemned without examining, the doctrines taught by Wesley and his coadjutors, resorting to charges and measures similar in their character to those so actively employed by their ancient prototypes among the Jews. Of Wesley it is said.

" But those who were less charitable, impeached his veracity, and loudly accused him of hypocrisy and imposture. The strangest suspicions and calumnies were circulated, and men will believe any calumnies however preposterously absurd, against those of whom they are disposed to think ill. He had hanged himself, and been cut down just in time ; he had been fined for selling gin : he was not the real John Wesley, for everybody knew that Mr. Wesley was dead. Some said he was a Quaker : others an Anabaptist : a more sapient censor pronounced him a Presbyterian Papist. It was commonly reported that he was a Papist, if not a Jesuit : that he kept popish priests in his house : nay it was beyond dispute that he received large remittances from Spain, in order to make a party among the poor, and when the Spaniards landed he was to join them with twenty thousand men. Sometimes it was reported that he was in prison upon a charge of high treason, and there were people who confidently affirmed that they had seen him with the Pretender in France. Reports to this effect were so prevalent, that when in the beginning of the year 1744, a proclamation was issued, requiring all papists to leave London, he thought it prudent to remain a week there, that he

might cut off all occasion of reproach ; and this did not prevent the Surry magistrates from summoning him and making him take the oath of allegiance, and sign the declaration against popery."—*Southey's Wesley*, Vol. 2, p. 14.

The stupid cry of "devilish" levelled against Wesley's teachings, naturally induced some superstitious persons to regard the teacher also, as "devilish." "Wesley had once a whimsical proof of the horror with which the high-flying Calvinists regarded him. One afternoon on the road from Newport-Pagnel to Northampton, "I overtook," says he, "a serious man, with whom I immediately fell into conversation. He presently gave me to know what his opinions were, therefore I said nothing to contradict them. But that did not content him, he was quite uneasy to know whether I held the doctrine of the decrees as he did, but I told him over and over we had better keep to practical things, lest we should be angry at one another. And so we did for two miles, till he caught me unawares and dragged me into the dispute, before I knew where I was. He then grew warmer and warmer ; told me I was rotten at heart, and supposed I was one of John Wesley's followers. I told him 'No ; I am John Wesley himself.' Upon which he would gladly have run away outright, but being the better mounted of the two I kept close to his side, and endeavored to show him his heart, till we came into the street at Northampton."—*Same*. Vol. 2, p. 178.

Tyerman in his *Life of Wesley*, bears this testimony. In Vol. 2, p. 391, he says :

"Wesley began his career as a peniless priest. He was without patrons and without friends. Magistrates threatened him : the clergy expelled him from their churches, *and wrote numberless and furious pasquinades about him*. Newspapers and magazines reviled him ; ballad singers in the foulest language derided him ; mobs assaulted, and more than one well-nigh murdered him ; and not a few of his companions in toil forsook him, and became his antagonists."

One of these defamers of Methodism said of the eloquent Whitefield that "His countenance is not only inexpressive but ludicrous ; his dialect is not only provincial but barbarous ; his deportment not only awkward, but savage."—*Same*. Vol. 2, p. 368.

Whitefield also was charged by the Rev. Josiah Tucker, with propagating "blasphemous and enthusiastic notions, which struck at the root of all religion, and made it the jest of those who sat in the seat of the scorner."—*Same*. Vol. 1, p. 144.

In a scurrilous pamphlet published in 1739, entitled "The Life of the Rev. Mr. George Whitefield," etc. there was "a method of con-

fession, drawn up for the use of the women Methodists" professedly taken from the original in Whitefield's or Wesley's own handwriting. Among other questions to be asked as often as occasion required, were the following: "Are you in love? Whom do you love just now better than any other person in the world? How do you like him? How do you feel yourself when he comes; when he stays; and when he goes away?" Whitefield's journals are designated rhapsodies and repetitions of spiritual pride, vanity, and nonsense; he is accused of wilful and notorious falsehood, and of taking pleasure in being abusive and scurrilous."—*Same*. Vol. 1, p. 247.

In the *Westminster Journal*, a writer in 1761 represented Methodism, as "an ungoverned spirit of enthusiasm, propagated by knaves and embraced by fools."—*Same*. Vol. 2, p. 397.

The stage was enlisted in the crusade against Methodism. In 1760 a comedy was acted in the Haymarket theatre. "Its professed object, was to expose the absurdity, and to detect the hypocrisy of Methodism; the author holding the idea that ridicule was the only way of redressing an evil, which was beyond the reach of law, and which reason was not able to correct."—*Same*. Vol. 2, p. 367.

Alexander Jephson, A.B., rector of Craike, tells the Methodists that they have "fallen into fatal and dangerous errors, which may be of pernicious consequences to them both in this life and the next," and Methodist itinerants are described, as "an enthusiastic set of preachers, who are wandering up and down through the whole nation, to destroy and unsettle all the reasonable notions of religion, and to throw men into the utmost distraction and confusion."—*Same*. Vol. 2, p. 369.

"In the *London Magazine*, a writer insinuated that some of the mysterious meetings of the Methodists, were 'in dark rooms, with naked figures, typical fires, and rattling of chains.'"—*Same*. Vol. 2, p. 376.

The mayor of Tiverton, amusingly exemplified in his own character, the anti-progressive tendencies which characterize the entire sect of Pharisees, ancient and modern. When John Wesley was preaching in that town, the mayor became very uneasy, and declared, "that there was no need of any new religion in Tiverton. 'There is,' said he, 'the old church and the new church—that is one religion. Then there is Parson K——'s at the Pitt meeting; and Parson W——'s in Peter Street; and old Parson T——'s at the meeting in Newport Street—four ways of going to Heaven already; enough in conscience, and if the people won't go to Heaven by one or other of these ways, by —— they shan't go to heaven at all herefrom, while I am mayor of Tiverton."—*Same*. Vol. 2, p. 133.

In 1739, the Bishop of London published his "Pastoral Letter." Two-thirds of it was levelled against the Methodists, and it is interesting to observe—while allowing for their belief in most spiritual influence, being directly from God; how nearly the charges made against them in this document, resemble many of those now made against Spiritualists. I here quote from the "Letter" as I find it in *Tyerman's Life of Wesley*, Vol. I, p. 245, and if the reader will accept my amendments in parentheses, he will perceive the application. The charges are :

"1st. That these enthusiasts claim to have extraordinary communications with God, (spirits) and more than ordinary assurances of a special presence with them.

"2d. That they have a special and immediate mission from God (through spirits).

"3d. That they think and act under the immediate guidance of a divine (spiritual) inspiration.

"4th. That they speak of their preaching and expounding, and the effects of them, as the sole work of a divine (spiritual) power.

"5th. That they boast of sudden and surprising effects, as wrought by the Holy Ghost, (spiritual power) in consequence of their preaching.

"6th. That they claim the spirit of prophecy.

"7th. That they speak of themselves in the language, and under the character of Apostles of Christ, and even of Christ himself, (over-drawn).

"8th. That they profess to plant and propagate a new gospel, as unknown to the generality of ministers and people in a Christian country; (ours is a new gospel to most ministers and people, but really it is the gospel of Christ, restored).

"9th. That they endeavor to justify their own extraordinary methods of teaching, by casting unworthy reflections upon the parochial clergy, some of them as deficient in the discharge of their duty, and not instructing their people in the true doctrines of Christianity."

The remarks of an English writer, quoted by Epes Sargent, in his *Planchette or the Despair of Science*, p. 281, whose name is not given, are here so appropriate, that I will give an extract from them. He says :

"The weak and timid, and therefore false and unjust, conservatism of aristocratic England, dreads each breath of free thought which tends to quicken the seeds of regeneration, sleeping within her bosom. It makes many people uncomfortable to see old landmarks in religion, morals, or metaphysics, threatened with annihilation. They regard the whole matter much as the respectable country gen-

tleman in England fifty years ago regarded Methodism. If a man turned Methodist, it was equivalent to his becoming a radical, a blasphemer of social decorums, and time-honored conventionalities. The case is much the same to-day, and with a true instinct of self-preservation, the man of mere material, selfish aims, and hebdomadal religion if he has any at all, recognizes in Spiritualism a disturber of his peace. This importunate proximity of unseen realities, calls for a readjustment of his stagnant ideas, and it makes him tremble for the safety of the "reserved seat," to which he looked forward in the other world, and also his reputation as an intellectual aristocrat in this."

We have an amendment to offer to the above, which is to include America with England, as the remarks apply equally well to the one country as to the other.

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them."—Acts, xxviii—27.

Persecution is the shadow that ever haunts the steps of the investigator, and advocate of truth. It has attended upon those who have pursued the previously untrodden paths of philosophy, as it has dogged the footsteps of religious reformers. It has always been thus, and as Modern Spiritualism is both a philosophy and a religion, those who tread its paths must at least for the present toil on within this shadow.

Socrates was condemned to death. Democritus was regarded as a maniac. Pythagoras was banished from Athens. Anagoras was immured in a dungeon. Galileo was imprisoned and persecuted. Varolius was denounced as infamous, for his anatomical discoveries. Harvey for announcing and upholding the circulation of the blood, was considered a madman. Van Helmont, having cured several cases of disease by magnetism, was seized by the inquisitors; and because Berselius defended the laborious and brilliant investigations of Reichenbach, into the nature of the odic force, Du Bois Raymond, the physiologist, declared that he must be in his dotage; and all this for the reason that each was inspired with thoughts and truths above the comprehension of his more material fellowmen.

Truths that are in advance of the prevalent ideas of the time, are certain to meet with disfavor. The New Testament is a record of the persecutions of Jesus, and his followers, arising solely from their teaching higher truths than the dominant classes were prepared to accept. Thirty years ago, abolitionists were not only persecuted with feelings of hatred by many, but were maligned and misrepresented by a far greater number, and it was only by the considerate few that they

were tolerated at all ; and yet the world moves, for the cause for which they risked reputation, property, and life, has for a decade been triumphant ; and not only the great majority of those in the North who opposed them, are to-day satisfied with the soundness of their principles, but thousands of their most bitter enemies in the South, hail the freedom of the slave for which they contended, as a real blessing to the white man, as well as to the black.

The introduction of labor-saving machinery has always been bitterly opposed by the laboring-classes, yet when it has succeeded, the very men who opposed it have been as a class, especially benefited by it. Three centuries since, the chemist was looked upon as a magician, as one in league with Satan, and utterly lost. The discussions which for fifty years followed Newton's announcement of his theory of light, and colors, illustrate the tendency in many minds to combat the opinions of others, no matter how well supported by experiments and facts. The correctness of his experiments was called in question : delusions and false deductions were imputed to him, and this, while many of these opposers—like all who oppose Spiritualism—had never taken the trouble of supporting their position, by making similar experiments themselves. They preferred racking their brains, for delusive arguments, to sustain them in their senseless opposition, and the majority of them, lived and died in their denial of his claims to discovery in this branch of science.

Hundreds of other instances could be cited, all tending to prove the lamentable fact that great truths have always been opposed, and the strength and virulence of the opposition, have generally been in the ratio of their importance to the welfare of mankind ; and perhaps great spiritual truths have encountered more violent and desperate forms of opposition, than scientific, social, or simply moral truths.

Perhaps few characters have been more pure than that of Frederika Hauffe, known as the "Seeress of Prevorst." Dr. Kerner, her physician for many years, and her biographer, whose character was perhaps as elevated and pure as her own, says of the calumnies that were spread abroad concerning her : "The falsehoods the world propagated on the subject of Mrs. H— are inconceivable, and never did I meet with so convincing a proof of its love of calumny, as in this instance. She was wont to say : 'They have power over my body, but not over my mind,' but the number of persons who were attracted to her bedside out of mere curiosity, occasioned me great annoyance. For her part, she received everybody with kindness, although the exertion frequently gave her pain, and she often defended those who had most slandered her. Good and bad alike came to her. She was conscious of the

evil when it existed, but she judged no one, and many unbelieving sinners who visited her, were amended and awakened to a conviction of a future life."

And in a work published by Dr. Kerner after the death of the Seeress, he remarks concerning some who were guilty of the sin of writing and speaking against her, without the least personal knowledge of her. "None of those gentlemen who call themselves the friends of truth, set so much value upon it as to move a single foot over the Resenbach, no one takes the least trouble to prove these things at the time, and on the spot. For many years, the extraordinary manifestations of the Seeress of Prevorst were made public, but none of the gentlemen who now all at once pretend that they would have liked so very much to have seen her, and who sit and write whole blue-books about her, ever took a moment's trouble whilst she lived, to see, to hear, and to test her. At their writing-tables they continued sitting, but professed to have seen, heard, and proved, everything, much more than the quiet, earnest, and deeply thinking psychologist, Eschenmeyer, who did take the trouble to examine and prove everything at the time, and on the spot, for the truth's sake, shunning no journey when necessary in the severest cold of winter."

A similar spirit of injustice and uncharitableness, was exhibited toward the Rev. Dr. Phelps and his family, of Stratford, Conn., in whose house in 1850 occurred many remarkable manifestations. "People from all parts of the country were visiting the house, to whom every facility was afforded to search into the cause. Newspaper-discussions were going on, casting the most unjust and painful reflections, subjecting the family to suffering little short of martyrdom, while numberless other persons had as good an opportunity of explaining the matter, as the persecuted family."

Another instance in which similar treatment was awarded to the kindly efforts of a worthy family, to spread the light of spiritual truth among their fellow-men, is found in the case of Jonathan Koons, of Athens County, Ohio, in whose house some of the most astonishing and conclusive proofs of these truths were furnished, for a period extending over a number of years commencing with 1852. Here musical instruments were played; hands materialized; which wrote in full view of all present, and grasped the hands of the sitters; and spirits sang, and conversed with perfect distinctness and freedom with visitors. These manifestations were made in the public-room, and were witnessed by thousands, and while "many who came to scoff, remained to pray," there were others, of the sect of the Pharisees, who left only to censure and condemn what was beyond their

comprehension, and oftentimes they were not content with this, but resorted to the most barefaced falsehoods in order to gratify their malevolent dispositions. This treatment, long continued, brought forth the following letter from Mr. Koons, which tells its own story. It was published in the *Spiritual Telegraph*, in November 1853.

"From the beginning of the manifestations in my house, the most base and untruthful charges against myself, family, and friends, have been made by persons, to whom I have thrown open my house and all the fixtures ordered by the spirits, for the fullest inspection. To silence these slanderers, the spirits have permitted frequent changes to be made in the circles, allowing strangers to sit by me, and my son, whilst the demonstrations were made. To all who reiterate the charges of fraud, I say ; ' Prove them. Go to those who have seen and heard, and if you cannot take their testimony come and see, and hear, for yourselves.'

"Wearied with a perpetual compliance with fresh demands, I am at length compelled to say, no more changes will be made, and persons who simply come to detect me in the practice of the most stupendous and impossible imposition the world has ever dreamed of, are politely requested to stay away. If I could have imagined, or contrived out of my own brain, such unheard-of manifestations, I still have no interest in practising them. *I have never made a charge for witnessing them, and repeatedly have refused compensation when offered.* My time, as well as that of my family, besides money and provender, have been all freely spent to gratify the public, whilst the extraordinary communications written by spirits, though so highly prized by ourselves, have been freely given away, sometimes I fear only to gratify idle curiosity, and at others to responsible men for publication.

"Now what more can I do to satisfy the unreasonable demands of unreasonable men, unless I close the manifestations against them altogether. The spirits make the demonstrations in their own time and way, if they prefer or require darkness, I cannot help it. If they permit light, I always yield to it. All I insist upon is, that neither I, nor mine, have any hand in doing these things, that I have never made anything by it but heavy losses, and never expect to be compensated in this life, beyond the untold satisfaction of proving to myself as well as others who like me were doubters, *that the soul lives after death.*

"To myself, and my family, these demonstrations have been a source of delight, instruction, and pleasure. They have been the same to many hundreds of earnest seekers for truth. Those who

are simply seeking for falsehood, generally end in believing it, whatever they see. Such persons having predetermined our guilt, could hardly be convinced to the contrary by any amount of testimony. I am worn out with the insolence of sceptics, who simply come to insult me—with people demanding the same things over and over again, and still never satisfied.

“The mediums of my family have sat up night after night, sacrificing health, rest, and comfort, to satisfy others. Now who can say that I fear investigation, or have aught to gain by fraud. Let the history of the past two years be searched, for one single evidence against me.”

In December—one month after this letter was published—his barn, in which was stored grain and provender for his visitors and their horses, and for which no charge was ever made, was consumed by fire; the torch being applied by his enemies—made such simply by the antagonism aroused in their dark minds, by witnessing these disinterested and noble efforts of the spirits and their mundane agents, Koon and the members of his family, to enlighten mankind and convince them of a life beyond the grave.

In reference to this fiendish act, Mr. Koon in a letter written in 1873, says: “It was a clear, cold, calm night, in the midst of winter. But for the calm, house, spirit-room, family, all, would have shared the common fate. . . . I was well informed, that on a previous night arrangements were made to assassinate myself and eldest son, but were thwarted by the presence of a crowd of visitors. While my property was consuming, I asked, what have I done—what authority insulted—what law violated that I should suffer this malice and vengeance? It was done because I persisted in affording opportunities to investigators: this, and nothing more.”

Here is a man, who for years kept open house for all who desired to witness the spiritual manifestations. A poor man, who had accumulated his small property through daily toil, and who with his family, cheerfully submitted to all the inconveniences attending this invasion of their privacy. They were repaid with insult and calumny: their honest generous motives were misrepresented: their property destroyed: their lives jeopardized; and they were rendered as far as possible miserable, and in the end reduced to poverty and destitution; their home broken up; and they compelled to emigrate to the then wilds of Kansas, and commence the world anew.

These were the fruits of their labors—what were their motives? We are asked to believe that the principal motive, was the desire to gratify a love of deception, manifesting itself in practising feats

of legerdemain, and in tricks, which the sharp eye of cunning and malignancy never could penetrate. That a humble, uneducated backwoods family, utterly unversed in science, philosophy, or stage effects, were able with their limited knowledge of the arts of deception, to baffle the prying curiosity and investigations of hundreds of shrewd, worldly men, whose prepossessions were all adverse to the claims made.

It is possible that people can be found who believe this, and we know that some at least professed to believe it, but the history of the human race does not furnish a well corroborated instance to justify this opinion. Fanatics, sincere but misguided, have struggled, fought, and perished, in defence of their absurd opinions; but who ever heard of an instance, where a family have encountered such opposition, insult, danger, and loss of property, simply to succeed in passing off feats of jugglery or legerdemain, as truthful exhibitions. Suffering for one's convictions, and suffering for wilful and knowing attempts to deceive by the exhibition of trickery, where no hope or prospect of reward is in view, are very different things, and surely no sane person can be found, who does not in his mind recognize the essential difference between the two.

Recent converts to Spiritualism, have no proper conception of the force, with which the shafts of detraction and malice were hurled against all, who being any way conspicuous, ventured to breast the waves of opposition to Spiritualism, in its early days. Among these heroes and defenders of the truth, no name stands higher than that of the late revered, and lamented, Judge John W. Edmonds of New York. No one perhaps sacrificed more than he for the cause, or did more effective battle for it, and he has received a glorious welcome and reward, from his co-workers in spirit-life, and will forever experience the sweet peace and joy, that will flow into his liberated soul from the Divine Source of wisdom, love, and truth.

Of his persecutions, he has furnished us a glimpse in one of his *Letters to the New York Tribune*, published many years ago, from which I extract the following.

"Since then, I have been a firm and unwavering believer in the idea that the spirits of dead can, and do hold communion with us. I have been sorely tried temporally and mentally. I have been excluded from the associations which once made life pleasant to me. I have felt in the society which I once hoped to adorn, that I was an object marked for avoidance, if not for abhorrence. Courtied once, and honored among men, I have been doomed to

see the nearest and dearest to me, turn from me with pity, if not disgust. Tolerated, rather than welcomed among my fellows, at an advanced age, and with infirm health, compelled to begin the world again, and oh ! amid what discouragements.

“ With the subject so dear to me, *tainted with man's folly and fraud ; destined to see fools run mad with it, and rogues perverting it to nefarious purposes*: meeting in its daily walks, (owing to the sad imperfections of the instrumentalities used) much that was calculated to discourage and dishearten, and beholding how the world, for whom this glorious truth comes, turns from it, and reviles it ; I have never for one moment, faltered from that hour in my belief. It is not my fault that I have not. It is no merit in me that I have persisted. Belief was not, as it never is with man, a matter of volition. But the evidence was so conclusive that it compelled conviction, and I could not help it. Mountains may fall and crush me, but they cannot make me believe there is no earth under my feet ; and no stars over my head.”

The character of the Pharisees in the times of Jesus, was generally marked by self-sufficiency, and by what we in these days would term ignorance, and even when intelligent, their minds were warped by sophistry, while they were unable to perceive any motives prompting human actions, excepting such as are based on self-love. We have our modern Pharisees, who exactly fill this measure, who appropriate the highest seats in the synagogues or churches, who seize upon the widow's mite, and who in their long prayers thank God that they are not as other men.

The Jewish Pharisees were the most religious, the most formally careful in the observance of their religious duties, of all the Jews. But here their duty ended. These observances were the sum of it. While to practical charity, sympathy with distress, elevation of thought, nobleness of character and purpose, and love of justice, they were strangers. They were those “ having a form of godliness, but denying the power thereof,” and as a consequence they were what Jesus declared them to be, the greatest enemies to the truths he taught, who not only rejected his doctrines, but as far as within their power prevented others from accepting them.

Like them, our modern Pharisees never depart from an established rule, and never preceive the propriety of a new one. They are in a state of mental and moral stagnation, bearing no part nor agency in the actuating force that moves the progressive machinery of life. While the best and strongest minds in the nation are toiling in the pursuit and investigation of new truths, and of new means to advance

the spiritual and material welfare of their fellow-men, these men with contracted, hermetically sealed souls, stand frowning upon their labors, and never relax the rigidity of their features until all the rest of the world has acknowledged and welcomed the light, which is too brilliant for their owl-like vision. Their minds are like traps, from which once sprung nothing can escape, and into which nothing can enter.

The Aminadab Sleeks all belong to this class. They will expatiate upon the sufferings of newly born African infants for lack of flannel shirts, but "unto every really good work they are reprobate." The courtly doctor mentioned by Milligen, was an accomplished member of this sect, who, when attending one of the Princesses, was asked by George III., if he did not think a little ice might benefit her. "Your Majesty is right," was the reply, "I shall order some forth-with." "But perhaps it might be too cold," added the kind monarch. "Perhaps your Majesty is right again, therefore her Royal Highness had better get it warmed."

There are quite as many female Pharisees as male, and I cannot do better here than to let Miss Lizzie Doten, the talented spiritual poetess paint their picture, as she effectually does in the following lines, taken from her *Poems from the Inner Life*, a work which like her *Poems of Progress* richly repays perusal.

- "A virtuous woman is Mistress Glenare—
 Or at least so the world in its judgment would say;
 With an orderly walk and a circumspect air,
 She never departs from the popular way.
 Every word that she speaks is well measured and weighed;
 Her friends are selected with scrupulous care;
 And in all that she does is her prudence displayed,
 For a virtuous woman is Mistress Glenare !
- "She makes no distinction of sinners from sin;
 Her words are like arrows her tongue is a rod;
 She sees no excuse for the evil within,
 But condemns with the zeal of a partialist God !
 On a background of darkness, of sorrow and shame,
 Her own reputation looks stainless and fair;
 So she builds up her fame through her neighbor's bad name:
 Oh, a virtuous woman is Mistress Glenare !
- "She peeps and she listens, she watches and waits,
 Nor Satan himself is more active than she,
 To expose in poor sinners the faults and bad traits,
 Which she fears that the Lord might not happen to see

When the Father of Spirits looks down from above,
 On the good and the evil, the frail and the fair,
 How must He regard with particular love,
 This virtuous woman—good Mistress Glenare !

“O Mistress Glenare ! in the drama of life,
 You are acting a very respectable part ;
 You have known just enough of its envious strife,
 To deceive both the world and your own foolish heart.
 But say, in some moment of clear common-sense,
 Did you never in truth and sincerity dare
 To ask the plain question aside from pretence,
 How you looked to the angels, dear Mistress Glenare ?

“The glory of God has enlightened their eyes :
 No longer through darkness they see but in part,
 And the robes of your righteousness do not suffice,
 To cover the lack of true love in the heart,
 You look shabby and filthy, and ragged and mean—
 E’en with those you condemn you but poorly compare !
 Go ! wash you in Charity till you are clean ;
 You will change for the better, dear Mistress Glenare.

“Your noblest and purest affections have died,
 Like summer-dried roses, your spirit within ;
 Your heart has grown arid and scarce is supplied,
 With sufficient vitality even to sin.
 But would you be true to your virtuous name,
 There is one we commend to your tenderest care ;
 To deal with her wisely will add to your fame :
 That poor sinful woman is—Mistress Glenare.”

Archbishop Tillotson once remarked ; that we shall have two wonders in heaven—the one, how many come to be absent whom we expected to find there—the other, how many are there whom we had no hope of meeting.

As the high-priests and Sadducees—the latter the materialists of that age—were found united in their opposition to Jesus, his apostles and their teachings, so to-day we find theologians side by side with scientific materialists in opposing Spiritualism. But it is not to theologians and philosophers mainly, that Spiritualism looks for the unfoldment and extension of its principles, or even for an earnest investigation of its merits, for there is an attraction between the mind and the intellectual elements with which it is in harmony, as there is between the physical organism and certain gratifications on the physical plane, and as all scientific men who have become eminent in any department of knowledge, have become so chiefly from their mental

affinity with the elements of that knowledge, they cannot be attracted by those of an essentially different character, requiring an entirely different construction of mind for their reception, and comprehension. Our best astronomers would mostly make very poor theologians ; while the latter would make indifferent astronomers ; and accomplished experts in natural philosophy and chemistry, like theologians, possess little taste or talent for the investigation of the spiritual philosophy. A different class of minds is required, and this class is aggregating from the ranks of the independent thinkers in all the professions and pursuits of life.

Through these instrumentalities the truths of Spiritualism are being established, and the Church will find that its apprehensions have been groundless ; that Spiritualism came, not to lessen the triumphs of the gentle Nazarene, but to confirm in letters of light the truths he taught.

END OF VOL. I.



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